The Celtic Druids,

BY

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LONDON.

R. Hunter 72 St Pauls Church Yard. 1827

THE

CELTIC DRUIDS;

OR,

An Attempt to shew,

THAT

THE DRUIDS WERE THE PRIESTS OF ORIENTAL COLONIES WHO EMIGRATED FROM INDIA,

AND WERE THE INTRODUCERS OF

THE FIRST OR CADMEAN SYSTEM OF LETTERS,

AND THE

BUILDERS OF STONEHENGE, OF CARNAC, AND OF OTHER CYCLOPEAN WORKS, IN ASIA AND EUROPE.

BY

GODFREY HIGGINS, Esq.

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NEW PREFACE.

A LITTLE previously to the time when the following work was commenced, the Author had made arrangements for a journey to Egypt and Asia, alluded to in the note to Chapter IV. Section xx.; but circumstances caused the plan to be abandoned. After the work was begun, the scheme was revived, and the following spring fixed for commencing the journey, from which it might have happened that the Author did not return. In consequence of these circumstances, the book (which was first intended as a small octavo, and by degrees had grown into a large quarto) was much hurried, both in the composing and printing, seven months only being allowed for the whole; and this the Author hopes will be some apology for the list of errata. As it turned out, the haste was unnecessary, as about the time for commencing his journey the Author's oriental travelling companion died, and the journey was put off for ever.

As might be expected of such a work, it has been attacked from various quarters, and in various ways; but it is gratifying to the Author to have it in his power to say, that no error of any importance has been pointed out, nor have any of the great principles laid down in his argument, or casually introduced in the progress of the work, been attacked with the slightest success.

Such attacks as are deserving notice, the Author flatters himself will be fully refuted in a work which he is now preparing for the press; in which the extraordinary race, the Buddhists of upper India, (of whom the Phœnician Canaanite, Melchizedek, was a priest,) who built the Pyramids, Stonehenge, Carnac, &c., will be shewn to have founded all the ancient Mythologies of the world, which, however varied and corrupted in recent times, were originally ONE, and that ONE founded on principles sublime, beautiful, and true.

The Author feels himself under no obligation to answer anonymous writers; but he thinks it proper to notice very shortly some observations by a gentleman who, the Author believes, is not in the habit of writing things to which he is ashamed to put his name. The Rev. W. L. Bowles, at the end of his learned work called Hermes Britannicus, has taken up the defence of the order of Priests, of which the Author's censure seems to have given great offence; the priests of every sect, as far as the Author can perceive, being offended only because the order of his own sect is not excepted from the condemnation of priesthoods generally throughout the world, of ancient and modern times. Mr. Bowles observes, that the examples of Cranmer and Calvin *stand as individuals in the black calendar;* to which, in reply, the Author begs leave to ask him, whether, when in one instance Calvin ordered *green* wood for the purpose of burning his victim—and when, in the other, the Protestant-Papist-Protestant Cranmer, compelled the weeping infant Edward to sign the warrant for burning the infant Joan Boacher (for they were both under age)—the priests of their respective sects did not stand by and blow

the fires? If they did not, where are their protests against these atrocities? Where is the act of convocation condemning them? The Author can find no public act of priests any where against them; but in his search for this saving clause he did find an act of the Assembly of the Calvinistic Church of Scotland, confessing AS A GREAT NATIONAL SIN the act of the British Parliament abolishing the burning and hanging of witches.

But so far were the priests of the Protestant sects from condemning these atrocities, that the Genevans were congratulated and praised by almost all the Protestant churches on the continent for burning Servetus; and the act of Cranmer was imitated in the time of the Protestant James the First, by the burning of one poor wretch at Lichfield, and another at Smithfield, viz. *B. Legatt* and *E. Wightman*, with all the old regular and hypocritical forms of deliverance up to the secular power by the bishop. As long as an orthodox order (that is, the order of a sect possessing the power of the sword) charges crimes of this nature against other sects as reasons for denying to them the possession of their civil rights, their own crimes can neither be forgotten nor forgiven. Nor will the Author be deterred by the foolish charge of bad taste from exerting his feeble efforts to keep this encroaching order in its proper place.—If these statements give offence, they must be attributed to those who, by insinuating that the Author forgot the ninth commandment, put him in his own defence to the necessity of making them.

But the Author thinks that when the Canon of Salisbury was quoting so largely from his book, he would have done nothing unfair if he had noticed the Author's admission in the preceding page, that the Protestant priesthood of England was the only one in the world which had not been a curse to its country.

The Author has most distinctly admitted, and will most cheerfully repeat his admission, that in every class of priests (but he will not limit it to any one sect) great numbers of excellent men are to be found; but again he says, that the order is not a necessary appendage to Christianity, and, as an order considered, throughout the world, from the beginning of time, it has been more prejudicial than beneficial to mankind. And, in opposition to the Canon of Salisbury, he takes the liberty of saying, that "if the Melancthons, the Bowleses, and the Bucers, had been three times as numerous as they have been, they would not have destroyed the general nature of the rule." In all priesthoods, men in humble life, by their good conduct, have acquired power to the order: this once acquired, its members, with the acquisition of wealth and power, have become corrupted. It is only a consequence flowing from the nature of things; and all *patriotic* priests ought to assist the feeble efforts of the Author to keep their PALACE-LIVING, ENTHRONING order in its proper place. Let them remember that their Master was never *enthroned*, nor did he live in a *palace*. And to excuse the acquisition of these pomps and vanities to themselves by saying, that they are to do honour to him who forbade them, is but to insult him.

January, 1829.

PREFACE.

UPON reviewing what I have written in the following work, it has occurred to me that I have not said quite so much, in my first chapter, on the mode usually adopted of transferring written accounts from one language into another, as is expedient; I shall, therefore, in this place, submit a few preliminary observations to my reader.

Man possesses organs of the mouth and adjoining parts, by which he produces sounds expressive of his feelings. When these sounds become limited to certain defined, fixed objects, and are meant to represent these objects, they are called words, and the representations of these objects in his mind or understanding are called ideas. Hence words represent both the things and the ideas. Thus words are sounds significant of ideas. Letters, in like manner, are marks formed by the mechanical powers of man to perpetuate and record these sounds significant, that they may pass to others, or to futurity. Now suppose a parent state to send off colonies, but before she send them off, that she form a system of letters to represent such sounds as she has found needful for recording her ideas. Suppose she make A to represent the idea of unity, B to represent the idea of two unities, D to represent the idea of four unities, and O to represent some other collection of unities; and these signs also she make, when combined in various ways, to represent the ideas of things treated of just now; for instance, that D A B should stand for a certain fish called a *Dab*. Now we will suppose a colony to go away, and to *take this artificial system with them;* in all future time, when they want to represent the word *dab*, and the idea of that fish, they ought to make the three signs d-a-b, and no other; and they ought to do this if they wanted to represent the parent signs and the idea, although they might have changed the sound given to these signs in their habits of speaking. Should they have got into the habit of calling the A *O*, yet, in the case above supposed, they ought to write *dab*, and not *dob*. The reader will observe, that if they

wished to call the idea by a new name, or to represent the thing *varied* in any way, that would be a different matter, not the case which I state. In order to make myself understood more clearly, I repeat, as their *system* of mechanical signs continues the same, they ought, when representing any word of the parent system, to make use of the same mechanical signs. Thus for the word dab, they ought to use the letter standing for four, or the fourth letter, that standing for one, or the first, that standing for two, or the second; not because these letters stand for these numbers, but because these are the corresponding letters in the parent's system and in the child's system. The use of the numbers may assist us in finding out the corresponding letters, but the numbers themselves have nothing to do with the reason of the matter. Now I will give an example in a very famous word, יהוה *ieue*, as used in the synagogue, called by us JEHOVAH. *If the Hebrew system be the same as the English system*, when I wish to represent this word, I ought to write the corresponding letters, and no other. If I use other letters, for instance, add the letters *h*, or *v*, or *j*, I do not *describe* the same word, whatever I may mean. If persons talk about sounds, I say sounds have nothing to do with the case stated by me, which relates merely to the written signs. But the absurdity of letting supposed *sounds* of letters be represented, may be estimated by the following example:—Suppose an Arab wished to write in our letters the word answering to the idea of window of the English, would he write *window* with the man of Stamford, or *vinder* with the man of Kent? The reader will not forget that if the child choose to call the *dab* or the *ieue* of its parent by an entire new name, the latter by *Adonai*, for instance, this is quite a different matter. In such case, as the two systems are the same, the same letters in one ought to represent the same letters in the other; and if the child should be found to have coined new additional mechanical signs or letters, these new signs ought never to be used to represent words of the parent language, unless the parent language have adopted signs answering to them. And suppose the parent or the child, from any cause, should have changed the forms of its signs or letters, so long as the system continue the same, still the same signs or letters in the one ought to represent the same signs or letters in the other. I think no reasonable person will deny the truth of this in the case stated, namely, *where the systems continue the same*. In what cases I may prove systems to be similar is a different question, and each case must evidently stand upon its own merits. I beg this may be well considered and not forgotten, as it is of the first importance, not only in the following work, but in the general practice of rendering the names or words of one language into another.

The reader will find in the ensuing work that the Hebrew language, which is of the first importance, is treated as a language of great simplicity,*—that its vowels are considered precisely the same as those of the English, and of all the other languages in the Western part of the world. But he will observe, that some words have no vowels, and that in almost every word consonants come together without them. The cause of this cannot at this day be *certainly* known; but it may have arisen either from a wish in the priests to conceal or render difficult the art of reading, or merely from a habit of abbreviating words for the sake of expedition, or of reducing works to as small a size as possible. This was similar to a practice which took place in the Latin language some centuries ago, by which it would have been brought to the same situation as the Hebrew, if it had been continued. Thus for manum, they wrote m̄nm̄, &c., &c. In this state the Hebrew was found, when the Jews began to recover after the ruin of their country; and, to obviate the inconvenience of it, points as vowels were invented, instead of the vowels being restored, as they ought to have been. But nothing simple or plain was likely to suit the followers of the *modern* cabala, the most childish foolery that ever men of common sense permitted themselves to be deluded with. The unlearned reader will please to observe that I am here only delivering my own opinion of the origin and reason of this state of the language. The fact of its present state without points in the synagogue copies is all which here concerns us, and that fact will not be disputed.

As two consonants cannot be pronounced or understood without vowels, they must in almost every word be supplied. Dr. Parkhurst always supplies an *a* or an *e*, *ad libitum*.

I have little or no doubt, that different vowels were anciently supplied according to what the meaning of the word required; but I think that, in order to render it more difficult to understand, it *may*, in the very earliest times, have been constantly written without any vowels. I am convinced that the unlearned reader will be satisfied that the Hebrew is essentially the same as the Greek and Latin—having, like them, its five vowels. The learned Hebraist, whose mind has been poisoned by the craft of the synagogue, I do not expect readily to give up his prejudice in favour of unlearned simplicity. But if the old men will not give up their nonsense, it will be exploded,

* Vide WALTON'S *Prol. Diss.* VII.

because the young ones will not admit it. Perhaps it will be like Mr. *Frend's* algebra. Some years ago he pointed out to the learned of Cambridge, that their *negative quantities* in algebra were not only nonsensical and useless, but that they were actually prejudicial to science. Of course the learned old gentlemen would not consent to be untaught, to unlearn, but I understand that at the Mechanics' Institutes, algebra is now taught without negative quantities.

From the circumstances above mentioned, the Hebrew language is very uncertain, even to the best scholars, and must always continue so. My learned reader, I hope, will excuse me for occupying his time with stating this, not for *his*, but for the information of unlearned readers, to whom I wish to make my book intelligible, which I flatter myself it will be, with nothing more than a little common attention. By a very slight attention to the tables in the first chapter, they will easily understand every thing which follows. But they will be good enough to observe, that in page 3, at line 19, for column 9, &c., they must read, "column 9 contains the names of the Celtic Irish letters, and column 10 their meanings." If the reader will apply a little close attention to the first five short sections to make himself acquainted with them, I apprehend *without any knowledge of either Greek or Hebrew*, he will be able to comprehend the whole of the remaining part of the work with facility.

From a circumstance which has happened, I think it necessary to observe, that I feel a little fear lest the figures in my references should, in some few instances, be found incorrect. But for several months past, since I have been closely engaged upon this work, my eyes have begun to fail, and I have not got used to spectacles. I have forgotten how to use my old eyes, and have not yet learned how to use my new ones. But if my fear should prove well founded, of this I am quite certain, that no one who knows me, will suspect me of an intentional false quotation.

I am conscious, that a critical eye will easily discover marks of haste in this work. It is useless to deny it. But if, as the reader will find, what is in my contemplation, be carried into effect, no time was to be lost. What will be met with in a note respecting my future intentions, must plead my excuse. Not ten pages of this work were written the first of last October. Except what I possessed in my own mind, the materials collected, consisted only of a list of upwards of two hundred volumes to be read or consulted, in most of which was to be found for my purpose NOTHING.

In a subject of this kind I have not thought it necessary to give every authority on which my doctrines are founded, or to verify by actual examination those which I have given. I have constantly relied on the credit of authors in whose treatises I have found them, contenting myself with merely referring to such authors—in whose works the other authorities will be found, if required. I know not the use of loading my page with notes of *unnecessary* references, except I wished to make an ostentatious display of *great* learning, to which I make no pretension. It will also be observed, that I have made free use of the text of my predecessors. But if I have done this, I have, I believe, in every case acknowledged the obligation, as well as the obligations to my learned friends from whom I have received assistance. If the works of older authors are not to be used by their successors for the ends of truth, they are of little use; they might as well be sent to the ovens of Omar. My successors will do the same with me, if my work be good for any thing; and they are welcome.

To certain persons who permit their bigotry to mislead their judgment, this book will be gall and wormwood, because I have not thought proper to pander to their base passions. But very certain I am, that much will be found in favour of rational Christianity, and not a word against it. Though I have not been deterred from publishing deductions drawn fairly from premises founded in what I believe to be the truth, by the fear of the bigots of any sect, I am a little afraid, that in my anxiety to guard myself against the misconstructions of hot-headed ultra-pietists, above alluded to, I should sometimes have become tedious.

It is not probable that such a work as this will pass without censure. Perhaps some person may be found to fancy he shall get preferment by misrepresenting my words, or by exposing my errors, for errors unquestionably must exist in such a multifarious performance; I shall, therefore, prepare myself for the publication of a second short Appendix in the same size as this book, and to be bound up with it, to explain the one or to correct the other; and I shall be much obliged to any gentleman for corrections or other information relating to my subject which he may think useful. But I take the liberty of saying, that I cannot conceive it possible for any person possessing honourable intentions, to write against me in any way without giving me information of it, or sending me a copy of his publication. To attack, and not to do this, is the act of the midnight assassin.

Whether the second Appendix here alluded to, will be delivered to the purchasers of this volume free of expense or not, must depend on circumstances. But emolument is not the author's object in this work.

The introduction consists merely of descriptions of the different kinds of Druidical monuments, extracted from the works of the authors who appeared to have given the best account of them.

To the officers of the British Museum, I think it right to express my acknowledgements. Although I have given them great trouble, their civility has never failed nor their attention wearied. BUT I always spoke to them with politeness, not as I would treat a troublesome dog in the street. And, occasionally, I did not fail to make a reasonable allowance for the time required and the difficulty of finding old books seldom wanted, in a large library without a numbered catalogue.

Of the execution of the printing, it is unnecessary to speak; it answers for itself; but I may be permitted to thank Mr. Smallfield, of Hackney, my printer, for his business-like punctuality and attention, and particularly for his attention to the different languages from which I have had occasion to quote.

The lithographic part, I think, will be allowed to do credit to Mr. Day, and to Mons. Hadge, his promising young artist, by whom I have no doubt that this infant beautiful art will soon be brought to rival the finest engraving.

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29	Botalleh Circles, in Cornwall	*ib.*
30	Tolmen, in the Parish of Constantine, Cornwall	lix
31	Logan Stones, Land's End, in Cornwall	lxii
32	Wringcheese in Cornwall	lxiv
33	British Coins	*ib.*
34	Iodhan Moran, found in Ireland	lxix
35	Brimham, Yorkshire	lxxii
36	Rudstone, East Riding of Yorkshire	lxxiv
37	Picts' Towers	*ib.*

PAGE

38 Vitrified Fort, Scotland lxxx

39, 40 Cromlehs in Malabar lxxxiv

41 Stones of Stennis, Scotland . . . . . *ib.*

42, 43, 44, 45 Monument at Carnac in Bretagne lxxxvi

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WOOD VIGNETTES.

CHAP.

I. Cromleh at Brownstown, in the County of Carlow
II. Cromleh near Tobinstown, County of Carlow
III. Kitt's Cotty-House, near Aylesford, Kent
IV. Phœnician Coin, brought from Citium by Dr. Clarke
V. Diomruch or Cromleh, near Glanworth, in the County of Cork
VI. Coins of Tyre, Pillars of Hercules
VII. Maen Amber, Cornwall, overthrown by Oliver Cromwell.

VIGNETTES AT THE END OF THE CHAPTERS.

CHAP.

I. Tolmen in one of the Scilly Islands
II. Cromleh at Plas Rewydd, Anglesey
III. Double Cromleh in Anglesey
IV. Pillars in Penrith Churchyard
V. Obelisk near Hunter's Trist, Edinburghshire
VI. Obelisks at Boroughbridge
VII. Agglestone, Dorsetshire.

ERRATA ET CORRIGENDA.

Page 3, line 19, for "column 9, &c." read *Column* 9 *contains the names of the Celtic Irish letters, and column* 10 *their meanings.*

9, 17, for "that" read *it.*

31, 2, for "on" read *by means of.*

3, for "writing" read *using.*

14, for "secred" read *secret.*

34, 3, Section xxx. for "about" read *to.*

42, in Note *, for "124" read 40.

43, 18, for "Senaar" read *Shinar.*

44, 19, for "God Bel," read *Jupiter Bel.*

64, last line of text, for "Causcha," read *Canscha.*

78, 8, for "his" read *this.*

86, 5, from the bottom, for "did" read *might.*

113, 12, for "Omanus" read *Ouranus.*

128, 2, for "curious" read *striking.*

3, from the bottom insert *inverted commas* for quotation.

159, 39, for "Essonan," read *Essouan.*

162, 9, from the bottom, for "parriri" read *parire.*

167, place the last line "Samhan MEDIATOR" before Baal, ALLA, ALEIM.

178, lines 12 and 13, for "potes," read *potentes.*

181, line 3 from the bottom, for "a" read *as.*

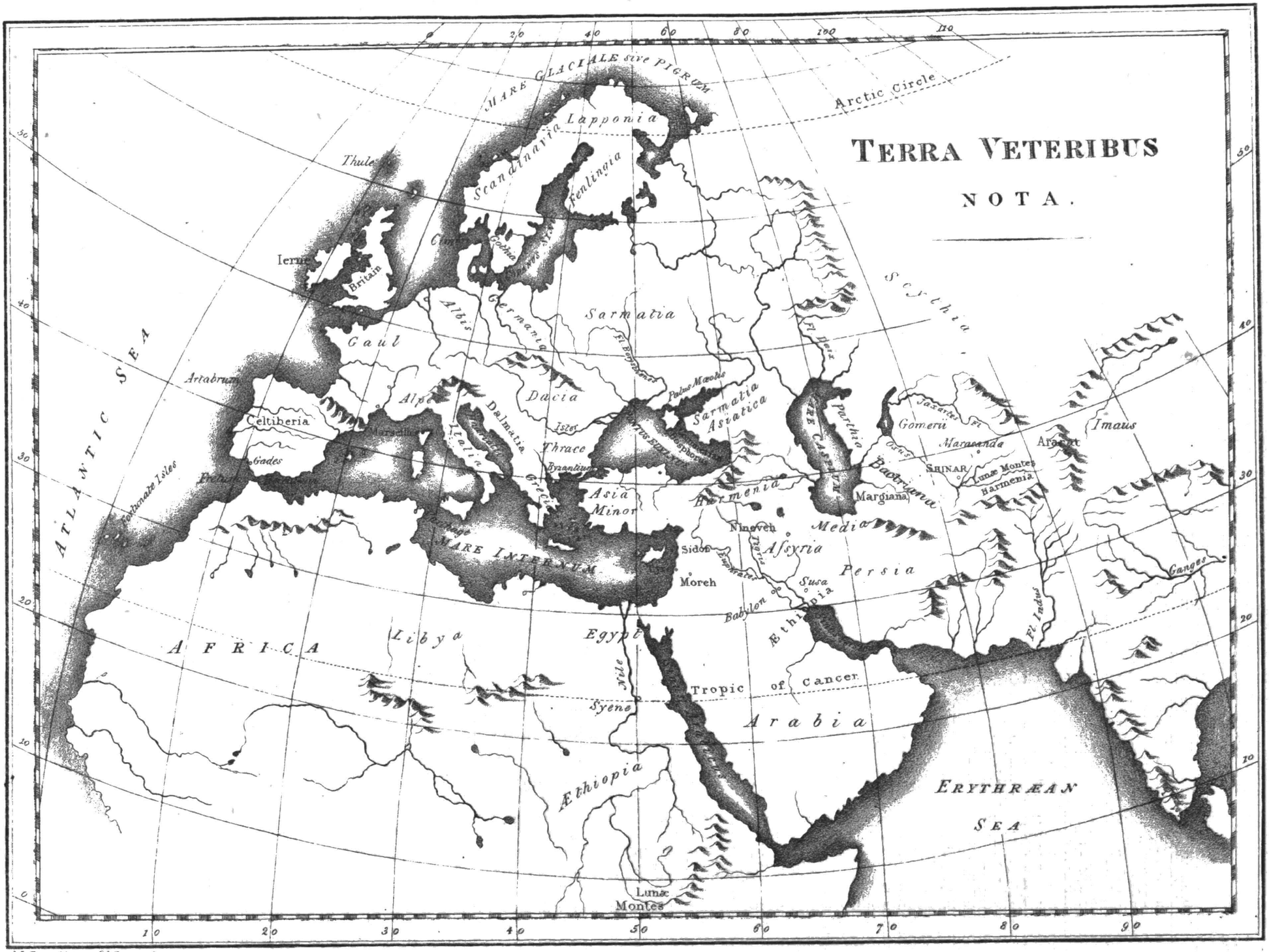
184, lines 11 and 12, for "Nane" read in Gr. and Lat. *Naue,* and in the Note, p. 262.

248, line 6 from the bottom, for "z" read *za.*

For "Dr. Adam Clark" and "Dr. Clark" the Traveller, read, *passim, Clarke.*

ADDITIONAL CORRIGENDA.

Page 9, line 21, expunge the *period*, and begin the word *placed* with a small *p*.
10, — 27, and in several other places, for *Savos* read *Saros*.
54, — 10, instead of *with* read *or*.
11, expunge *under it*.
80, — 14, for *twelfth* read *sixteenth*.
95, — 7 from the bottom, for *four* read *three*.
101, — 19, expunge *by digamma*.
199, lines 15 and 16, correct a mistake of Vallencey's, and put *Cornificius* for *Cicero*, and *Cicero* for *Cornificius*.
208, In several places it is said, that Pythagoras visited Carmel in his eastern travels. This is not certain, though it is known that Plato did.
258, lines 13 and 14, substitute the words *Plato* and *Herodotus* for each other.
268, line 9, for *bull* read *sun*.
276, — 18, for *queen* read *green*.



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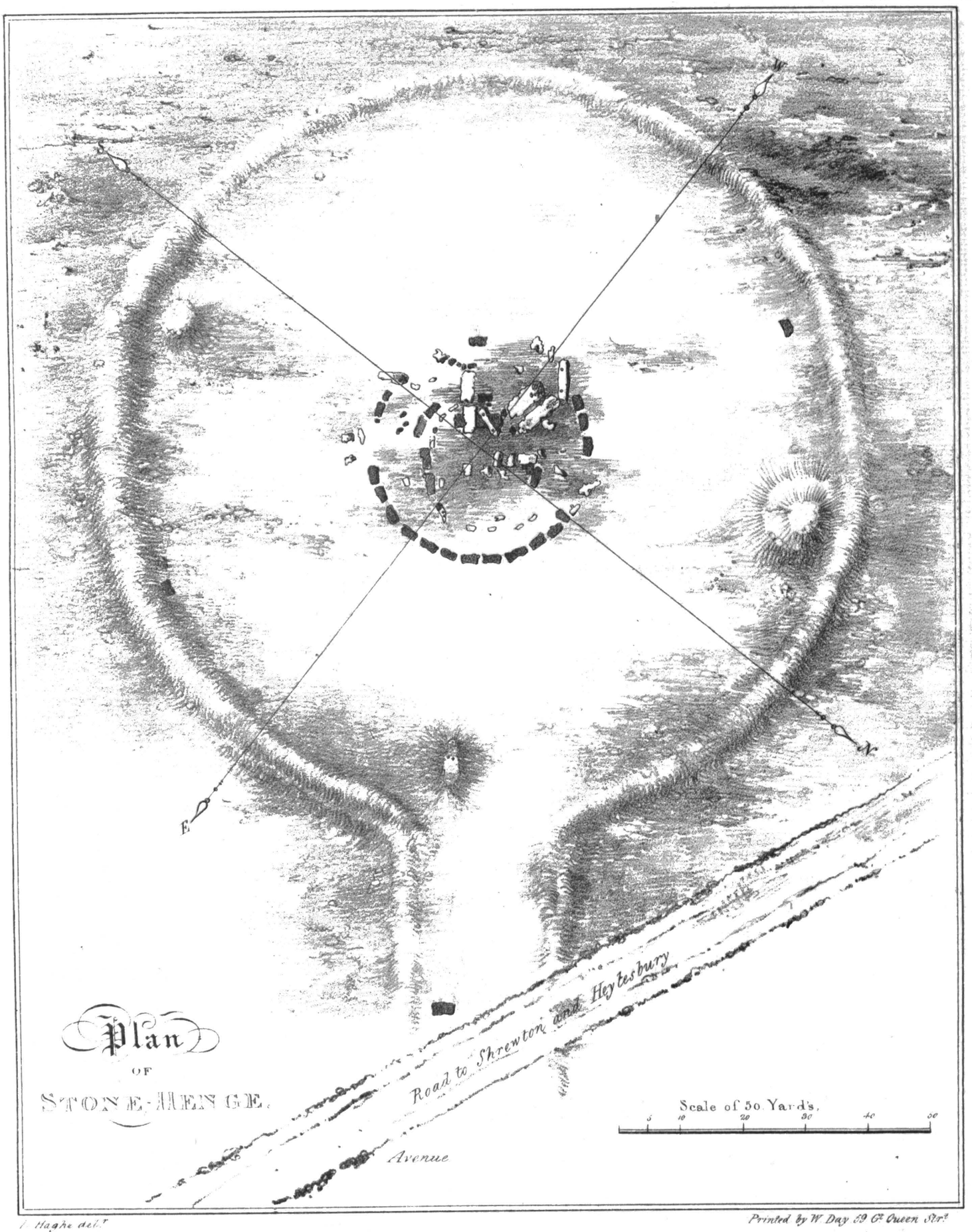

Plan
OF
STONE-HENGE.

I. Hagbe del.t

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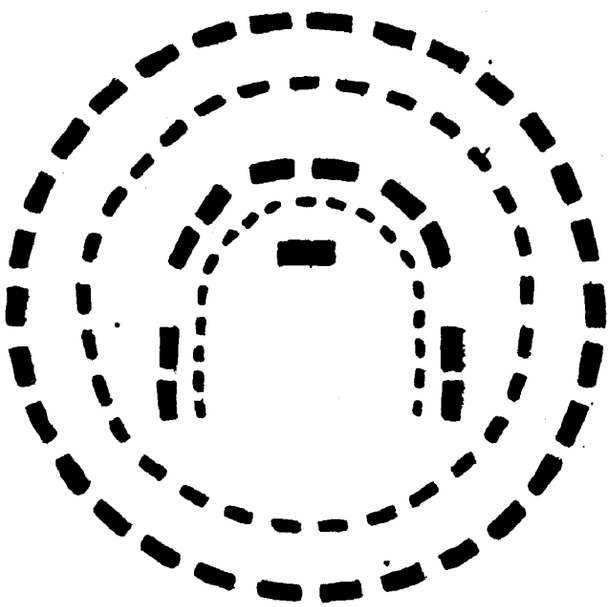
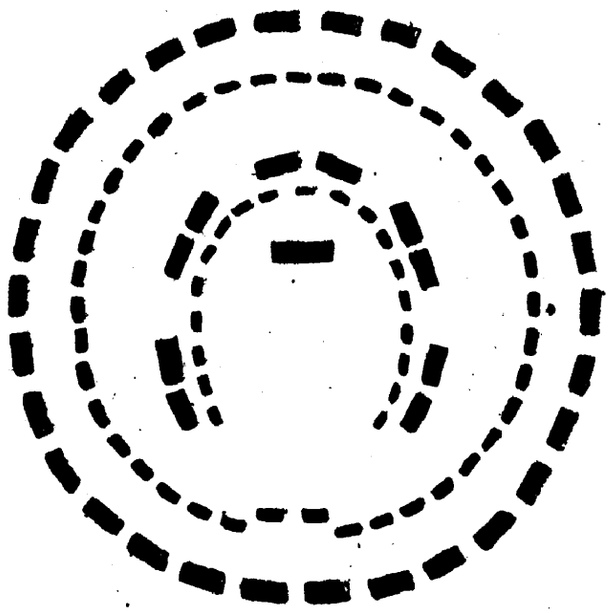
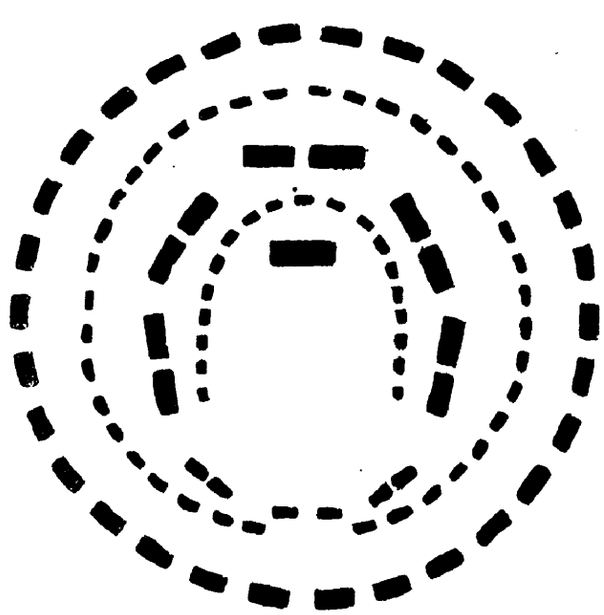


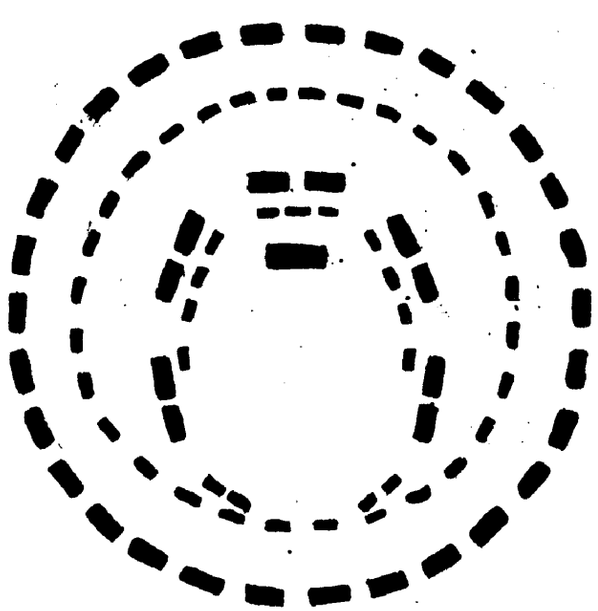
WOOD.



STUKELY.



WALTIRE



SMITH.

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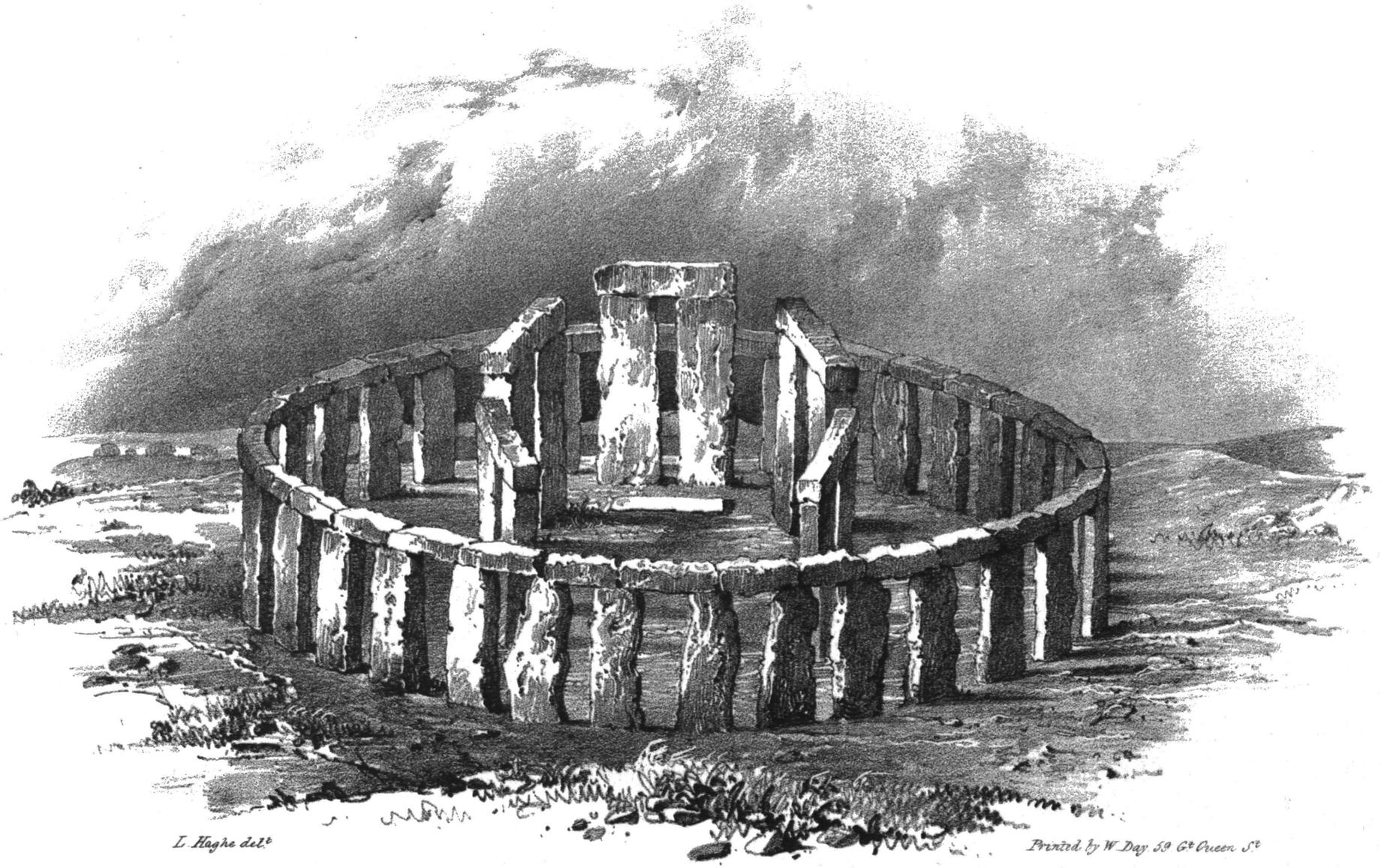
STONE-HENGE.

AN INWARD VIEW OF STONE-HENGE.

From behind the High Altar.

ENTRANCE TO STONE-HENGE FROM THE NORTH EAST.



L. Haghe del.t

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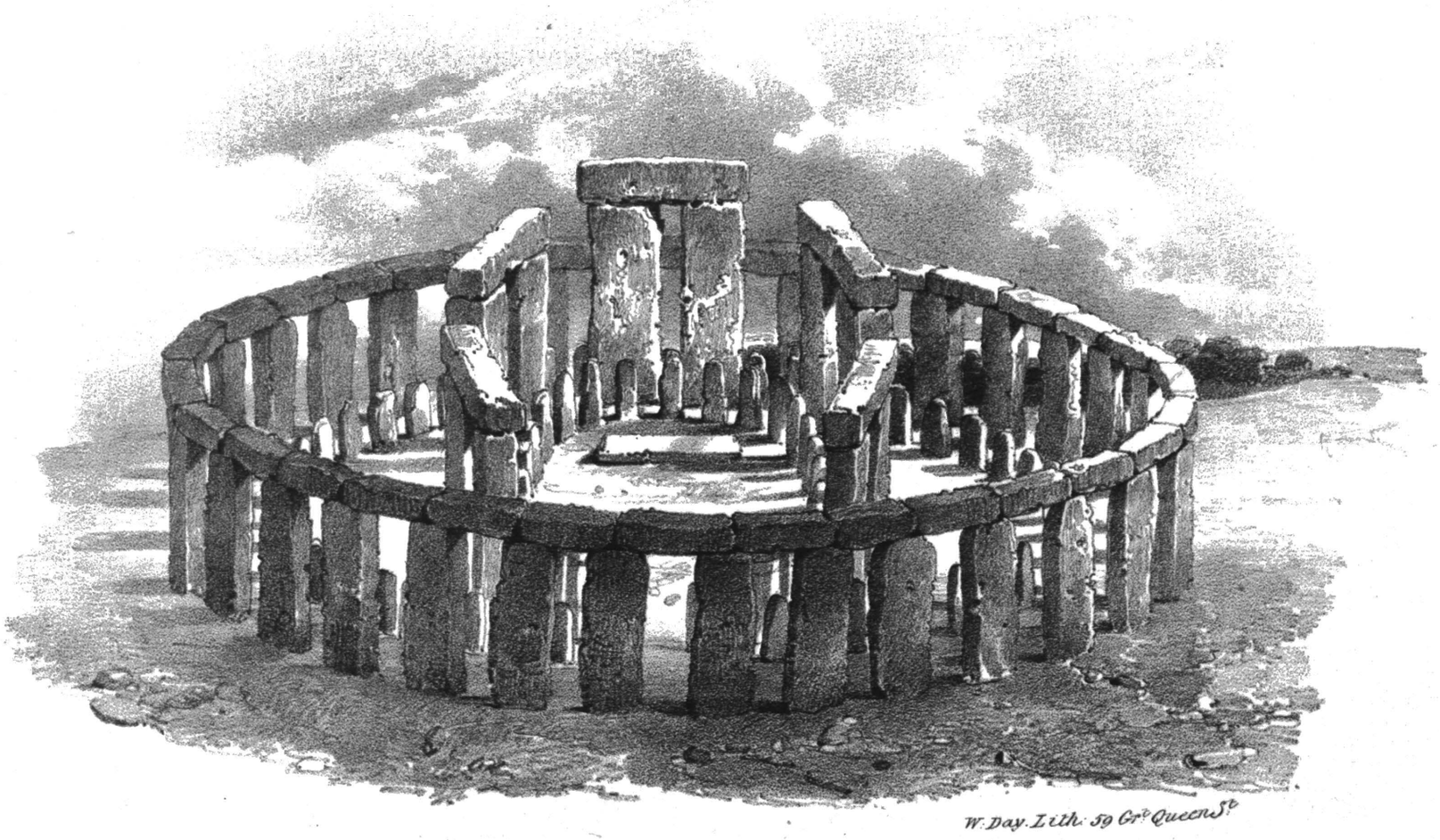
STONE HENGE.



STONEHENGE according to WALTIRE.

A Map of STONE HENGE, and it's Environs.

W. Stoke Down

From Stockton To Amesbury

From Devizes to Amesbury

W. Stoke Group

Cursus

Durrington Down

Durrington Walls

Avenue

Stone Henge

Old King Barrows

Sarsen Stone

New King Barrows

River Avon

VESPASIAN'S CAMP

Little Amesbury

AMESBURY

From Salisbury to Devizes

Lake Group

Wilsford Group

N. W. E. S.

Scale of Chains

10 20 30 40 50 60 70 80 Chains or 1 Mile

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STONEHENGE.

THE following Description of STONEHENGE and of most of the Plates is taken from the *History of Wiltshire* by SIR RICHARD COLT HOARE, *Baronet*, with a slight alteration in the description, in consequence of Mr. WALTIRE'S plan being substituted for that of *Inigo Jones*, which is universally allowed to be very erroneous. No labour or expense seems to have been spared by *Sir R. C. Hoare* to obtain, in every respect, the greatest possible accuracy.

STONEHENGE. The construction and plan of this building are of so novel and singular a nature, that no verbal description, though drawn up by the ablest writer, can possibly convey to the reader a competent idea of it. If I talk to you of a Doric, Ionic, or Corinthian Temple, you will readily form such an idea of the building in your mind, as not to be surprised on seeing it; for each of these orders has its fixed proportions, and each its appropriate ornaments; but were I to describe to you a rude temple composed of four circles, one within the other, with upright stones twenty feet high, and others of an immense size placed across them like architraves, I fear my description would prove very unsatisfactory. The pen, therefore, must call in the assistance of the pencil; for without a reference to plans and views, no perfect knowledge can be gained respecting this "Wonder of the West." In the plans now presented to you, I have endeavoured to correct the errors of others, and, by the assistance of an able surveyor, repeated visits, and a strict attention to accuracy, to render them as complete as the great intricacy of the subject will admit.

The first plate represents a general ground-plan of *Stonehenge*, surrounded by a ditch and slight *agger* of earth.* I cannot allow more than one entrance into the area of the work. This faces the North-east, and is decidedly marked by a bank and ditch called the *Avenue*, which leads directly into it. On our approach to it on this side, the first object that arrests our attention is a large rude stone, in a leaning position, which, by some, has been called the "*Friar's heel.*" Its height is about sixteen feet, and its original purport is totally unknown, though conjecture has not been idle in ascribing various uses to it. We now enter the area of the work, having the bank and ditch that encompassed the temple on our right and left. Writers have described this as a deep ditch, and thirty feet wide, and have not noticed the ditch being on the *outside* of the *vallum*.† According to our measurement, the ditch could not have exceeded fifteen feet; in short,

* The circumference of this ditch measures three hundred and sixty-nine yards.

† From the circumstance of the ditch being *within* the *vallum* at Abury, and from other similar examples which I shall have occasion to mention hereafter, I have reason to agree with STUKELEY, in thinking it a distinguishing mark between religious and military works; those of the latter nature being made for the purpose of defence, would of course have their ditches on the outside of the bank, as we find in all the strong camps upon our hills.

this whole line of circumvallation was a very slight work. Adjoining the *agger*, within the area, is a large prostrate stone, which has given rise to various opinions; the most prevailing of which is, that it was the stone on which the victims were slaughtered; but all these hypotheses are completely overturned by the circumstances of three sides of the stone bearing the same mark of tools as the large uprights of the temple, and the projecting part of the base, where it rested on the ground, remaining in its rude state, and unhewn; the fourth side, being uppermost, has been much defaced and excavated by the continual effect of water on it for a long succession of years. This we proved by digging so completely under it, as to be able to examine the undermost side of the stone, where we found fragments of stags' horns. This stone measures in length twenty-one feet, two inches, of which three feet, six inches being under ground, the height of the stone, when upright, was seventeen feet, eight inches. The distance from the first stone in the avenue to the second stone at the entrance into the area, was about one hundred feet, and the distance between that and the outside of the stone circle, was nearly the same. The distance from the *vallum* to the temple is also one hundred feet, as well as the inner diameter of the temple; so that the Britons seemed partial to the proportion of one hundred feet, having adopted it in so many important parts of their building.

There are two small stones within the *vallum*, and adjoining it, whose uses have never been satisfactorily defined. The one on the South-east side is near nine feet high, and has fallen on its base backwards on the *vallum:* the other on the North-west side is not quite four feet high; both rude and unhewn. There are also two small *tumuli* ditched round, so as to resemble excavations, adjoining the *agger;* they are very slightly elevated above the surface, and deserve particular notice, as they may give rise to some curious and not improbable conjectures. Dr. Stukeley supposes them to have been the places where two stone vases were set; and the stones before mentioned to have been two altars for some particular rites, which he does not, however, take upon himself to explain. Here our learned Doctor gets out of his depth, as do others, who suppose these cavities to have been destined to hold the blood of victims. On minute investigation you will plainly see, that the *vallum* of the *agger* surrounding the work has been evidently curtailed, by forming the tumulus on the North-west side of the circle, which induced us to open it; when, much to our surprise, we found within it a simple interment of burned bones; from whence we may fairly infer, that this sepulchral barrow existed on the Plain, I will not venture to say before the construction of *Stonehenge*, but probably before the ditch was thrown up; and I scarcely know how we can separate the æra of the one from the other. We also opened the other *tumulus* on the South-east side, but found nothing in it. You will perceive that I have marked only one *adit* to the temple on my plan; for I am satisfied with Stukeley, that the other two supposed entrances are modern works, and made by the frequent intercourse of carriages.

The plate No. 2, represents a ground-plan of the Temple, divested of all its appendages. To render it more intelligible, I have distinguished the fallen stones from those that remain in their original position, by representing the former as prostrate, and by engraving the latter with a darker stroke, and as, hitherto, the trilithons or imposts have never been represented in any plan, I have thought fit to insert those that remain; but I beg it may be understood, that by so doing, I have been obliged to deviate a little from true perspective, as, if drawn to a scale with the rest of the stones, they would totally cover the uprights on which they rest.

Let us now approach this mysterious building, and enter within its hallowed precincts. "When you enter the building," says Stukeley, "whether on foot or horseback, and cast your

eyes around upon the yawning ruins, you are struck into an extatic *reverie*, which none can describe, and they only can be sensible of, that feel it. Other buildings fall by piecemeal; but here a single stone is a ruin, and lies like the haughty carcase of Goliath. Yet there is as much of it undemolished, as enables us sufficiently to recover its form, when it was in its most perfect state: there is enough of every part to preserve the idea of the whole. When we advance further, the dark part of the ponderous imposts over our heads, the chasm of sky between the jambs of the *Cell*, the odd construction of the whole, and the greatness of every part, surprises. We may well cry out in the poet's words, 'Tantum religio potuit!' If you look upon the perfect part, you fancy entire quarries mounted up into the air; if upon the rude havock below, you see, as it were, the bowels of a mountain turned inside outwards." At first sight all is amazement and confusion; the eye is surprised, the mind bewildered. The stones begin now, and not before, to assume their proper grandeur, and the interior of the temple, hitherto blinded by an uniform exterior, displays a most singular variety and gigantic magnificence. But such is the dilapidation, and such the confusion of the displaced fragments, that no one who has not, as I may say, got the plan by heart, can possibly replace them in imagination according to their original destination. To obviate these difficulties and assist the antiquary in developing this labyrinth of Stones, I have annexed a correct plan of them as they now stand, which would be rendered more perspicuous at first sight, if each circle as well as oval, were distinguished by a separate colour.

The Temple consists of two circles and two ovals; the two latter constituting the *Cell* or *Sanctum*. The outward circle, about three hundred feet in circumference, is composed of huge upright stones, bearing others over them which form a kind of architrave. Though they evidently shew the mark of tools, they are still irregular in their forms and sizes. The height of the stones on each side the entrance is a little more than thirteen feet, and the breadth of one, seven feet, and of the other six feet, four inches: the impost over them is about two feet, eight inches deep. The space between the stones in this outward circle varies; that between the entrance stones is five feet, and rather wider than the rest. This circle consisted originally of thirty stones, of which seventeen still remain standing. At the distance of eight feet, three inches* from the inside of this outward circle, we find another composed of smaller stones, rude and irregular in their shapes. Dr. Stukeley is certainly accurate in his conjectures, when, contrary to the opinion of preceding writers, he states the number of stones of which this circle consisted to be forty, and not thirty. This fact may be satisfactorily proved by measuring the space occupied by the stones belonging to this circle, No. 17, 18, 19, 20, which stand, as well as No. 1, nearly in their original position, and by which it will be clearly seen, that the number of the whole circle must have been forty. Some few particularities in this circle deserve notice. *Dr. Stukeley* in his ground-plan of *Stonehenge* has placed the two stones at the entrance into this circle, No. 1 and 20, a little *within* the range of the others, observing, "that the two stones of the principal entrance of this circle, correspondent to that of the outward circle, are broader and taller, and set at a greater distance from each other, being rather more than that of the principal entrance in the outer circle. It is evident, too, that they are set somewhat more inward than the rest; so as that their outward face stands in the line that marks the inner circumference of the inner circle." This remark is just, but the lines are rather exag-

* I have taken this measurement across from No. 4, to the South-east side of the temple, where the stones still remain in their original position; but this inner circle is not placed exactly in the centre between the trilithons of the outward and inner circle, as the distance between No. 4 and B 1, is ten feet, four inches.

gerated on his plan; and I doubt if it was originally intended that these two stones should retire within the adjoining circle. No. 1, retires nine feet, ten inches from the outward circle; No. 20, ten feet; No. 18, nine feet; and No. 17, eight feet, eight inches. No. 2, appears to have belonged to this circle, and to have been the impost of a small trilithon. Might there not have been another in the vacant space on the opposite side to correspond with it? Of this circle, originally consisting of forty stones, traces remain only of twenty; and it is rather doubtful whether No. 15, belonged to it, being so far removed out of its line; but from the circumstance of its being a very rude stone, and those of the inner oval in general being better shaped, I am inclined to think it is properly numbered on our Plan.

We now come to the grandest part of our Temple, the *Cell* or *Sanctum;* in forming which, the general plan has been varied; for this inner temple represents two-thirds of a large oval, and a concomitant small oval, as in the outward temple we find a large and a small circle. The large oval is formed by five pair of trilithons, or two large upright stones, with a third laid over them as an impost. The placing of the imposts is also varied, for they are not continued all round, as in the outward circle, but are divided into pairs, thereby giving a great lightness to the work, and breaking its uniformity; neither are they like those of the outward circle, parallel at the top; but they rise gradually in height from East to West, as will be seen by the following admeasurement: Trilithon B, is sixteen feet, three inches high; trilithon C, is seventeen feet, two inches high; and trilithon D, is twenty-one feet, six inches high: thus we see the progressive height of the trilithons to be sixteen feet, three; seventeen feet, two, and twenty-one feet, six inches: D 1, being fallen, we are enabled to ascertain how deep they were fixed in the ground, and in what manner. A rude projecting portion of the stone was left at its base, by which it was secured in the soil, and small fragments of stone and pounded chalk were rammed in to steady it. This fallen stone is broken in two pieces; one fragment measures twelve feet, four inches; the other nine feet, five inches, and the part sunk in the ground four feet, six inches—making a total height of twenty-six feet, three inches; so that Stukeley errs in making their length thirty feet. The impost of trilithon E measures sixteen feet, four inches in length; the distance between the mortises being nine feet, seven inches. The impost belonging to this trilithon (D 3, likewise prostrate,) was fifteen feet, six inches long. The present age has to lament the fall of trilithon E, which took place on the 3d of January, 1797.*

"Recidit in solidam, longo post tempore, terram
Pondus, et exibuit junctam cum viribus artem."

One of these uprights measures twenty-one feet, four inches, and the other twenty-one feet, three inches; deducting from which four feet, or rather more, the length under ground, we still find this pair of trilithons correspond with those opposite C 1, as we find also the trilithon F 2, now standing, corresponding in height nearly with the opposite one B; the one being sixteen feet, three inches, and the other nearly the same. Thus we see a great degree of regularity pervading the plan of this building, and the approach to the altar rendered more striking by the trilithons rising gradually as you advance towards it. Before I conclude my account of this grand oval, let me call your attention to the leaning stone, D 2, which is nine feet out of the perpendicular. This stone, in the

* An account of the fall of this trilithon, with two views representing it in its original, and in its fallen state, was drawn up by Dr. Maton, and published in the Archaeologia, Vol. XIII.

artist's eye, from its singular position and bold tenon, forms one of the most picturesque features of the building, by breaking the uniformity of the upright lines:

" Jam jam lapsura cadentique
Imminet assimilis."

It is also singular how, with such a vast projection, and the bearing of only four feet and a half in the ground, it should so long have retained its situation and continued unmoved at the great concussion which the foundation must have sustained on the falling of the three stones in 1797. The situation of this stone, with regard to the ribbed one, No. 26, deserves also notice: the large upright seems to be supported by the smaller one, but on close examination I almost doubted if it did; the adhesion or connexion between them is just sufficient to swear by; and that is all. The trilithons of this oval are evidently finer stones, and more regular in their forms, than those of the outward circle, and the leaning stone above the altar, exceeds all the rest in beauty. The third stone, C 1, is next; and the finest impost is the one over the trilithons C 1, and C 2. Some of these, as well as others in the outward circle, taper from their base towards the top.

It now remains for me to describe the inner oval, which, according to Dr. Stukeley, consisted originally of nineteen stones, of which I still see traces of eleven, viz. from No. 21 to 31. They are much smoother and taller than those of the inner circle of small stones, and incline to the pyramidical form. The most perfect of these is No. 23, which is seven feet and a half high, twenty-three inches wide at the base, and decreases to twelve inches at the top. The stone No. 26, deserves notice from having a groove cut all down it; for what purpose, no rational conjecture has ever yet been formed; its shape also varies somewhat from that of its companions, as it bevils off almost to an angle on the inner side. The altar-stone is fifteen feet long, and almost totally covered by the fall of one of the large upright stones and its impost, across it. The inside diameter of this whole building is about one hundred feet; and the width of the entrance into the Cell, from the trilithons B and F, forty-three feet; and the distance from the altar-stone to the entrance into the temple, fifty-seven feet, four inches.

Having described with accuracy the form and measurement of this celebrated temple, it may not be uninteresting to my readers to hear something about the nature of the stones that composed it. The large upright stone close to the turnpike road, and one lying flat on the ground, which has been called the " slaughtering stone;" the two small stones near the *vallum*, as well as all the great stones composing the outward circle, and the five trilithons of the grand oval, are all sarsen stones, collected from the surface of the Wiltshire downs. Dr. Stukeley informs us, that this word is Phœnician, and signifies a rock; what is now understood by sarsen, is a stone drawn from the native quarry in its rude state.* It is generally supposed that these stones were brought from the neighbourhood of Abury, in North Wiltshire; and the circumstance of three stones still

* " In regard to the natural history of these stones," says Stukeley, " the whole country hereabouts is a solid body of chalk, covered with a most delicate turf. As this chalky matter hardened at creation, it spewed out the most solid body of the stones, of greater specific gravity than itself; and, assisted by the centrifuge power, owing to the rotation of the globe upon its axis, threw them upon its surface, where they now lie." A more modern naturalist has supposed that a stratum of sand, containing these stones, once covered the chalk land, and at the deluge this stratum was washed off from the surface, and the stones left behind. Certain it is, that we find them dispersed over a great part of our chalky district; and they are particularly numerous between Abury and Marlborough; but the celebrated field called from them the Grey Wethers, no longer presents even a single stone; for they have all been broken to pieces for building, and for repairing the roads.

existing in that direction,* is adduced as a corroborating proof of that statement. They are certainly of the same nature as those in the neighbourhood of Marlborough, and are a fine-grained species of silicious sand-stone.

In the inner circle, the inner oval, and the altar, we find a material difference in the nature of the stones. No. 1, 2, 3, 4, 5, 6, 7, 8, 10, 12, 13, 14, 15, 16, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30, are an aggregate of quartz, feldspar, chlorite, and hornblende; No. 9 is a silicious schist; No. 11, 17, 19, are hornstone, with small specks of feldspar and pyrites. The altar-stone is a micaceous fine-grained sandstone, and measures about fifteen feet in length.

The area of this temple has naturally excited the investigation of the curious; but no important discoveries have been made. Stukeley tells us, that a tablet of tin was found there in the time of King Henry VIII., inscribed with many letters, but in so strange a character, that the most learned antiquaries of the age could make nothing out of it. Some have called it Punic, others Irish; and the Doctor says, "it was no doubt a memorial of the founders, written by the Druids." Mr. Inigo Jones says, that the cover of a *thuribulum*, or incense-cup, was found within the area: and Stukeley tells us, that the heads of oxen and other animal bones were found there. In more modern times we have found, on digging, several fragments of Roman, as well as of coarse British pottery; parts of the head and horns of deer and other animals, and a large barbed arrow-head of iron. Dr. Stukeley says, that he dug close to the altar, and, at the depth of one foot, came to the solid chalk. Mr. Cunnington also dug about the same place to the depth of nearly six feet, and found the chalk had been moved to that depth; and, at about the depth of three feet, he found some Roman pottery, and at the depth of six feet, some pieces of sarsen stones, three fragments of coarse half-baked pottery, and some charred wood. After what Stukeley has said of finding the marl solid at the depth of one foot, the above discoveries will naturally lead us to suppose, that some persons, since his time, had dug into the same spot; yet after getting down about two feet, there was less and less vegetable mould, till we reached the solid chalk; some small pieces of bone, a little charred wood, and some fragments of coarse pottery were intermixed with the soil. In digging into the ditch that surrounds the area, Mr. Cunnington found similar remnants of antiquity; and in the waggon tracks, near *Stonehenge*, you frequently meet with chippings of the stones of which the temple was constructed. Soon after the fall of the great trilithon, in 1797, Mr. Cunnington dug out some of the earth that had fallen into the excavation, and found a fragment of fine black Roman pottery, and since that, another piece in the same spot; but I have no idea that this pottery ever lay beneath the stones, but probably in the earth adjoining the trilithon, and, after the downfal of the latter, fell with the mouldering earth into the excavation. The only conclusion we can draw from the circumstance of finding Roman pottery on this ground is, that this temple was in existence at the period when that species of earthenware was made use of by the Britons in our island.

The Plate No. 3, consists of four ground-plans. There is a striking difference betwixt the plans of Inigo Jones (not here given) and Mr. Wood, both architects by profession. They agree as to the outward circle; but Mr. Wood makes the second circle consist of only twenty-nine instead of thirty stones. They differ totally in the two next ranges: the former giving the Cell the form of an hexagon; the latter making it partly circular and partly straight. The former states the number of the stones in the third range to be twelve, and the small stones to be eighteen: the latter (like Stukeley) states the large stones to be ten, and the smaller nineteen; but he places them in a very different form. It is somewhat singular, that of all those who have given plans of Stonehenge, the

* The one in Durrington Field; another in Bulford River; and another in Bulford Field.

very two men who, from their profession, as architects, ought to have been the most accurate, should have been the most inaccurate; for on comparing their plans with our ground-plan of the stones now remaining, you will immediately be convinced that the third and fourth ranges of stones could never have assumed an hexagonal figure, nor the figure designed by Wood.*

In the plans lain down by Dr. Stukeley and Dr. Smith, we see a great concurrency of opinion, and a much nearer approach to correctness. They agree as to the number of stones in the great circle and great oval, and very nearly as to their position. Dr. Stukeley makes the number of stones in the large circle to be forty, and the small oval nineteen. Dr. Smith makes those of the small circle to be thirty, and of the small oval thirteen; for he supposes a pair of small trilithons on each side, one impost only of which remains, and is marked No. 2 in the ground-plan; but Dr. Stukeley includes the impost in his second circle. The following letter, received from Mr. Cunnington, has induced me to add another plan of *Stonehenge*, which forms Plate No. 7.

"On viewing the remains of this monument of the Britons, I have been surprised that the following question never occurred to those writers who have considered this subject, viz., 'Why did the Britons, in erecting Stonehenge, make use of two kinds of stone, which are totally dissimilar to each other?' Any person versed in mineralogy, will perceive that the stones on the outside of the work, those composing the outward circle and its imposts, as well as the five large trilithons, are all of that species of stone called *sarsen*, which is found in the neighbourhood; whereas the inner circle of small upright stones, and those of the interior oval, are composed of granite, hornstone, &c., most probably brought from some part of Devonshire or Cornwall, as I know not where such stones could be procured at a nearer distance.†

"In considering the subject, I have been led to suppose that Stonehenge was raised at different æras; that the original work consisted of the outward circle and its imposts, and of the inner oval of large trilithons; and that the smaller circle and oval, of inferior stones, were raised at a later period; for they add nothing to the general grandeur of the temple, but rather give a littleness to the whole; and more particularly so, if, according to Smith, you add the two small trilithons of granite."

I am much pleased with this new idea respecting Stonehenge, which, to use a well-known Italian proverb, "Se non è vero, è ben trovato,"—*If not true, is well imagined;* for it is not like many others, founded on idle conjecture, but has some rational ground to rest upon. In erecting this mighty structure, its builders would naturally select for that purpose the materials nearest at hand: such were the *sarsens* which compose the grandest part of the work, viz., the outward circle and large oval; and why, with these materials, acquireable at no great distance, (for at that early

* Here three lines of Sir R. C. Hoare's description are left out, because Inigo Jones's plan, to which only they refer, is not given, but Mr. Waltise's is given in the place of it.

† The author of this work broke off a small part of one of the uprights of the inner oval, which he got polished, and submitted it to one of the first geologists in London, who, on seeing it, *without having the least suspicion where it came from*, said, it looked like an African stone, but if it were British, he thought it must have come from Anglesey. This stone is in the collection of the Geological Society, to which the author gave it. He was told in the country that the tradition was, that these stones were brought by magicians from Africa to Ireland, but that not liking their residence there, or for some other reason, unknown to the author, the magicians brought them to Salisbury Plain. This reminds the author of the *Casa Santa* and its travels, which some people doubt. He gives no opinion respecting the travels of temples, but leaves every one to believe what he thinks credible. In the course of this work another travelling stone will be noticed, so that such travellers have been thought not uncommon.

period the plains adjoining *Stonehenge* might very probably have furnished stones sufficiently large,) should the architects have sought materials for the small circle and small oval in such distant counties? This difference in the stones is a strong argument in favour of Mr. Cunnington's conjecture; for had the Britons erected the temple at one and the same period, they would most naturally have made use of the native, not of foreign, materials. And in viewing this new-supposed plan of Stonehenge, divested of its unmeaning pigmy pillars of granite, and diminutive trilithons, we behold a most majestic and mysterious pile, unconfused in its plan, simple and grand in its architecture, most awful and imposing in its effect. Such, indeed, is the general fascination imposed on all those who view it, that no one can quit its precincts without feeling strong sensations of surprise and admiration. The ignorant rustic will, with a vacant stare, attribute it to the giants, or the mighty arch-fiend; and the antiquary, equally uninformed as to its origin, will regret that its history is veiled in perpetual obscurity. The artist, on viewing these enormous masses, will wonder that art could thus rival nature in magnificence and picturesque effect. Even the most indifferent passenger over the Plain must be attracted by the solitary and magnificent appearance of these ruins; and all with one accord will exclaim, "How grand! How wonderful! How incomprehensible!"

The next object that attracts our attention is the Avenue. It is a narrow strip of land, bounded on each side by a slight *agger* of earth. On referring to the map of the environs of Stonehenge, where its situation and form will be best seen, you will perceive that it issues from the N.E. entrance of the temple; then crossing the turnpike road, proceeds in a straight line towards a valley, where it divides into two branches, the one leading in a gentle curve towards the Cursus, the other directing its course in a direct line up the hill between two rows of barrows, planted with fir-trees. The most northern group has been called by Stukeley the *old King Barrows;* the opposite group the *new King Barrows;* and under these titles I have distinguished them in my map. The former are lower and flatter in their construction than the latter, which increase in height with the ground towards the South.

In the eye of the antiquary, they are much disfigured by the clumps of Scotch firs planted upon them, though at the same time secured from the researches of his spade. More than an usual regularity is preserved in the disposal of these *tumuli;* and I must here call the attention of my readers to the map, where they will perceive them ranged in a semicircular line, and a passage decidedly left for the Avenue, of which traces are still evident as far as this spot; but it has afterwards been obliterated by tillage in its passage through Amesbury Park. Here again we have another proof of *Stonehenge* and its Avenue having been formed prior to the surrounding barrows, and we see a rude attempt at symmetry in the seven barrows, arranged in two separate lines, which flank the avenue (like wings) on its ascending the summit of the hill. Dr. Stukeley supposes that the avenue continued its course in a direct line to Radfyn farm,* on the banks of the Avon, and from thence to Haradon Hill, a lofty eminence on the opposite side; but even in his time, the traces of it were not distinguishable much farther than at present. The length of the avenue from the ditch round Stonehenge to the spot where it branches off, is five hundred and ninety-four yards; and from thence it is visible about eight hundred and fourteen yards up the hill.

The Northern branch appears undoubtedly to lead towards the *cursus*, though its traces become

* I imagine the word *Radfyn* is derived from the British word *Rhyd*, a ford, and *fin*, a boundary, as it is situated on the banks of the River Avon.

very faint soon after it has quitted the eastern line up the hill. It seems to have pursued a bending course towards the cursus, but I could not perceive that it pointed to any decided opening in that work.

We are now led to the Cursus, or the Race-Course of the Britons, a most interesting and perfect relic of antiquity. It is situated north of Stonehenge, and extends in a line from East to West. According to Mr. *Crocker's* measurement, its length is one mile, five furlongs, and one hundred and seventy-six yards; its breadth one hundred and ten yards. The head of it, which is towards the east, is marked by a mound of earth, resembling a long barrow, which extends across the whole cursus. Here the spectators of the Race were seated, and a more eligible post could not have been chosen; for the ground descends from hence at first in a very gentle slope, and then ascends a slight hill, affording to the spectators a most comprehensive view of the whole course.

Some few particularities attend this *cursus*, which deserve notice. At the distance of fifty-five yards from the eastern end, which is terminated, as I have before said, by an oblong elevated mound, you evidently perceive the termination of the course rounded off, as if the horses or chariots made a turn at this spot; and at the distance of six hundred and thirty-eight yards from this end, are two entrances into the area of the cursus, opposite to each other; and eight hundred and twenty-five yards further on, the *vallum* has been much broken down by the continual track of waggons; and to this spot Dr. Stukeley supposes the northern branch of the avenue from Stonehenge pointed.

At a short distance from the western extremity, a slight bank runs across the *cursus;* and between it and the end, which is rounded off, there are two barrows irregularly placed within the area. This bank cannot be accounted for satisfactorily; for we can hardly suppose, that if the chariots started from the east end, they would drive *over* this bank to the termination of the course at the west end. The elevated mound at the east end, seems to announce that to have been the seat of honour; and the superior view which it commands of the whole extent of the course, fully corroborates that supposition. We are again assured, that a bank across the end of the cursus formed a part of the general plan of these places of amusement, by a second example in the smaller adjoining *cursus;* and we also see that the barrows, within the area of the larger cursus, were not placed there as metæ, (as in the Roman circus,) for there are none within the area of the smaller cursus. They probably stood on that ground long before the formation of this course, and being between the bank and the end, could not have impeded the races, as I can never suppose that the chariots passed *over* the bank: they might, perhaps, have started from this end; and in that case the bank would prove no impediment to their career.

The plan, both of the large and small *cursus*, corresponds so much with that of the Roman *circus*, that I feel inclined to think that the formation of these on our Wiltshire downs, took place after the settlement of the Romans in our island, and that they cannot be deemed of British origin.

Quitting *Stonehenge*, with its appendant antiquities, and pursuing our inquiries towards Amesbury, we find three *tumuli* situate between the avenue and the turnpike road. No. 24 is a very flat barrow, in which were the skeletons of an adult and a child, deposited in a very shallow cist, and which had been disturbed by a prior opening. No. 25 is a wide bowl-shaped barrow, in which we find, within a shallow cist, a skeleton with its head towards the north, and a drinking-cup by its right side, and near it a neatly-formed pin, or needle of bone. No. 26 is situated on the borders of the turnpike road, and produced a large interment of burned bones on the floor, with a cone

of jet, two oblong beads of the same substance, eighteen of amber, and a very small cone of the same.

From hence the road to Amesbury leads us, on the edge of the Duke of Queensbury's park, through an ancient earthen work, commonly called Vespasian's Camp, which shall be described in my next Iter.

Iter. II. Vespasian's Camp. This extensive work is generally supposed to be Roman, and has, as well as the neighbouring camp of Yarnbury, been attributed by Stukeley to the Emperor Vespasian. That this great general occupied one or both of them, during his conflicts with the Belgæ, is not unlikely; but that he constructed either of them is very improbable, as they bear no resemblance whatever to the camps formed by the Romans. This was originally the strong hold of those numerous Britons who inhabited the plains around Stonehenge, an asylum in times of danger for their wives, children, and cattle; such as our experience has taught us existed all over our downs, and especially near those districts selected by the Britons for their residence. Such we find at Yarnbury, Amesbury, and Everley, in this immediate neighbourhood, and such we find dispersed all over our county. These camps were afterwards taken possession of by the succeeding nations of Romans, Danes, and Saxons, as occasion and necessity required; and to the more modern conquerors we chiefly may attribute the immense ramparts and outworks added to the original and more simple work of the Britons.

This camp occupies the apex of a hill, surrounded on two sides, east and south, by the river Avon. It comprehends within its area thirty-nine acres, extends in length from south to north, and terminates in a narrow-rounded angle at the latter point. It was surrounded by a single *vallum*, which has been much mutilated on the east side in forming the pleasure-grounds of Amesbury park. The ramparts on the western side, towards Stonehenge, are very bold and perfect. It appears to have had two entrances, north and south; the former still remains perfect and undoubted. The area is planted and fancifully disposed in avenues, walks, &c.; near the principal one of which, and on the highest ground, is the appearance of a barrow, but much disfigured in its form.

From this camp, I shall direct my steps to the *old* and *new* Kings' Barrows, near the former of which is a solitary *tumulus*, No. 27, which appeared to have had a prior opening, and to have contained, originally, the skeletons of two adults and two children. Round the arm of one of the former was an ornamented bracelet of brass, which the labourers unfortunately trod upon, before they perceived it, and broke it into three pieces, but it has been repaired, and preserved in our Museum.

On our approaching the *Cursus*, we find a numerous continuation of barrows, flanking the southern side of it; the first of which is No. 28, and one of those opened by Lord Pembroke, in the year 1723, as well as No. 29, of which I shall copy the account given by Stukeley, in his description of Stonehenge, page 44.

"In the year 1723, by Thomas Earl of Pembroke's order, I began upon a barrow north of Stonehenge, in that group south of the *cursus*. It is one of the double barrows there, and the more easterly and lower of the two; likewise somewhat less. It was reasonable to believe this was the sepulchre of a man and his wife; and that the lesser was the female; and so it proved, at least a daughter. We made a large cut on the top, from east to west, and after the turf was taken off, we came to the layer of chalk, then to fine garden mould. About three feet below the surface was a layer of flints, humouring the convexity of the barrow. These flints are gathered

from the surface of the downs in some places, especially where it has been ploughed. This being about a foot thick, rested on a soft layer of mould another foot, in which was inclosed an urn full of bones. The urn was of unbaked clay, of a dark reddish colour, and crumbled into pieces. It had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with several indentures between, made with a pointed tool. The bones had been burned, and crowded all together in a little heap, not so much as a hat-crown would contain. It appears to have been a girl of about fourteen years old, by their bulks, and the great quantity of female ornaments mixed with the bones, all which we gathered. Beads of all sorts, and in great number, of glass of divers colours, mostly yellow, one black; many single, many in long pieces notched between, so as to resemble a string of beads, and these were generally of a blue colour. There were many of amber, of all shapes and sizes; flat squares, long squares, round, oblong, little and great. Likewise many of earth, of different shapes, magnitude, and colour; some little and white, many large and flattish like a button, others like a pulley; but all had holes to run a string through, either through their diameter or sides. Many of the button sort seem to have been covered with metal, there being a rim worked in them, wherein to turn the edge of the covering. One of these was covered with a thin film of pure gold. These were the young lady's ornaments, and all had undergone the fire, so that what would easily consume fell to pieces as soon as handled; much of the amber was burned half through. This person was a heroine, for we found the head of her javelin in brass. At the bottom are two holes for the pins that fastened it to the staff. Besides, there was a sharp bodkin, round at one end, square at the other, where it went into a handle. I still preserve whatever is permanent of these trinkets; but we recomposed the ashes of the illustrious defunct, and covered them with earth, leaving visible marks at the top of the barrow having been opened, to dissuade any other from again disturbing them; and this was our practice in all the rest.

"Then we opened the next barrow to it, inclosed in the same ditch, which we supposed to be that of the husband or father of this lady. At fourteen inches deep, the mould being mixed with chalk, we came to the entire skeleton of a man; the skull and all the bones exceedingly rotten, and perished through length of time, though this was a barrow of the latest sort, as we conjecture. The body lay north and south, the head to the north."

Not discouraged by the external appearances, and convinced by experience that all interments found near the surface were subsequent deposits, Mr. Cunnington, in 1803, explored the second *tumulus*, by making a section rather to the south of the centre, when, at the depth of six feet, he came to the floor of the barrow, which was covered with ashes; and on digging still further to the south, he found a fine oblong cist, about eighteen inches deep, fifteen inches wide, and two feet long, and in it a complete interment of burned bones, and with them six beads apparently of horn, four of which were perforated; the other two were circular, and rather flat, but all appeared as though they had been burned. Dr. Stukeley made the same observation respecting the articles found in the other barrow; but he must have been mistaken as to the amber, for we know that fire would entirely consume it.

No. 30. A beautiful bell-shaped barrow, and the largest of this group. It measured in diameter, from ditch to ditch, one hundred and thirty-one feet, and fifteen feet in elevation. The superior size and beauty of this *tumulus* particularly excited our curiosity, and raised our expectations of success; but alas! after immense labour in throwing out the earth, to the depth of fifteen feet, we found only a simple interment of burned bones, unaccompanied by any urn, arms, or trinkets.

The relics were piled up in a little heap upon the floor where the body had been burned, and close to a small circular cist or cinerarium, which contained black ashes, intermixed with some small fragments of bone. No. 31, a bowl-shaped barrow, one hundred and four feet in base diameter, and seventy-one and a half in elevation, produced on its floor an interment of burned bones with a small spear-head: and No. 32, a fine bell-shaped barrow, contained only a simple interment of burned bones. No. 33 is a kind of Druid barrow, presenting an area of seventy-eight feet diameter, surrounded by a fine *vallum* without the ditch, but having no elevation, as usual, in the centre. Deprived of this index to the place of interment, we expected much trouble in finding it; but our workmen luckily hit on the very spot; and, at the depth of two feet, found a circular cist, containing a deposit of burned bones, together with a great many beads. Some of them were pulley beads of glass, two of stone, another of a transparent horn-like substance; but the most were of amber, and much decayed. No. 34 has had a prior opening; and in No. 35 we could not find the interment. No. 36. The contents of this barrow, in some degree, recompensed us for our disappointment in the two last. It produced three human skeletons, laid from north to south, and immediately one over the other; the first about two feet deep; the second on a level with the adjoining soil. Close to the right side of the head of this last skeleton was a drinking-cup, and with it a considerable quantity of something that appeared like decayed leather. Six feet lower lay the third, with which was found a drinking-cup. When throwing out the bones of this skeleton, we had a strong proof how well they are preserved when deposited deep in the chalk, as they would bear being thrown to a considerable distance without breaking. The teeth were perfectly white, and not one of them unsound; but the most remarkable circumstance was, finding a piece of the skull, about five inches broad, that had been apparently sawn off, for I do not think that any knife could have cut it off in the manner in which this was done. No. 37. In this barrow we found only a large oblong cist, full of black ashes, and a few burned human bones; and in No. 38, after much labour, we missed the interment. No. 39 is a bowl-shaped *tumulus*, adjoining the south side of the *cursus*. It is seventy-eight feet in diameter, and at this time nearly seven feet in elevation, although it has been some years under tillage. This interesting barrow had experienced a prior, but a partial opening, and one skeleton, with a drinking-cup, had been disturbed. On reaching the floor, we discovered another skeleton, lying with its head due north, which, from the size of the bones, and the great quantity of beads attending the interment, we conceived to have been that of a female; and several of these being found near the neck, confirmed, in some degree, this opinion. Close to the head stood a kind of bason, neatly ornamented round the verge, but unfortunately broken into several pieces. On removing the head, we were much surprised to find that it rested upon a drinking-cup, that had been placed at the feet of another skeleton, and which was interred in an oblong cist two feet deep, and lying also from north to south. With the drinking-cup were a spear-head of flint and a singular stone.

In this *tumulus*, three persons were interred; the primary deposit must, of course, have been the skeleton lying in a cist, excavated within the chalk; the second was probably the wife of this person, lying with her head at his feet; and the third and last might have been their son. The drinking-cup, found at the feet of the primary interment, is large, and holds more than a quart; it resembles in form and manufacture many of the others, is made out of poor clay, intermixed with bits of chalk, yet it is profusely ornamented, and in a different style from any we have yet seen. How such a multitude of indentations could be put on the surface while the clay retained its flexibility is surprising; for it is very clear, that these ornaments were put on singly, and most probably by a

bone instrument. The sharpness and nicety to which this spear-head of flint as well as the arrows of the same material have been chipped, must also strike the attention of every observer. Yet we know them to have been made use of, by all barbarians, for destructive purposes. Neither must the aforementioned stone be passed over unnoticed; it is very neatly polished, feels silky, and, at first sight, looks something like fossil wood: it is striped irregularly, with dark green and white. Mr. Cunnington thinks it is of that species of stone called by Kirwan, 'ligniformed asbestos,' and that it may have been considered by the Britons as of high value, from its supposed virtues.

No. 40, in point of size, may be called the Monarch of the Plain, being evidently the largest barrow upon it; and its history still remains veiled in obscurity. The first time we opened it by a very large section, and examined well the floor; but though we perceived symtoms of cremation, in charred wood, &c., we could not discover the primary interment. Nor were our subsequent researches more favourable, and we still remain in ignorance. Perhaps some future antiquary may be more fortunate; and such is the caprice of ancient sepulture, that the deposit may be found near the top, as in the instance of our flint barrow at Kingston Deverill. No. 41 produced an interment of burned bones. No. 42, nearly opposite the last-mentioned barrow, but on the south side of the turnpike road, is a neat circular *tumulus*, sixty-six feet in diameter, and six feet in elevation, which was opened in 1803, and produced, within a circular cist, an interment of burned bones, and a brass pin with part of its handle, deposited in a neat and perfect urn. No. 43 and No. 44. These two barrows are included within the boundaries of the *cursus*, and very near the western end of it. In opening the first of these, our labourers discovered, at the depth of three feet, the skeleton of an adult, with a drinking-cup, and, on the floor of the barrow, another of a child. We afterwards, in a shallow cist, found the third skeleton of a man, lying with his head to the north; and close to it, on the right-hand side, was a curious pebble, and under his left hand was a dagger of brass. The pebble is kidney-formed, of the sardonyx kind, striated transversely with alternate spaces, that give it the appearance of belts; besides these *striæ*, it is spotted all over with very small white specks, and, after dipping it into water, it assumes a sea-green colour. In the adjoining barrow, No. 44, we found only a simple interment of burned bones.—The next barrows that occur in our Iter westward, are three in number, placed nearly in a parallel line to each other. No. 45, 46, 47, all of which proved uninteresting in their contents. The first and last produced simple interments of burned bones; the second, a rude urn with cremation. No. 48, a Druid barrow, contained an interment of burned bones, with a brass pin. No. 49 is a long barrow. No. 50 is a circular bowl-shaped barrow, in the examination of which we experienced much perplexity, although not uncommon, owing to the Britons having adopted so many modes of burial. At the depth of five feet, we found a regular *stratum* of flints, intermixed with black vegetable mould; on removing which we came to the floor of the barrow, in which some excavations had been made, and channels formed. One of these was connected with the cist, which contained a skeleton lying from south to north; in another channel, we found a large branch of a stag's horn, and in a little corner, we took out a shovelful of bones, intermixed with earth, which were broken almost as small as chaff. Near the feet of the skeleton lay a considerable quantity of very small bones of birds or mice. The day being far advanced, we did not pursue all the channels, and it is very probable that this barrow may contain other skeletons. No. 51, a fine bell-shaped barrow ninety-five feet in diameter, and seven feet in elevation. At the depth of four feet and a half in the native soil, viz. eleven feet and a half from the summit, we found two skeletons with their heads laid towards the north; the one an adult, the other a young person, not more than about twelve years of age. No. 52 and 53. We

were unsuccessful in our attempts on these two large barrows. In the former, we perceived several marks of very intense fire, with some earth, quite black, and some burned to a brick colour. In the latter, near the centre, we found a circular cist containing only ashes, but missed the primary interment. An unusual quantity of small bones, probably of birds, were dispersed about the barrow, and, seven feet in elevation, produced on the floor and near the centre a circular cist, about eighteen inches wide, and one foot deep, full of wood ashes, and a few fragments of burned bones. About two feet to the north of the above was another cist, No. 54, of an oblong form, much larger and deeper than the other, which contained an interment of burned bones, piled up in a heap in the centre of the cist. The next barrow, No. 55, was opened some years ago, and produced only a simple interment of burned bones. A little on the other side of the Devizes road is a mound, which being only a land mark is not numbered. In the adjoining large flat barrow, No. 56, we discovered a cist, that had been previously investigated, but on opening it, the workmen found an arrow-head of flint near the top.

I shall now direct my steps towards Amesbury, over a beautiful down, abounding with *tumuli* of various descriptions. The first group that occurs, is situated near the northern limits of our map, and is numbered from 57 to 65, and consists of four Druid and five circular barrows. As they all bore the marks of prior opening, I did not attempt any of them; some had been explored a few years ago, by Mr. Cunnington, at a time when no idea was entertained of prosecuting his researches to the present extent, and when no very regular account was kept of his discoveries.* We now come to three large barrows on the declivity of a hill, 66, 67, 68. No. 66 is a low barrow, in which were fragments of a human skull, of a large sepulchral urn, and a drinking-cup. No. 67 has a very irregular and mutilated surface: each seems to have had a prior opening. No. 68 is a pond barrow. On the opposite hill is a beautiful group of *tumuli* thickly strewed over a rich and verdant down. Their perfect appearance raised our expectation of success, and the attendance of many of my friends from Salisbury, and a beautiful day, enlivened our prospects; but we had again sad cause to exclaim *Fronti nulla fides*—Trust not to outward appearances. No arrow-heads were found to mark the profession of the British hunter; no gilded dagger to point out to us the chieftain of the clan; nor any necklace of amber or jet, to distinguish the British female, or to present to her fair descendants, who honoured us with their presence on this occasion: a few rude urns marked the antiquity and poverty of the Britons who fixed on this spot as their mausoleum. Unproductive, however, as were the contents of these barrows, it may not be uninteresting to the antiquary, whom either chance or curiosity leads across these fine plains, to know their history.

No. 69 had been opened in former times by Mr. Cunnington. No. 70 contains an interment of burned bones, deposited in an irregular cist. No. 71, a Druid barrow of the second class, or rather bowl-shaped within a ditch, produced the skeleton of a child near the surface, and lower down two rude sepulchral urns, the one above the other, each containing burned bones. No. 72 had been opened before by Mr. Cunnington, and produced a sepulchral urn. No. 73, a Druid barrow of the second class, contained near the surface a skeleton, with four wooden beads near its neck; and it appeared that another interment of burned bones had been taken out. No. 74

* On referring to Mr. Cunnington's papers, I find some accounts of these barrows. The Druid barrows had been partially opened: in one, he found an interment, with a broken dart or lance of brass; and in another the scattered fragments of burned bones, a few small amber rings, beads of the same, and of jet, with the point of a brass dart. In opening the large barrow, No. 57, he found in a cist, at the depth of twelve feet from the surface, the remainder (as he thought) of the brass dart, and with it a curious whetstone, some ivory tweezers, and some decayed articles of bone.

is also a Druid barrow, but the elevated mound was not in the centre of the area. It produced a *cinerarium*, and ashes in a cist. No. 75 had been opened before, as well as No. 76 and 77, and in 78 we could find nothing. No. 79 had also experienced a prior opening. No. 80 is not sepulchral. In No. 81 we discovered a large rude urn, containing an interment of burned bones. No. 82 had a *cinerarium*, and two simple interments of burned bones, just under the surface. No. 83 contained a sepulchral urn, with a small brass pin. To the south of No. 80, on the opposite hill, is a Druid barrow (not inserted in the plan), which produced a large rude urn without an interment.

In the same easterly direction, but nearer to the cursus, is another fine group of barrows, equally inviting to the eye, but nearly as unproductive as the preceding.

No. 84 is the largest barrow in this group, and has been ploughed over. In making our section, we found pieces of stags' horns, pottery, and the remains of a skeleton and drinking-cup, and two knives; but the primary interment was a skeleton, with its legs gathered up, and its hands placed under its head. No. 85 contained originally an interment of burned bones, within a cist, but had been opened. No. 86 had also experienced the same investigation; it had a circular cist, and a *cinerarium*. No. 87, a Druid barrow of the second class, contained fragments of an urn and burned bones in a shallow circular cist. No. 88, a similar but finer barrow, produced, near the surface, just under the turf, the fragments of a rude urn and burned bones, and, lower down, a sepulchral urn reversed over a deposit of burned bones. No. 89 has been in tillage: it contained a skeleton, placed in a long circular cist with its head towards the north. No. 90, in tillage, produced a large urn rudely ornamented, and inverted over a deposit of burned bones. No. 91 contained an interment of burned bones, deposited on the floor of the barrow; and beneath it was a deep cist, containing abundance of ashes and charred wood, intermixed with particles of bone. No. 92. In digging down to the floor of this barrow, we discovered the remains of a skeleton, with fragments of a funeral urn, burned bones, and some enormous pieces of stags' horns. Within a cist, excavated beneath the floor of the barrow, lay a skeleton with its legs gathered up, and its head placed towards the north. No. 93 contained, near the top, an interment of burned bones, in a rude broken urn, with a small cup; also, the remains of a skeleton, charred wood, stags' horns, and flint apparently prepared for warlike instruments. The primary deposit was a skeleton, with its head placed towards the south-east, accompanied by a fine drinking-cup, richly ornamented, and in the highest state of preservation.

No. 94 being sown with wheat could not be investigated. No. 95, 96, 97, 98 and 99, proved totally uninteresting, and contained, chiefly, interments of burned bones. On the opposite hill, eastward, is another group of nine barrows. No. 100 contained a simple interment of burned bones within a circular cist. No. 101, a similar interment, accompanied with two black rings of some bituminous substance, and one pulley bead. No. 102, an interment of burned bones in a cist, with remnants of the cloth in which the relics were enveloped. No. 103, a deep circular cist with ashes. No. 104 is a large flat circular barrow, which had been opened, and must have proved both interesting and productive to those who first investigated it. In the course of our examination, we found the bones of several skeletons, fragments of urns, and a rude instrument made from a stag's horn; there was also a large and deep cist. No. 105 and 106 had been opened by others. No. 107 produced a small interment of burned bones, with a pin of bone at top, and under it a pile of ashes n a cist. No. 108 is a pond barrow.

On a rising ground to the north, and a little beyond the barn, is another group of seven barrows. No. 109, 110, and 111, had been investigated; on opening the first, we found the soil intermixed with

the turf, which clearly indicated a prior opening. We were deterred from making any attempt on the second barrow, by a great cavity in its apex; and we found the third had been examined. No. 112 is a double barrow rising towards the east, and somewhat resembling a long barrow, but ditched all around. The lowest part had been opened, and contained an interment of burned bones. In the other mound we found an interment of burned bones, secured by a linen cloth under a rude urn. No. 113 had been examined before, but we found in it fragments of an urn and skeleton. No. 114 contained a deposit of burned bones and ashes, in a deep cist. No. 115 contained also a similar interment, but had been opened before. I had for a long time viewed these two last groups of barrows with satisfaction, and anticipated much pleasure and success in opening them. I had also reserved them for the gratification of some of my friends in the neighbourhood, who attended our operations: judge, then, of my mortification and disappointment, in finding that many of them, though with the most even and apparently maiden surface, had been already investigated, and robbed of their contents; and the remainder either totally unproductive or uninteresting! Poor, indeed, were the Britons who once inhabited these Plains; unlike their rich neighbours, whose relics were deposited in the vicinity, and particularly on the southern side of Stonehenge; but though disappointment attended our researches in this district, truth is obtained, and the history of these numerous barrows remains no longer involved in obscurity. Adjoining the *cursus*, and nearly in a line with it, are a few small barrows. No. 116 had been opened before. No. 117 contained a small rude urn, with an interment of burned bones. No. 118 is a small long barrow, and produced a deposit of burned bones and black ashes, in a neat circular cist. No. 119 contained an interment of burned bones in a small cist. No. 120 is a pond barrow; and No. 121 produced a rude urn reversed over a deposit of burned bones.

From hence I proceed towards the vale of the river Avon; where, adjoining the public road, we find the interesting remains of a spacious British town or village, called Durrington, or Long Walls. The first name is evidently derived from the Celtic word *dur*, water, and applies to the situation of the adjoining village of Durrington near the river. The site of this ancient settlement is decidedly marked by a circular embankment, partly natural and partly artificial, which shelters it from the south-west winds: the view it commands in front is delightful—facing the rich and well-wooded vale, and the lofty range of Haradon and adjoining hills. Having been for many years in tillage, its form is much mutilated; but from what remains, it appears to have been of a circular form, and to have had a vallum all around it on the high ground, but not on the east side near the water. We picked up a great deal of pottery within the area of the works.

On viewing the country round Stonehenge, and remarking with surprise the numerous memorials of the dead, so thickly scattered over these extensive Plains, we are led naturally to inquire, "Where were the habitations of the living?" This question can be answered in part, but not so fully as I could wish, by the discoveries we have made in the British villages, on Winterbourn Stoke, Durrington, and Lake downs; many others would probably have been found in the environs of Stonehenge, had not the soil been turned up by the plough. We are fortunate, however, in having rescued so many from oblivion, and to have thrown aside the thick veil which, notwithstanding the active researches of Stukeley, has, till this period, obscured them. On the south side of Durrington Walls is an elevated mound, bearing the appearance of a barrow, No. 122, in which we dug to the depth of eleven feet, but found no sepulchral marks whatever. A little further on the right of the road leading to Amesbury, we see the mutilated remains of an enormous Druid barrow, No. 123, and still further on the same side of the road, a very singular *tumulus*, No. 124,

appearing like three barrows rising from one large base, but certainly a long barrow. It stands from south-west to north-east, and has its wide end towards the west; on the small end, and also on the centre, are mounds resembling two circular barrows. We opened that on the small end, and found only a few ashes and charred wood; but in the central mound we discovered, near the top, a skeleton and a drinking-cup, both of which had been disturbed. On reaching the floor of the long barrow, we found a circular cist like a little well, but it contained no interment; from this well-like cist, a tunnel, like a chimney, ascended nearly to the top. I imagine that, as in most of our long barrows, the primary interment would be found at the broad end. In this *tumulus* we have rather a singular instance of a circular barrow being raised upon a long barrow. No. 125, in tillage, appears to have been a barrow of very large proportions; and there are two others in the corn-fields nearer the park, No. 126, 127, which we have not attempted to open. There are also near them, under the hill, some appearances of earthen works much mutilated, which I cannot account for: I once thought they formed part of a circle, but I cannot speak with any decision about them.

Before I conclude this Iter, let me call the attention of my readers to the annexed map of Stonehenge and its environs, in which the hills, roads, antiquities, and barrows, are accurately laid down, from actual measurement. In it you will find a striking picture of ancient times. You will see the spot selected by the earliest inhabitants of our island for their residence; you will behold that stupendous monument of antiquity, Stonehenge, the building set apart for their civil or religious assemblies: you will perceive its connexion, by means of the *avenue*, with the *cursus*, a spot appropriated to their games and races; you will recognize also in the camp vulgarly attributed to the Emperor Vespasian, the strong hold of the Britons, or the asylum for their families and herds, in times of danger; at Durrington, and on Winterbourn Stoke Downs, you will see the habitations of the Britons, with the lines of communication from one village to another; and in the numerous barrows dispersed over this extensive plain, you will distinguish the simple memorials of the mighty dead. In short, you will have clearly traced to your imagination's eye a most impressive history of our ancient Britons.—Thus far Sir R. Colt Hoare's *History of Wiltshire.*

Sir R. C. Hoare has observed, that Stonehenge cannot have been the work of the Druids, because the stones are of such a description that it would require the strength of a nation to construct it. I confess I was surprised at the argument, because I had no idea that any person could imagine that these priests, powerful and numerous as they were, could by themselves perform the work. Their name is always used because the name of the nation has been doubtful. But they were the priests of the nation, they were the architects, and they were the causes of its building. From the recent work of a gentleman, called Brown, who, I am told, is a person well qualified to form a judgment on the subject of which he has given an opinion—that is, of the difficulty of getting the stones to the place, I now submit the following extract. It is an admitted fact that the stones could come from no place but the *Grey Wethers.* There is no other place for them to come from, and they are distant about twenty miles:

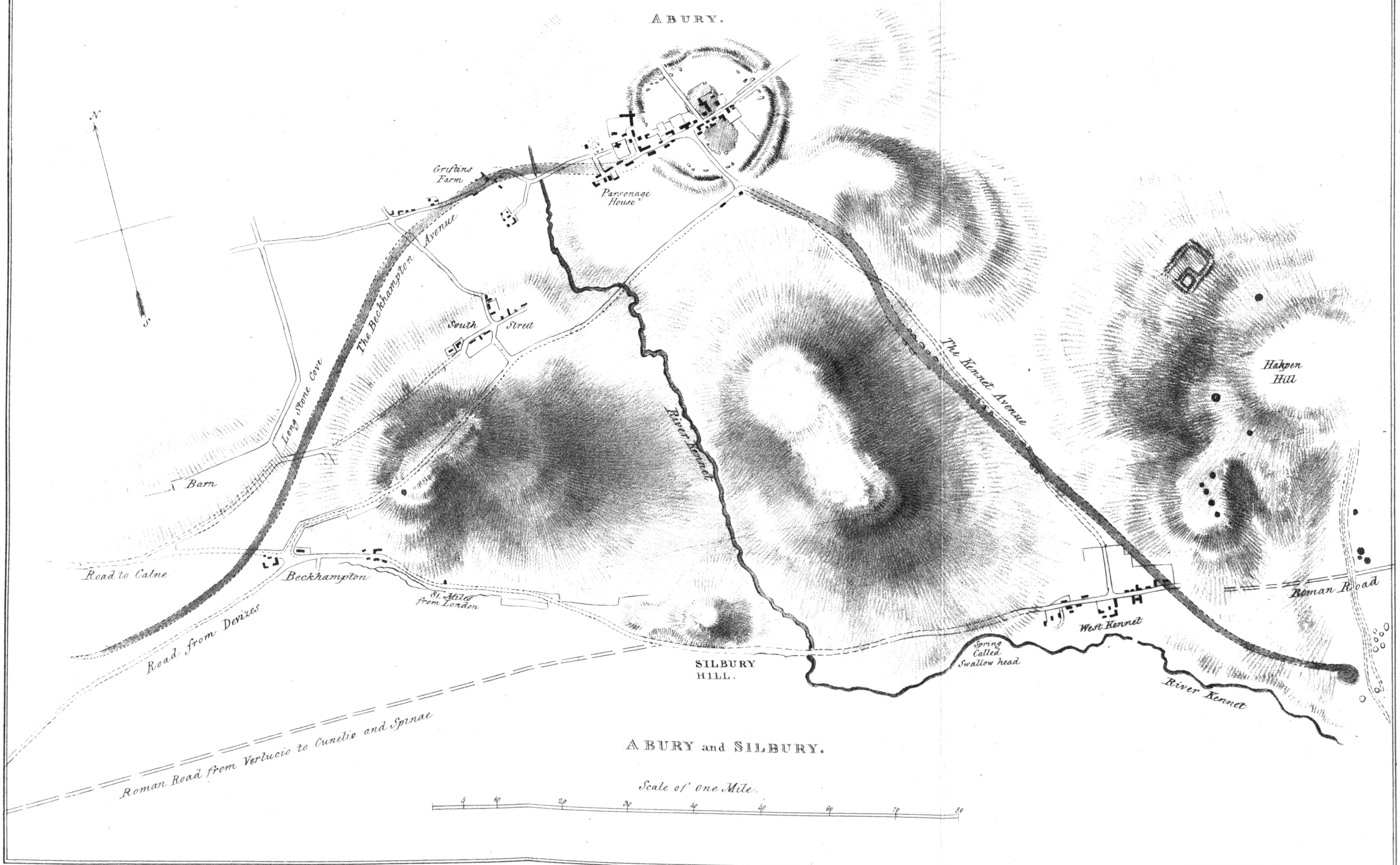
"All persons will readily agree, that if the stones of Stonehenge were selected from amongst those called the Grey Wethers, they must have been conveyed from thence either by land or water. It is not impossible for them to have been brought through Clatford Bottom, over Oare Hill; but to transport them from thence over the numerous intervening eminences to Stonehenge, is what must appear unlikely even for the Antediluvians to have effected, *admitting their strength to have been proportioned to the length of their lives.* This I would again affirm, in the most determined manner, from a careful inspection of the country. To regard it as the work of any people since

the flood, is actually monstrous. To the river Avon, therefore, we are of necessity obliged to look as the means of their conveyance. But what is this river at the present time? A small meandering stream, wholly inadequate to serve as a conveyance for the stones of Stonehenge, even were it flowing without interruption; whereas, in its progress from its source at Burbage to Lake, within two miles and a quarter of Stonehenge, there are at least fifteen mills, and as many hatches or dams. Even with these aids it forms but a small stream: how much smaller would it then be were they taken away! The assertion, therefore, that the larger stones with which Stonehenge is built cannot have been brought from amongst the *Sarsens* or Grey Wethers, AS THE ADMITTED PLACE of their origin, under the present existing state of land and water, by any people that ever inhabited our country since the deluge, is what no reasonable person would attempt to deny on an attentive survey of them." BROWN on *Stonehenge*, p. 27.

WALTIRE'S STONEHENGE.

The ground-plan, Plate No. 4, is taken from a model in Cork, made by a very respectable old philosopher and astronomer, of the name of WALTIRE, who travelled the country many years as a lecturer in natural philosophy. He encamped and remained on the ground two months, in order to make himself master of the subject; and a model which is now in the possession of Mr. *Dalton*, of York, was the fruit of his labour. He occasionally delivered a couple of lectures upon the subject of this temple. After his death, these written essays came into the possession of Mr. Dalton, who, by some accident or other, has lost them, a loss which I most exceedingly regret, as I conceive that they would have been very valuable; for he was well known to be a deep-thinking man, and a man of the strictest veracity. By an attendant on his lectures, who made minutes of them at the time, I was informed, that Mr. *Waltire* thought this temple had been constructed for several uses; that it was peculiarly well contrived for the performance of secret rites which were practised in early times—as, if a person stood without he could not see any thing that was done in the centre, provided the entrance were closed, as it might be very effectually, by three persons standing before it. If a person stood on the large stone or altar, within the inner curve, which is a parabola and not an ellipse, he might be heard, when speaking, by all within the temple.—Another use for which he thought this structure had been erected, was that of making astronomical observations on the heavenly bodies. By careful observations made on the spot, Mr. *W.* found, that the barrows or tumuli surrounding this temple accurately represented the situation and magnitude of the fixed stars, forming a correct and complete planisphere. Eight hundred only can be seen by the unassisted eye, but he thought he traced fifteen hundred, the smaller representing stars too minute to be observed without some instrument similar to a telescope; and that there are other proofs of the occupiers of this structure having possessed something answering to our reflecting telescope. He thought he could prove that other barrows registered all the eclipses which had taken place within a certain number of years; that the trilithons are registers of the transits of Mercury and Venus; the meridian line had then been even with the avenue or approach, and the grand entrance and the altar-stone within the innermost curve, but which is now removed seventy-five degrees from it.—From the loose way in which these accounts were taken, it is evident that, though they are curious, and afford ground for future researches, yet they cannot be depended on. But this is not the case with his model, which records his opinion of its original structure better than any writing could have done. I have, therefore, substituted a plan of it in the plate, instead of that of *Inigo Jones*, which is agreed, by every one who has examined it, to be wrong.

ABURY.



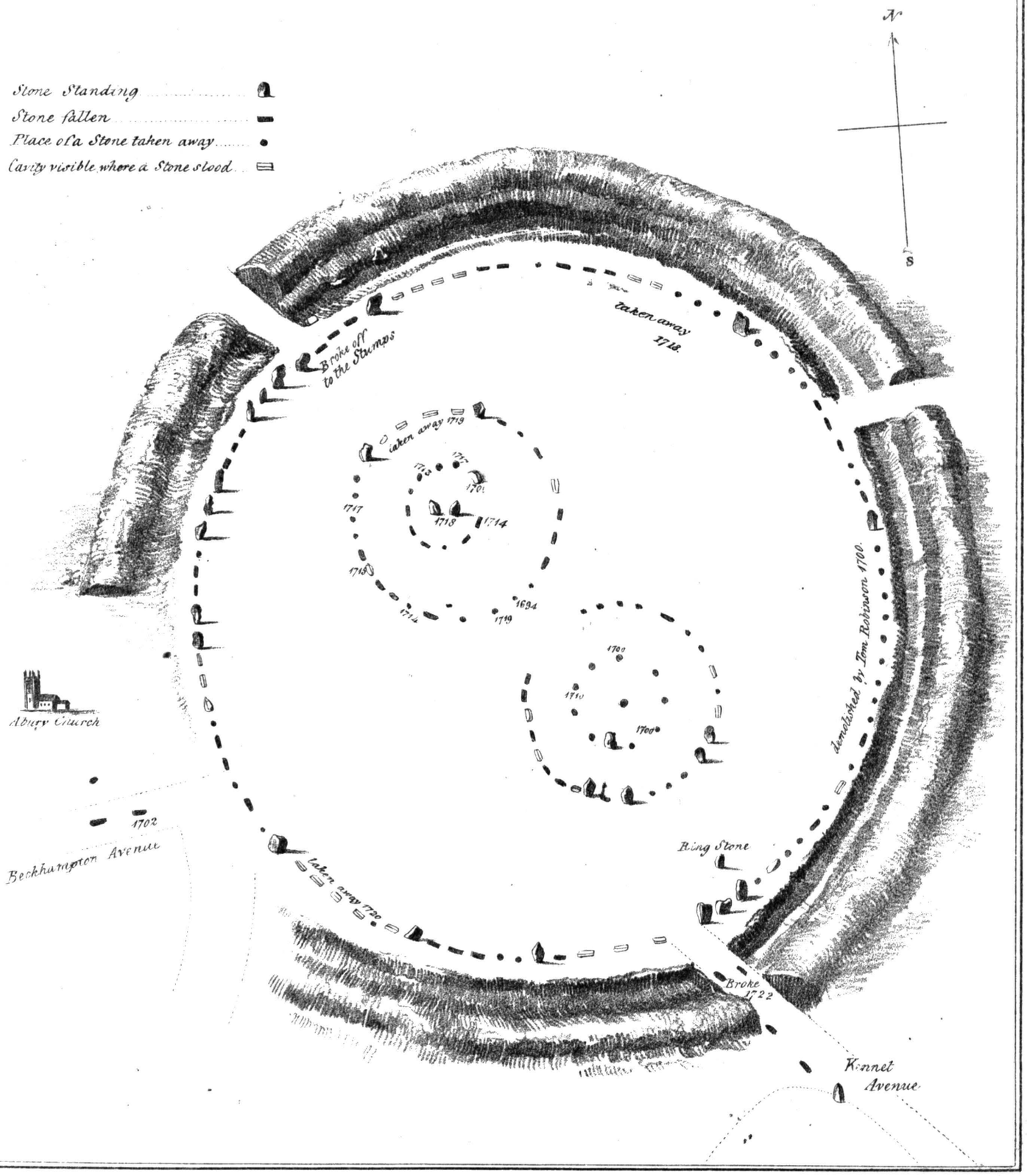
ABURY and SILBURY.

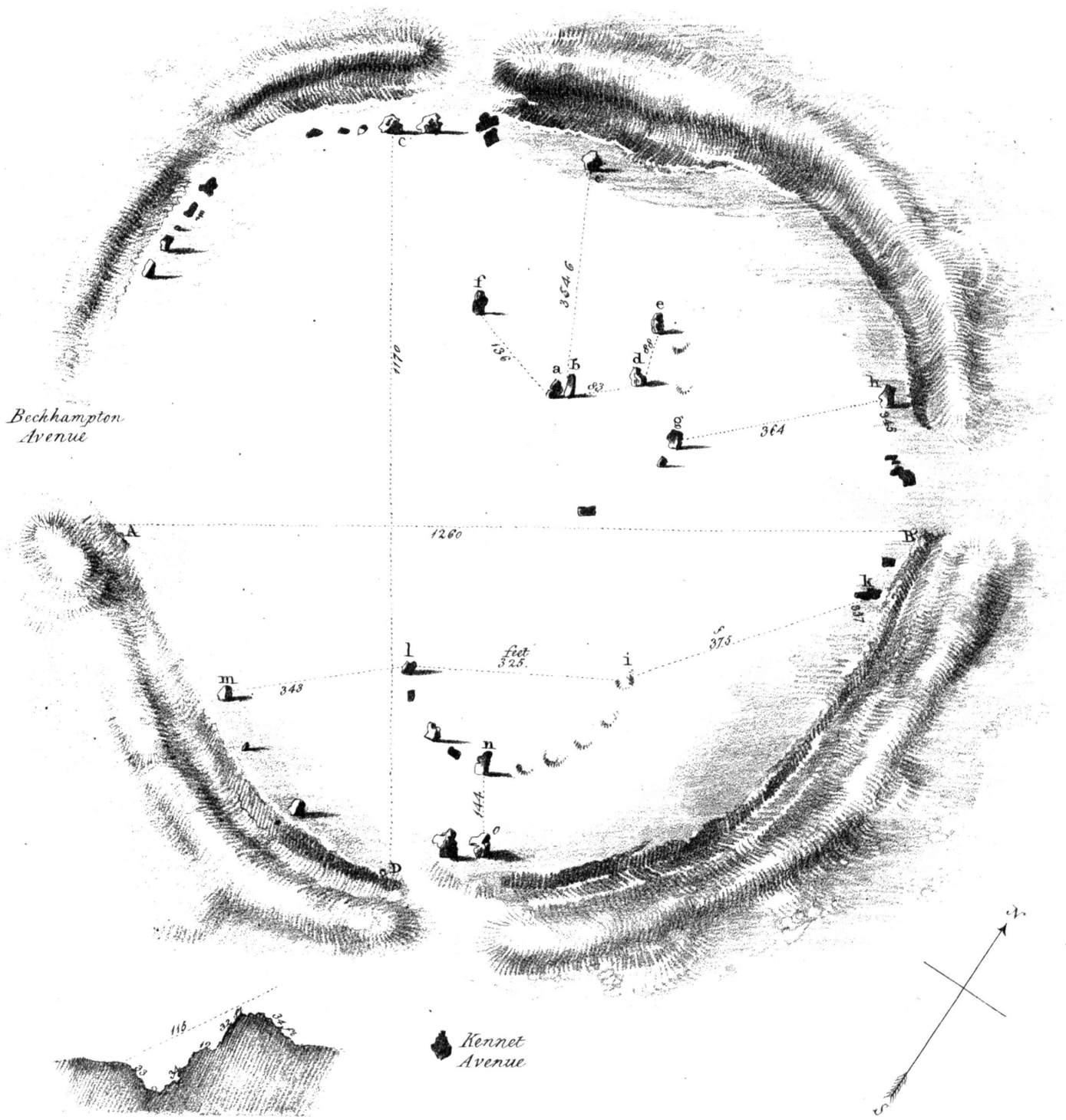
Scale of one Mile.

0 10 20 30 40 50 60 70 80

Printed by W. Day 59 Ct Queen St.

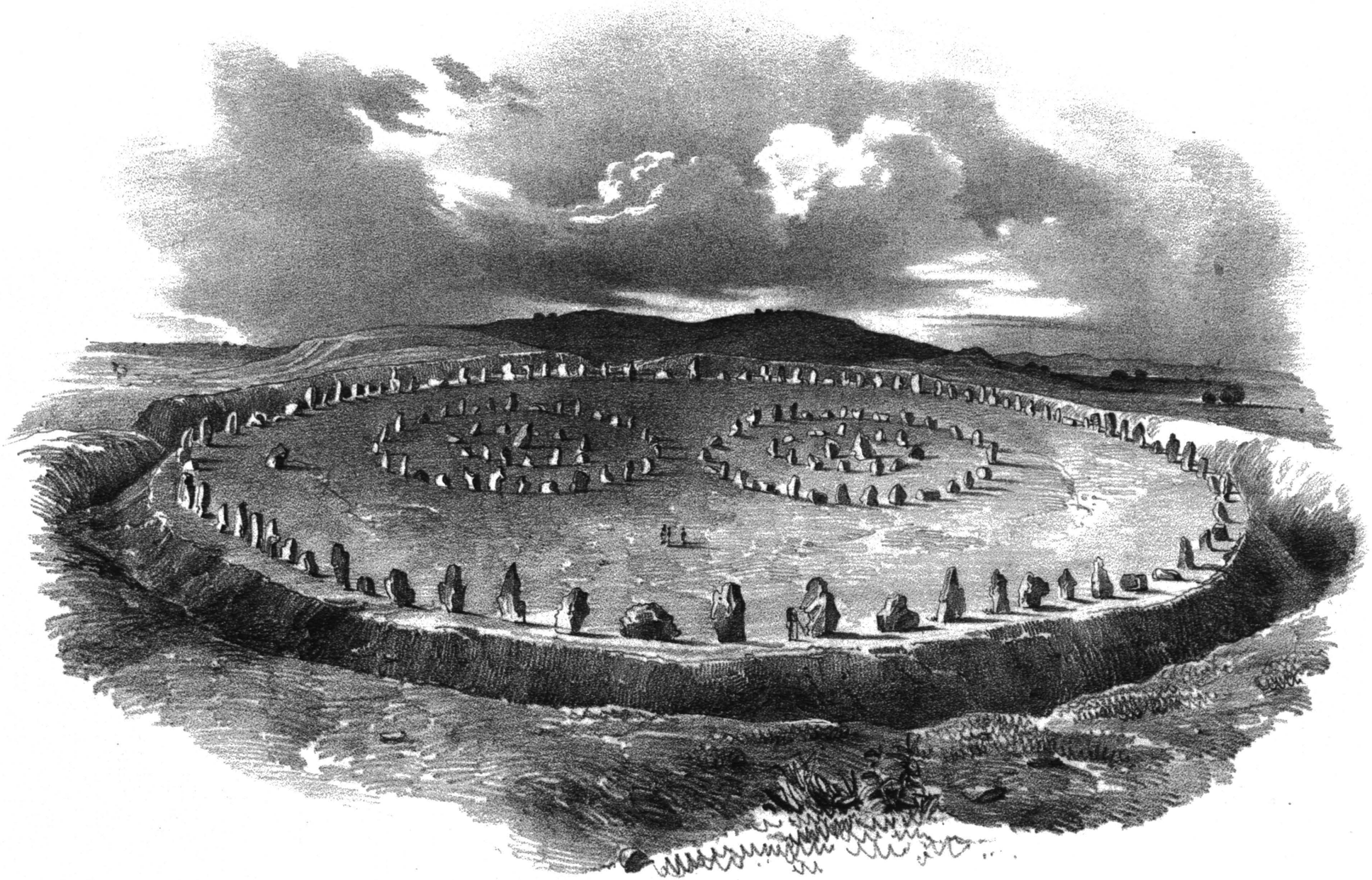
TEMPLE AT ABURY.



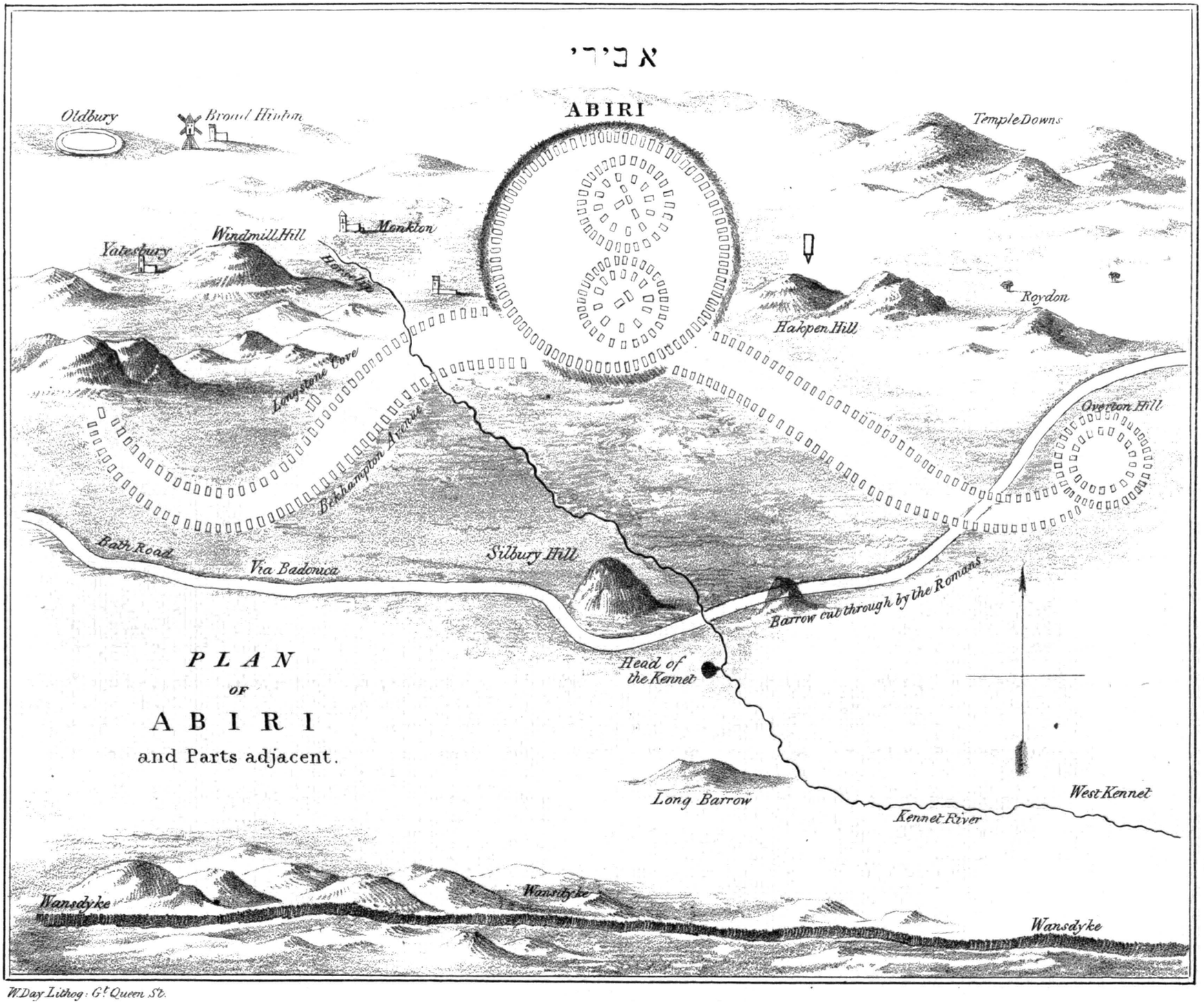


THE TEMPLE AT ABURY,
Surveyed A.D. 1812.

Printed by W. Day 59 Gt Queen St.



TEMPLE AT ABURY.



W. Day Lithog: Gt Queen St.

SILBURY HILL.

From the Road leading to Devizes.

ABURY.

THE following account of ABURY is extracted from the magnificent *History of Wiltshire*, published by SIR R. COLT HOARE, *Bart.* The reader will find, if he think proper to examine, that it is much more to be depended on than the work of Dr. STUKELEY. Sir R. C. Hoare appears to have spared no trouble or expense. The country is greatly obliged to this learned and liberal gentleman for the pains which he has taken to preserve the memory of this magnificent and surprising work. He commences with an extract from the work of Dr. Stukeley.

"THE situation of Abury is finely chosen for the purpose it was destined to, being the more elevated part of a plain, from whence there is almost an imperceptible descent every way. But as the religious work in Abury, though great in itself, is but a part of the whole, (the avenues stretching above a mile from it each way,) the situation of the whole design is projected with great judgment, in a kind of large, separate plain, four or five miles in diameter. Into this you descend on all sides from higher ground. The whole Temple of Abury may be considered as a picture, and it really is so. Therefore the founders wisely contrived, that a spectator should have an advantageous prospect of it, as he approached within view.* When I frequented this place, which I did for some years together, to take an exact account of it, staying a fortnight at a time, I found out the entire work by degrees. The second time I was here, an avenue was a new amusement: the third year another. So that at length I discovered the mystery of it, properly speaking, which was, that the whole figure represented a snake transmitted through a circle. This is an hieroglyphic or symbol of highest note and antiquity.†

"In order to put this design in execution, the founders well studied their ground; and to make their representation more natural, they artfully carried it over a variety of elevations and depressures, which, with the curvature of the avenues, produces sufficiently the desired effect. To make it still more elegant and picture-like, the head of the snake is carried up the southern promontory of Hackpen Hill, towards the village of West Kennet; nay, the very name of the hill is derived from this circumstance, of which we may well say with Lucan, Lib. vii.,

"'Hinc ævi veteris custos; famosa vetustas,
Miratrixque sui signavit nomine terras,
Sed majora dedit cognomina collibusistis.'

* Even from the trifling remains that now exist of the Temple and its appendages, we may easily conceive the very striking effect which an approach to the circle, through either of the avenues, must have produced on the eyes and mind of the spectator.

† Dr. Stukeley says, that *acan* in the Chaldee signifies a serpent, and *hac* is no other than a snake. In Yorkshire they still call snakes *hags*. *History of Abury*, p. 32. In the British language *pen* denotes a head.

"Again, the tail of the snake is conducted to the descending valley below Beckhampton.

"Thus our antiquity divides itself into three great parts, which will be our rule in describing this work. The circle at Abury, the forepart of the snake, leading towards Kennet, which I call Kennet Avenue; the hinder part of the snake, leading towards Beckhampton, which I call Beckhampton Avenue; for they may be well looked on as avenues to the great temple at Abury, which part must be most eminently called the Temple."

We stand most highly indebted to the learned Doctor for this very ingenious development of the mysterious plan of the Temple at Abury, and have only to regret, that at the period when he examined this work, and when it was in a much higher state of preservation than it unfortunately is at present, he had not surveyed it in a more correct and regular manner, especially with regard to the lines and course of the avenues leading to the head and tail of the serpent. No doubt would then have been left to the modern antiquary; who has now to regret the non-existing means of ascertaining with correctness, either the exact site of the snake's head, or the avenues leading from it. The most valuable part of the Doctor's plans, is the record he has left us of the gradual demolition of the stones that composed the Temple; for no dependance can be placed on his general outline of the grand agger of circumvallation, as will be readily perceived by a comparison of his plan with the one I have had engraved from actual survey by my own draughtsman.

Dr. Stukeley has delineated the vallum as a regular circle, and has drawn the two concentric temples of the same form. Although the form of a circle was aimed at by the Britons, yet they did not succeed in rendering it perfect, as will be seen by our grand plan. The rough sketch of Aubrey also makes it irregular, as well as the disposition of the stones within the area, and those of the two concentric temples.

It is well known that the serpent was held in great veneration by the ancients, who considered it a symbol of the Deity, and an emblem of eternity; as such it has been variously expressed on ancient sculpture and medals in different parts of the globe. Temples were also constructed in the form of that animal, and called Dracontia; and Stukeley supposes that an allusion is made to a similar temple in the following passage of Pausanias: Κατὰ δὲ τὴν ἐς Γλισάντα εὐθειᾶν ἐκ Θηβῶν λίθοις κωρίον περιεχόμενον λογασιν ὄφεως καλεῦσιν οἱ Θηβαῖοι κεφαλήν.—"Qua Thebis necta Glisantem iter est; regiunculam videas selectis lapidibus circumseptam; serpentis caput Thebani vocant."* And the same author mentions another circle of stones on the river Chimarrus: "Est e lapidibus septum."†

Dr. Stukeley then adds, "that the dracontia was a name amongst the first learned nations for the very ancient sort of temples of which they could give no account, nor well explain their meaning upon it. The plan on which Abury was built, is that sacred hierogram of the Egyptians and other ancient nations, the circle and snake. The whole figure is the circle, snake, and wings. By this they meant to picture out, as well as they could, the nature of the Divinity. The circle meant the supreme fountain of all being, the Father; the serpent, that divine emanation from him, which was called the Son; the wings imported that other divine emanation from them, which was called the Spirit, the Anima Mundi."

The Temple, (Plate 10,) supposed to represent the body of the snake, is formed by a circular agger of earth, having its ditch withinside, contrary to the mode adopted in works of defence, and thereby proving it to be of a religious nature. These ramparts inclose an area (according to Stukeley) of

* P. 747. † Corynthiaca, p. 198.

1400 feet in diameter; which, on the edge nearest the ditch, was set round with a row of rough, unhewn stones, and, in the centre, was ornamented with two circular temples, composed of the same native stones. These, from their relative situations, have been distinguished by the titles of the Northern and Southern Temples. The space of ground included within the vallum, has been estimated by the Doctor at twenty-two acres, and the outward circumvallation, as measured by him and the celebrated antiquary Roger Gale, was computed at 4800 feet. The number of stones that formed this outward circle or præcinctus was one hundred originally, of which, in the year 1722, when Dr. Stukeley wrote his account of Abury, there were eighteen standing, and twenty-seven thrown down or reclining.*

Two concentric circles formed the northern and southern temples: the outward circle in each consisted of thirty stones; the inward circle of twelve. The centres of these two temples were three hundred cubits,† or five hundred and eighteen feet, nine inches asunder, and their circumference or outside circle fifty cubits, or eighty-six feet, five inches and a half asunder in the nearest part. The only difference which the Doctor could discover in these two temples, was, that the one towards the south had a central obelisk, which was the kibla, towards which the faces were turned during the performance of religious offices; and the one towards the north, a cove, consisting of three large stones placed with an obtuse angle towards each other. One of these fell down in 1713, and was said to measure seven yards in length. No signs remain of the altar which is supposed to have lain upon the ground before the superb niche; but it appears that the central obelisk of the southern temple existed in Stukeley's time, for he states "its being of a circular form at the base, of a vast bulk, twenty-one feet long, and eight feet, nine inches in diameter, and, when standing, higher than the rest." He further adds, that "exactly in the southern end of the line that connects the two centres of these temples, is an old stone standing, not of great bulk. It has a hole wrought in it, and probably was designed to fasten the victim in order for slaying it." This Dr. Stukeley calls the "Ring Stone." The original work when perfect was thus composed:

Outward circle within the vallum	100	stones.
Northern temple, outward circle	30	
Ditto, inward circle	12	
Cove or cell	3	
Southern temple, outward circle	30	
Ditto, inward ditto	12	
Central obelisk	1	
Ring stone	1	
Total	189	stones.

In Mr. Aubrey's time, in the year 1663, the following number of stones is recorded as then existing:

* When Aubrey wrote his description, about the year 1663, there were thirty-one stones remaining of this outward circle in their upright position, but he does not notice those that had fallen.

† I have reduced the cubit to English feet, according to Dr. Stukeley's statement, p. 19, where he says "A ready way of having the analogism between our feet and the cubit is this: 3 foot, 5 inches and a half, makes two cubits; a staff of 10 foot, 4 inches, and a little more than half an inch, becomes the measuring reed of these ancient philosophers, being six cubits, when they laid out the ground-plot of these temples.

Outward circle	31	stones.
North temple	12	
Cove or cell	3	
South temple	9	

There are seven other stones marked in Mr. Aubrey's ground-plan between the two temples, which, from the rudeness of his design, I know not how exactly to place; and it must be observed also, that the said person, in his rough plan, noticed the stones only that were erect, not those reclining or fallen.

By the survey of Dr. Stukeley, in the year 1722, we learn that the numbers were as follows:

Outward circle, standing	18	stones.
Ditto, fallen	27	
Northern temple, outward circle	3	
Ditto, outward circle, fallen	9	
Ditto, inner circle, standing	1	
Ditto, inner circle, fallen	5	
Southern temple, outward circle, standing	4	
Ditto, outward circle, fallen	6	
Ditto, inner circle, standing	1	
Cove or cell, standing	2	
Total	76	stones.

Upon a survey, made by my orders in 1812, I find the numbers of stones sadly reduced, for there are only ten standing, and five fallen, of the outward circumvallation. Of the northern temple two stones of the cove still remain. On its outward circle, three are left standing and one fallen; and of the inner circle only one is standing. Of the outward circle of the southern temple there are two upright and three prostrate stones.

Thus have I endeavoured to trace, but with antiquarian regret, the gradual progress, I will not say of decay, but of demolition, which the works of ABURY have sustained; and the historian of a future, and perhaps not very distant day, will very probably be under the necessity of recording its total annihilation. The plates annexed will, I hope, convey a satisfactory idea to the public of what Abury was in the days of its original splendour, and what it now is in the days of its unfortunate decline.

For the more perfect comprehension of the plates which illustrate the chorography of Abury and its environs, I have subjoined the following description.

Plate 9, represents the situation of the Temple at Abury, with its two extending avenues; Silbury Hill, the principle source of the river Kennet, the British track-way, two groups of barrows, and the line of Roman road between Bath and Marlborough. This plate may be considered as one of the most interesting views which our island can produce. It unites monuments of the earliest British and Roman antiquity, and will, I trust, convey a more correct and explicit idea of Abury and its environs, than any that has heretofore been given. The plate No. VIII., of Stukeley, is both confused and incorrect, because not drawn from actual survey.

On examining this ground-plan, we perceive a degree of symmetry, of which, except upon paper, we could form no conception, nor for which could we give credit to the early Britons. We behold

the grand circle placed in the centre of the picture, and the large mount of Silbury in a line opposite to it.* Two avenues, like wings, expand themselves to the right and left, as if to protect the hallowed sanctuary and the holy mount. The eastern wing or avenue terminates with a circular temple, thus distinguishing it as a place of peculiar eminence. From the winding form of this work, Dr. Stukeley has very ingeniously developed the form of a Serpent, and distinguished this temple as one of that class called by the ancients Dracontia.

This plan receives additional interest by comprehending some groups of barrows, which I investigated, the principal source of the river Kennet, a small portion of the British track-way, passing from the district of south Wiltshire throughout the whole extent of Berkshire,† and a large portion of the Roman road between Bath and Marlborough.

Plate 12. By this plan I have been anxious to convey to my readers a correct idea of the grand circle at Abury in its original state, as most ingeniously developed by Dr. Stukeley. The site of the temples is taken from nature. The British earth-work, called Oldbury Castle, appears at a distance in the centre of the view. The object of this plate is to indicate the respective site of each temple, and the number of stones with which each was composed; namely, thirty in the outward, and twelve in the inner circles. The one situated towards the north, or right-hand side, had three large upright stones in the centre of its area, designating the cove, where the altar was placed. The centre of the southern temple was marked by an upright stone named the Obelisk, in a line with which, and between the temple and the outward circumvallation, was another single stone, with a perforation in it, and denominated by Stukeley the Ring Stone. To this he supposes the victim was fastened previous to its sacrifice. The stones that accompanied the outward circumvallation, amounted to one hundred. The breaks in the vallum A B point out the spots where the two avenues issued from the central temple; the one on the left side leading to Kennet; the other towards the centre to Beckhampton.

Plate 10, represents a ground plan of the grand circle at Abury, taken by Dr. Stukeley in the year 1724; but from the inaccuracy of its outline, and the position of the two concentric temples, I doubt whether this plan was taken from actual survey. It is, however, particularly interesting to the present age, as recording the state of a circle at a distant period, when it appears to have had eighteen stones standing, and twenty-seven fallen, of the outward circumvallation; two standing and nine fallen of the outward circle of the northern temple; one standing and five fallen of the inner circle, and two out of the three large upright stones that formed the cove. Of the adjoining southern temple, four stones of the outward circle were standing in their original situation, and seven were fallen down; but one stone alone remained standing of the interior circle.

Plate 11. From our own accurate survey made in 1812, we shall at once be convinced of Dr. Stukeley's error, in making this work completely circular and symmetrical, and in the position he has given to the concentric temples within it. I have no doubt but the original British constructors of this work had the circular form in view, though they did not possess the mathematical means of drawing it to a nicety. You will observe also, that Dr. Stukeley has inclined the temples more towards the east than they in reality do. We differ also materially in the admeasurement of the area within the ditch, which the Doctor makes amount to twenty acres—we to twenty-eight

* Dr. Stukeley remarks that the meridian line passed through the centre of the grand circle, and of Silbury Hill; and on making our observations and allowing for the variation of the compass, we find it still does the same.

† The cause of this ridgeway has already been described, p. 45.

acres and twenty-seven perches. We differ also in the circumvallation and diameter of the grand circle, the former of which he measured in 1721, with the celebrated antiquary Roger Gale, and calculated the compass of it, on the outside, at 4800 feet. Our measurement taken on the ridge of the vallum amounts to 4442 feet. The learned Doctor is rather confused in his measure of the area included within the rampart; for in one place he states the diameter at 1300, and in another at 1400 feet. The former number agrees the best with our own measurement, which, in the broadest part of the work, amounts to 1260 feet from A to B, and 1170 feet from C to D. Owing to the numerous buildings and inclosed fields within the area, it is impossible to make as correct measurements as we could wish. Those, however, laid down in this ground-plan, have been made with every possible attention, and will fully prove that this work was not so symmetrically regular in its constituent parts as the learned Doctor has described it.

From the stones still existing in their original position, I have been enabled to ascertain the following measurements:

From the cove of the northern temple a, to a stone in the outward circumvallation c, is 354 feet, six inches.

From the same stone a, to another in the outward circle of the temple f, 136 feet; and from the stone in the cove b, to one in the inner circle d, 83 feet.

From another stone g, in the outward circle of this temple, we find the distance from it to a stone in the circumvallation, to be 364 feet.

There are, unfortunately, no stones remaining in a situation to point out the intermediate space between the north and south temples; but from the stone I, in the outward circle of the southern temple, to the cavity of a former stone, i, we may fix the diameter of this temple at 325 feet; and the intermediate space between the cavity and the fallen stone of the circumvallation k, at 357 feet, and to the edge of the ditch 375 feet. The stone n, of the southern temple, and the stone o, of the circumvallation, are only 144 feet asunder, whereas those marked i and k, are 357 feet apart.

These remarks will tend to prove the irregularity of the work; and it ought to be observed, that the two concentric temples are not placed exactly in the centre of the area of the grand circle, but incline rather towards the West.

Another peculiarity attends this work, which will be explained by a reference to the section at the bottom of Plate 11. I have before mentioned the variation made use of by our British ancestors in the construction of earth-works, formed either for religious or military purposes; the former having the ditch within the work, the latter on the outside. Abury and Marden may be adduced as splendid examples of the former; and the numerous camps which I have had surveyed and engraved, will testify the latter custom. But at Abury we observe the singularity of a flat ledge, twelve feet wide, projecting from the vallum about half-way between it and the ditch. This was, probably, intended for the accommodation of sitting, to the numerous spectators who resorted hither to the public festivals. What a grand and imposing spectacle must so extensive and elevated an amphitheatre have presented, the vallum and its declivities lined with spectators, whilst the hallowed area was reserved for the officiating Druids, and perhaps the higher order of the people!

To render the illustration of this singular relic of British antiquity more complete, I have added several smaller plates.

Having described the præcinctus and contents of the grand circle, containing two minor circles of unhewn stones, I shall now proceed to a description of the appendant parts, as noticed by

Dr. Stukeley. The body of the snake being explained, I shall follow the track along its neck towards the head. The Kennet avenue was intended to represent the neck of the sacred reptile, and may be considered as a *via sacra* leading up to the religious mount, by which its head was designated. The Doctor has the sole merit of unravelling this mystic form; for although his predecessor in antiquities, Mr. Aubrey, has mentioned the avenue as a "solemn walk leading from Rynet to a monument upon the top of the hill," he has not hinted at the supposed design, nor alluded to any connexion between it and the grand temple at Abury.

"The Druids," says Dr. Stukeley, "in laying down this design, that it might produce a magnificent effect suitable to so great and operose a work, studied the thing well. As this was to be a huge picture, or representation of an animal, they purposed to follow Nature's drawing as far as possible. A snake's body has some variation in its thickness, as slenderer towards the neck than at its middle. This the Druids imitated in making the avenue broader towards the southern entrance of Abury, and drawing it narrower as it approached Overton Hill. Again; when a snake is represented in its sinuous motion, the intervals of the stones sideways must have a variation, as set in the inner or outward curve, so as to make them stand regularly opposite to one another; yet this necessarily makes some little difference in the intervals, and this too is properly regarded in the work."

Kennet Avenue.—"The whole length of this avenue consists of a hundred stones on each side, reaching from the vallum of Abury Town, to the circular work on Overton Hill. Measuring the breadth of it in several places, where I had the opportunity of two opposite stones being left, I found a difference, and the like by measuring the interval of the stones sideways; yet there was the same proportion observed between the breadth and interval, which I found to be as two to three; so that here by Abury Town, in that part which represented the belly of the snake, the breadth of the avenue was thirty-four cubits, (fifty-six feet and a half,) and the intervals of the stones sideways, fifty cubits, (eighty-six feet, five inches and a half,) the proportion of two to three; twice seventeen being thirty-four; thrice seventeen, fifty. These thirty-four cubits (or fifty-six feet and a half) take in the entire space of two intervals of the stones of the outer great circle of the temple of Abury within the ditch, together with the intermediate stone, which is the entry of the avenue to the temple. When we mount up Overton Hill, the avenue grows much narrower; and this observation helped me in the discovery of the purport and design of the whole figure of the snake, and in the nature of the scheme thereof.*

"When I abode here for some time on purpose, for several summers together, I was very careful in tracing it out, knew the distinct number of each stone remaining, and where every one stood that was wanting, which often surprised the country people, who remembered them left on the ground or standing, and told me who had carried them away.

"As to the stones that composed this avenue, they were of all shapes, sizes, and height, as it happened, altogether rude. Some we measured six feet thick, sixteen in circumference. If of a flattish make, the broadest dimension was set in the line of the avenue, and the most sightly side of the stone inward. The founders were sensible that all the effect desired in the case was their bulk and regular station. When the avenue comes to the inclosures of West Kennet, it passes

* Two stones now only remain opposite to each other in the Kennet Avenue, by which I am enabled to give the distance between them, which was fifty-one feet. The breadth lessens as it approaches towards the body. The lateral distances between the stones of this avenue are more equal than I expected, being upon an average seventy-three feet asunder, the broad sides being placed facing the avenue.

through three of them, crosses a little field-lane and the common road from Marlborough to Bath, just after the road makes a right angle, descending from Overton hill. In this angle the Roman road from Marlborough, coming down the hill, enters the common road. Passing the Roman road, it traverses an angle of a pasture, and falls into the upper part of the same road again, and marches through two more pastures, all along the quickset-hedge side, so that the quick is planted in the very middle of it. Many of the stones are seen lying in their proper places, both in the pastures and in the road. These stones are all thrown down or reclining, and very large. We measured one by the style twelve feet long, six and a half broad, and three and a half thick. At the bottom of these pastures on the right, runs the virgin stream of Kennet, just parted from its fountain by Silbury Hill.* One stone is still standing by a little green lane, going down to the river. Now our avenue marches directly up the hill across some ploughed fields, still by the hedge of the Marlborough road, where yet stands another stone belonging to it. Then we are brought to the very summit of the celebrated Overton Hill, properly the Hackpen, or head of the snake. The temple that stood here was intended for the head of the snake in the huge picture; and at a distance, when seen in perspective, it very aptly represents it. It consisted of two concentric ovals, not much different from circles, their longest diameter being east and west. By the best intelligence I could obtain from the ruins of it, the outer circle was eighty and ninety cubits (one hundred and thirty-eight feet, four inches, and one hundred and fifty-five feet, seven inches and a half) in diameter, the medium being eighty-five cubits, or one hundred and forty-six feet. It consisted of forty stones, whereof eighteen remained, but only three standing. The inner was twenty-six, and thirty cubits (forty-four feet, eleven inches and a half, and fifty-one feet, ten inches and a half) in diameter, equal to the interval between circle and circle: the stones were eighteen in number, somewhat bigger than those of the outer circle. Every body here remembers both circles entire and standing, except two or three fallen.†

"This Overton Hill, from time immemorial, the country people have a high notion of. It was, (alas! it was,) a very few years ago, crowned with a most beautiful temple of the Druids. They still call it the Sanctuary. I doubt not but it was an asylum in Druid times, and the veneration for it had been handed down through all succession of times and people. It had suffered a good deal when I took the prospect of it with great fidelity, anno 1723. Then Farmer Green took most of the stones away to his building at Beckhampton; and in the year 1724, Farmer Griffin ploughed half of it up; but the vacancy of every stone was most obvious, the hollow still left fresh. In the winter of the same year the rest were carried off, and the ground ploughed over.

"The loss of this work I did not lament alone, but all the neighbours (except the person that gained the little dirty profit) were heartily grieved for it. It had a beauty that touched them far beyond those much greater circles in Abury Town. The stones here were not large, set pretty close together; the proportions of them with the intervals, and the proportions between the two circles, all being taken at one view, under the eye, charmed them. The great stones of the great

* This copious spring must only be considered as a contributary stream to the river Kennet, which rises much higher up the country, above the village of Monkton.

† Mr. Aubrey and Dr. Stukeley do not at all agree as to the numbers of stones of which these two circles were composed; the former writer states the outward circle to consist of twenty-two stones, and the inward of fifteen, making a total of thirty-seven. Dr. Toope states the diameter of the large sphere to be forty yards, and the smaller one to be fifteen.

circles at Abury were not by them discerned to stand in circles, nor would they easily be pursuaded of it; but these of the Sanctuary they still talk of with great pleasure and regret.

"Having now," according to the words of Stukeley, "conducted one half of the forepart of the snake, in this mighty work, up to Overton hill, where it reposed its bulky head, and not long ago made a most beautiful appearance," I shall proceed towards that part of the snake which designated the tail, and which has been distinguished by the title of *Beckhampton Avenue*, and investigated by the same learned author in the year 1722.

"*Beckhampton Avenue* goes out of Abury town at the west point, and proceeds by the south side of the churchyard. Two stones lie by the parsonage gate on the right hand; those opposite to them on the left hand, in a pasture, were taken away in 1702, as marked in the ground-plan of Abury. Reuben Horsal remembers three standing in the pasture. One now lies in the floor of a house in the churchyard. A little farther, one lies at the corner of the next house on the right hand, by the lane turning off to the right to the bridge. Another was broke in pieces to build that house with, in 1714; two more lie on the left hand opposite. It then passes the *beck* south of the bridge. Most of the stones hereabouts have been made use of about the bridge, and the causeway leading to it. Now the avenue passes along a lane to the left hand of the Caln road, by a stone house called Goldsmith's Farm, and so through Farmer Griffin's yard, through one barn that stands across the avenue, then by another which stands on its direction. Two stones and their opposites still lie in the foundation: immediately after this, it enters the open ploughed fields, the Caln road running all this while north of it. If we look back, and observe the bearings of Abury steeple, and other objects, a discerning eye finds, that it makes a great sweep or curve northwards. The avenue, entering the open corn-fields, runs for some time by the hedge on the right hand. When it has crossed the way leading from South Street, we discern here and there the remains of it, in its road to Longstone Cove. Farmer Griffin broke near twenty of the stones belonging to this part of the avenue.

"A little way hence is a bit of heath-ground, but the plough will soon have devoured it. Here remains a great barrow called Longstone Long Barrow, and from hence we see innumerable more barrows. The avenue continued its journey by the corn-fields. Three stones still lie by the field road coming from South Street to the Caln road. Mr. Alexander told me he remembered several stones standing by the parting of the roads under Beckhampton, demolished by Richard Fowler. Then it descends by the road to Cherill, till it comes to the Bath road, close by the Roman road; and there in a low valley it terminates, near a fine group of barrows, under Cherill Hill, in the way to Oldbury Camp. This point, facing that group of barrows and looking up the hill, is a most solemn and awful place. A descent all the way from Longstone Cove, and directed to a descent a great way farther down the Bath road, where no less than five valleys meet, and in this very point only you can see the Temple on Overton Hill, on the south side of Silbury Hill.*

"Here I am sufficiently satisfied this avenue terminated, at the like distance from town as Overton Hill was in the former avenue. Several stones are left dispersedly on banks and meres of lands; one great stone, belonging to this end of the avenue, lies buried almost under ground in the ploughed land between the barrow west of Longstone Long Barrow, and the last hedge in the town

* By the above description, we have been guided in our plan as to the termination of the Beckhampton Avenue, which, our author observes, ended in a low valley, near a fine group of barrows, &c.

of Beckhampton. I am equally satisfied there was no temple or circle of stones at this end of it. 1st. Because it would be absurd in drawing. The *head* of the snake was aptly represented by that double circle on Overton Hill; but this place, the *tail* of the snake, admitted no such thing; and I doubt not it grew narrower and narrower, as we observed of the head of the snake. 2nd. Here is not the least report of such a thing among the country people; it would most assuredly have been well known, because every stone was demolished within memory, when I was there. I cannot doubt but many have suffered since; and I have had very disagreeable accounts thereof sent to me. I apprehend this end of the avenue drew narrower in imitation of the tail of a snake, and that one stone stood in the middle of the end, by way of close. The avenue took another circular sweep in a contrary manner, as it descended from Longstone Cove, bending southward:

——————————— pars cætera campum *
Pone legit, sinuatque immensa volumine terga,—

as Virgil writes of this creature. And it went over a variety of elevations and depressures, as the other of *Kennet Avenue;* but that terminated in a hill, as this in a valley. With great judgment they thus laid out the ground to make the whole more picture-like."

From the above detailed account of the *Beckhampton Avenue*, we are enabled to judge, in some degree, of the line it pursued, and this, I am sorry to say, must be our chief authority; for if I except two of the stones which are supposed to have formed the Longstone Cove, not one belonging to the avenue remains upright; but by the names of the farms, streets, roads, and barrows, we are enabled to form a tolerably correct judgment respecting the direction of this avenue.

To the Beckhampton Avenue there appears formerly to have been an appendage, called *Longstone Cove*, of which Dr. Stukeley has given the following account:

"This Longstone Cove, vulgarly called Longstones, is properly a Cove, as the Old Britons called them, composed of three stones, like the most magnificent one we described in the centre of the Northern Temple at Abury. They are set upon the arc of a circle, regarding each other with an obtuse angle. This is set on the north side of the avenue: one of the stones of that side makes the back of the Cove. This is the only particularity in which this avenue differs from the former. I take it to be chiefly a judicious affectation of variety, and served as a *sacellum* to the neighbourhood on ordinary days of devotion. It stands on the midway of the length of the avenue, being the fiftieth stone. This opens to the south-east, as that of the Northern Temple to the north-east. It is placed upon an eminence, the highest ground which the avenue passes over. These are called Longtone fields from it:—Longstone Cove, because standing in the open fields between the Caln road and that to Bath, is more talked of by the people of this country than the large Temple in Abury town."

Mr. Aubrey, in his *Monumenta Britannica*, thus mentions this fragment of antiquity: "Southward from Aubury, in the ploughed field, doe stand three huge upright stones, perpendicularly, like the three stones at Aubury; they are called 'The Devill's Coytes.'" In the rude sketch he has given, he delineates them as placed angularly, like those which form the cove of the Northern Temple at Abury.

By the following description of this avenue, inserted by the learned Camden, in his *Britannia*, it

* *Pontum*, Æn. II. 207, 208.

appears that he had seen Mr. Aubrey's manuscripts,* and amongst them the letter before cited from Dr. Toope. He says, "From this place (viz. Aubury) to West Kennet, is a walk that has been inclosed on each side with large stones; one side, at present, wants a great many, but the other is almost, if not wholly, entire; above which place, on the brow of the hill, is another monument, encompassed with a circular trench, and a double circle of stones four or five foot high, though most of them are now fallen down: the diameter of the outer circle is forty yards, and of the inner fifteen. Between West Kennet and this place, is a walk much like that from Aubury thither, at least a quarter of a mile in length." He then recites the circumstance of the discovery of human bones. In the above quotation, Mr. Camden has also continued the same statement with Aubrey, in mentioning a trench round the circular temple on Overton Hill, and which Dr. Stukeley denies having existed.

Having described the component parts of the Temple at Abury, consisting of the grand circle, comprehending within its area two smaller concentric circles; the Kennet avenue, terminating with a third circle, supposed to indicate the head of the serpent, as the large circle indicated the body; and also the Beckhampton avenue, which alluded to the tail of the same animal, I shall now proceed to the description of another grand appendage, and perhaps the most mysterious part of the whole work, namely,

Silbury Hill (Plate 14) is an artificial mound of such immense proportions, and so deceitful in its external appearance, that I could never have believed its having stood upon so much ground, had I not ascertained the fact by an actual admeasurement.

The learned Stukeley has, in the description of this mound, given his reins to fancy, which has transported him beyond the regions of truth, or even probability; for he has stated, "that some king was the founder of the temple at Abury, and that Silbury Hill was raised for his interment." His opinion, however, is always ingenious, and therefore I lay it before my readers.

"Silbury, indeed, is a most astonishing collection of earth, artificially raised, worthy of Abury, worthy of the King who was the Royal founder of Abury, as we may very plausibly affirm. By considering the picture of Abury Temple, we may discern, that as this immense body of earth was raised for the sake of the interment of this great prince, whoever he was, so the Temple of Abury was made for the sake of this tumulus; and then I have no scruple to affirm, 'tis the most magnificent mausoleum in the world, without excepting the Egyptian pyramids.

"Silbury stands exactly south of Abury, and exactly between the extremities of the two avenues, the head and tail of the snake. The work of Abury, which is the circle, and the two avenues which represent the snake transmitted through it, are the great *hierogrammaton*, or sacred prophylatic character of the Divine Mind, which is to protect the *depositum* of the prince here interred. The Egyptians, for the very same reason, frequently pictured the same hieroglyphic upon the breast of their mummies; and very frequently on the top and summit of Egyptian obelisks, this picture of the serpent and circle is seen, and upon an infinity of their monuments. In the very same manner, this huge snake and circle, made of stones, hangs as it were brooding over Silbury Hill, in order to bring again to a new life the person there buried. For our Druids taught the expectation of a future life, both soul and body, with the greatest care, and made it no less than a certainty."

If ten engineers were to survey this hill, I question if any two would perfectly agree, unless they

* Unpublished manuscripts now at Oxford.

could direct their chains exactly alike. The circumference of the hill, as near the base as possible, measured two thousand and twenty-seven feet, the diameter at top one hundred and twenty feet, the sloping height three hundred and sixteen feet, and the perpendicular height one hundred and seventy feet; but that part of our measurement, which will excite the most surprise, is, that this artificial hill covers the space of five acres and thiry-four perches of land.

For what purpose this huge pile of earth was raised, appears to be beyond the reach of conjecture; but I think there can be no doubt that it was one of the component parts of the grand temple at Abury, not a sepulchral mound raised over the bones and ashes of a King or Arch-druid. Its situation opposite to the temple, and nearly in the centre between the two avenues, seems in some degree to warrant this supposition.

In the Welsh Triads, which may be considered the earliest records we have left, perhaps some allusion may have been made to this stately mount in the fourteenth Triad. "The three mighty labours of the island of Britain. Erecting the stone of Ketti; constructing the work of Emrys; and heaping the pile of Cyvrangon." The stone of Ketti is, upon good authority, supposed to be a great cromleh, in the district of Gower, in Glamorganshire, still retaining the title of Maen Cetti; and the work of Emrys, or Ambrosius,* has been applied to Stonehenge. Why may not the heaping of the pile of Cyvrangon allude to Silbury? The three primary circles of Britain have been named Gorsedd Beisgawen, Gorsedd Bryn Gwyddon, and Gorsedd Moel Evwr; upon which Mr. William Owen, the celebrated Welsh scholar, has sent me the following explanation: "Cludair Cyvrangon and Gorsedd Bryn Gwyddon must have had their appellation one from the other, as the names imply as much. For Cludair Cyvrangon, the heap of congregations and assemblies; not that the assemblies could have been held on Bryn Gwyddon or Silbury Hill, but that they were contiguous; that is, in the circle of Bryn Gwyddon, or the hill of the conspicuous or men of the presence: so that each of these places took their names respectively from each other; and it is thus that I identify Bryn Gwyddon and Cludair Cyvrangon in Silbury Hill and Abury." In nearly the same state of obscurity is the mysterious circle at Abury equally involved: I say nearly, because we have structures in our island of the same form, though not equal in magnitude. Every stone circle is vulgarly attributed to the Druids, who were not the rulers but the priests of Britain; I cannot, therefore, attribute to them the erection of such splendid monuments as *Abury* and *Stonehenge*, though they probably acted a prominent part in the civil or religious ceremonies that were performed within these circles. I rather think Abury the work of a whole nation, rude in manners, and unacquainted with the true principles of architecture; whereas Stonehenge appears evidently the work of a more civilized people, having some ideas of symmetry, and acquainted with the use of the chisel; for I have noticed in my History of South Wiltshire, the mortice and tenon in the impost stones, and the chiseling of the upright stones at Stonehenge.

Dr. Stukeley makes a similar observation. "Nothing is more manifest, than that the stones of Stonehenge have been chiseled, some quite round, some on three sides, easily to be distinguished. The stones of Abury are absolutely untouched of tool. No doubt, at that time of day, the ab-

* Mr. DAVIES in his *Celtic Researches*, Vol. I. page 191, in talking of the sacred precinct in Salisbury Plain (Stonehenge), says, that it was called *Gwaith Emrys*, or *Emreis*, the structure of the revolution, evidently that of the Sun; not, as has been vulgarly supposed, from *Emrys*, or Ambrosius, the magician and prophet.

original patriarchal method from the foundation of the world was observed, not to admit a tool upon them.

To decide upon the period of time when the works at Abury were first constructed, or to hazard even a conjecture, would be an useless task, having no certain date to work upon. The extreme rudeness of the architecture bespeaks its very remote antiquity; and, when compared with Stonehenge, I may say with Stukeley, "The Temple of the Druids at Abury, is as much older than the Roman times, as since the Romans to this time." But a stronger proof of its very early origin may be deduced from the following circumstance, recorded by Stukeley: "When *Lord Stawell*, who owned the Manor of Abury, levelled the vallum on that side of the town next the church, where the barn now stands, the workmen came to the original surface of the ground, which was easily discernible by a black stratum of mould upon the chalk. Here they found large quantities of buck horns, bones, oyster-shells, and wood coals. The old man who was employed in the work says, there was a quantity of a cart-load of the horns, that they were very rotten, and there were very many burned bones among them." Upon which passage the learned author makes the pertinent remark, "that these were remains of the sacrifices that had been performed here, probably before the Temple was quite finished and the ditch made."

DILAPIDATION OF ABURY.

Having stated as briefly and perspicuously as the nature of the subject would allow, the original design, figure, and extent of this magnificent sanctuary, the melancholy task alone remains to trace the causes and successive progress of its decay. When we are informed by such respectable authority as that of Dr. Stukeley, what it was, and how wantonly and rapidly it was in his own memory dilapidated, we shall exclaim with one accord, "*dolet meminisse.*" Yet we may derive no inconsiderable degree of alleviation, by considering that, by the persevering industry and patient investigation of one learned individual, the whole plan of this stupendous Temple has been most ingeniously developed, and transmitted to the antiquaries of the present day. For although the earliest description, and, I may add, literary description, of Abury may be justly attributed to my countryman Mr. Aubrey, who preceded the Doctor sixty years, yet the hieroglyphic representation of the snake was to him both unknown and unobserved, and would probably have ever remained in obscurity, had not the brilliant genius of a Stukeley deciphered it at a period when, to use his own words, "he frequented this place in the very point of time, when there was a possibility just left of preserving the memory of it."

Now, indeed, we may say, "*stat magni nominis umbra:*" for the substance is nearly gone, and little remains but the shadow. Out of the six hundred and fifty stones which originally constituted this surprising work, a few only now remain as a melancholy testimony of former greatness. The stupendous agger of earth which formed the *præcinctus* of the Temple still continues to astonish the eye of every beholder, and to attest the grand and simple design of its founders; and to its solid bulk and worthless materials of earth, it will probably owe that preservation and continuance which its more valuable parts of stone can, after past experience, expect in vain.

Before I trace the progress of gradual dilapidation which this grand work has experienced, and which the industry of Dr. Stukeley has preserved, it will be necessary once more to consider the Temple in its original state; the component parts of which were as follows:

The outward circle of the *præcinctus*	100 stones
Northern Temple, outward circle	30
Inner circle of the same	12
The Cove	3
Southern Temple, outward circle	30
Inner circle of the same	12
The central Obelisk	1
The Ring Stone	1
The Kennet Avenue	200
The outward circle of the hakpen or serpent's head	40
The inner circle of the same	18
The Beckhampton Avenue	200
Longstone Cove	2
The inclosing stone of the serpent's tail	1
	Total 650 stones.

This is the grand total of stones employed in the work, of which one hundred and eighty-nine belong to the grand and two concentric circles; the remaining four hundred and sixty-one stones constituted the two avenues, and the concentric circles, designating the head of the serpent. The following table will shew the sad dilapidations which have taken place in this work:

Original temples, one hundred and eighty-eight stones.
In Mr. Aubrey's time, A.D. 1663, seventy-three stones.
In Dr. Stukeley's time, A.D. 1722, twenty-nine stones.
In my own time, A.D. 1815, seventeen stones.

And of the Kennet Avenue, consisting originally of two hundred stones, a few only remain in their upright position; and of the Temple, which terminated it on Overton Hill, not one stone exists; of the Beckhampton Avenue none remain; but two stones of the Longstone Cove still testify its former situation.

Dr. Stukeley informs us, that in the year 1722, when he began his researches, "above forty stones were visible of the grand outward circle; seventeen of which were standing, and twenty-seven thrown down or reclining; ten of the remainder, all contiguous, were at once destroyed by Tom Robinson in the year 1700, and their places perfectly levelled for the sake of pasturage. In the north entrance to the town, one of the stones, of a most enormous bulk, fell down and broke in the fall:

——————— nec ipso
Monte minor procumbit!

"It measured full twenty-two feet long. Reuben Horsal, the clerk of the parish, a sensible man and lover of antiquity, remembers it standing; and when my late Lord Winchelsea (Heneage) was here with me, we saw three wooden wedges driven into it, in order to break it to pieces.

"Of the exterior circle of the northern temple, only three stones were left standing in the time of Stukeley, and six more lying on the ground, one of which was in the street by the inn gate. People then alive remembered several standing in the middle of the street: they were burned, for building, in 1711. That, at the corner of the lane going to the north gate of the town, not many

years since lying on the ground, was used as a stall to lay fish on when they had a kind of market there. They told us, that about a dozen years ago, (1710,) both circles were standing, and almost entire. Those in the closes behind the inn were taken up a year ago (this was when I first went thither, about 1817). Farmer Green chiefly demolished them to build his house and walls at Beckhampton.

"Of the southern temple, several stones were destroyed by farmer John Fowler, twelve years ago (1710): he owned to us that he had burned five of them; but fourteen are still left, whereof about half are standing. Some lie along in the pastures, two are let into the ground under a barn, others under the houses; one lies above ground, under the corner of a house over against the inn; one is buried under the earth in a little garden. The cavities left by some more are visible, in the places whereof ash-trees are set. All those in the pastures were standing within memory."

In the year 1720, Dr. Stukeley saw several stones taken up from that part of the Kennet Avenue near the inclosures, and broke for building, fragments still remaining, and their places fresh turfed over for the sake of pasture.

"John Fowler, who kept the ale-house hard by, demolished many of these stones for burning. The ale-house, (the White Hart,) and the walls about it, were built nearly of one stone.

"The Hackpen Temple owes its destruction to farmer Green. Farmer Griffin broke near twenty stones of the Beckhampton Avenue.

"Thus," in the enthusiastic language of our author, "this stupendous fabric, which for some thousands of years has braved the continual assaults of weather, and by the nature of it, when left to itself, like the pyramids of Egypt, would have lasted as long as the globe, has fallen a sacrifice to the wretched ignorance and avarice of a little village, unluckily placed within it."

Various arts and devices were employed at different times in the destruction of these stones: Dr. Stukeley informs us, that just before he visited Abury, to endeavour at preserving the memory of it, the inhabitants were fallen into the custom of demolishing the stones, chiefly out of covetousness of the little area of ground each stood on.

"First they dug great pits in the earth and burned the stones: the expense of digging the grave was more than thirty years' purchase of the spot they possessed when standing. After this, they found the knack of burning them, which has made most miserable havoc of this famous temple. One Tom Robinson, the *Herostratus* of Abury, is particularly eminent for this kind of execution, and he very much glories in it. The method is, to dig a pit by the side of the stone till it falls down; then to burn many loads of straw under it. They draw lines of water along it when heated, and then, with smart strokes of a great sledge hammer, its prodigious bulk is divided into many lesser parts. But this *atto di fe'* commonly costs thirty shillings in fire and labour, sometimes twice as much. They own, too, 'tis excessive hard work; for these stones are often eighteen feet long, thirteen broad, and six thick; that their weight crushes the stones in pieces, which they lay under them to make them lie hollow for burning; and for this purpose they raise them with timbers of twenty foot long and more, by the help of twenty men, but often the timbers were rent in pieces."—STUKELEY's *Abury*, p. 15.

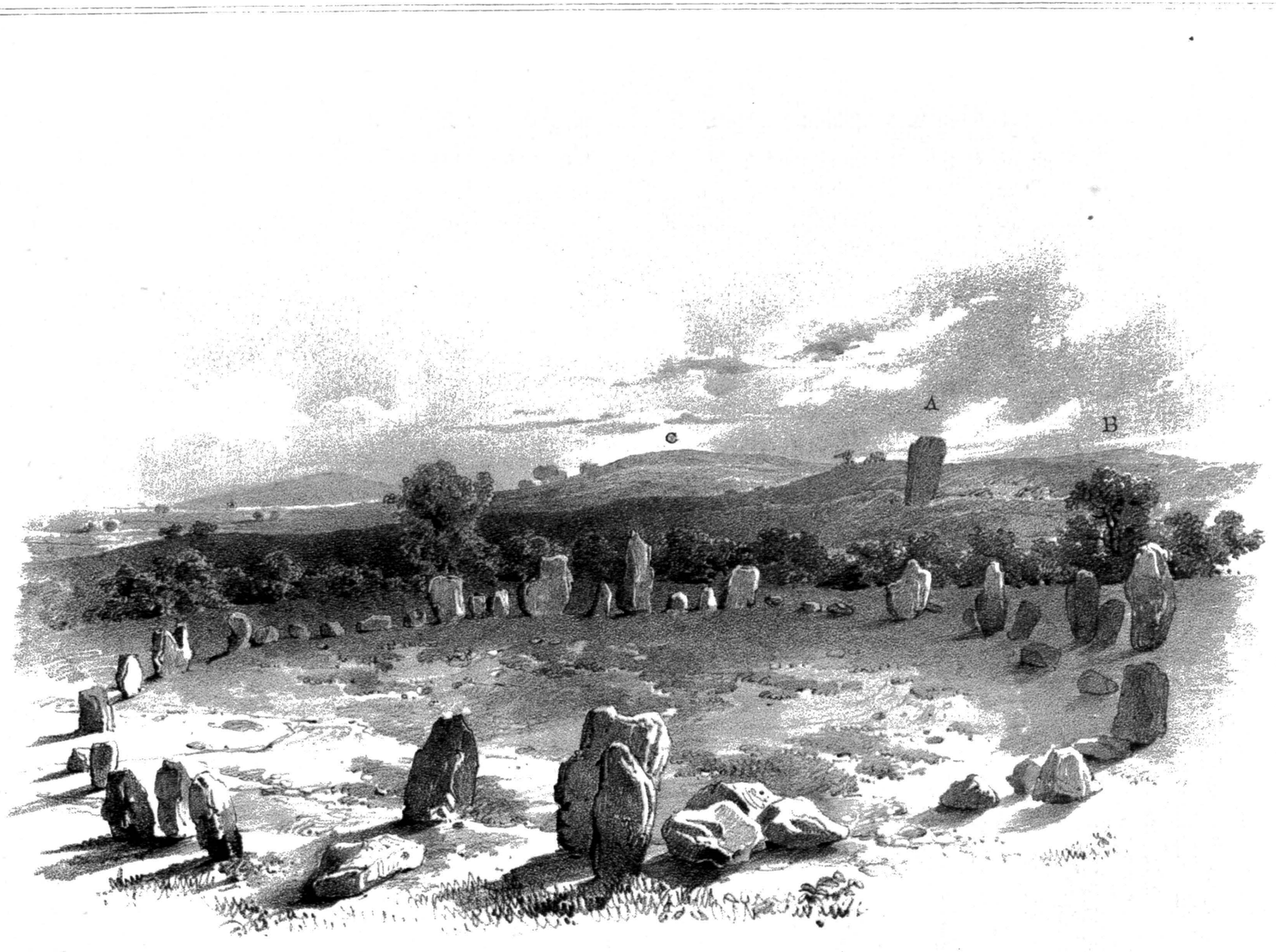
At p. 25, the same author informs us, "that in the year 1694, Walter Stretch, father of one of the present inhabitants, found out the way of demolishing these stones by fire. He exercised this at first on one of the stones standing in the street before the inn, belonging to the outward circle of the southern temple. That one stone, containing twenty loads, built the dining-room end of the

inn. Since then, Tom Robinson, another *Herostratus* of the place, made cruel havoc among them. He owned to us, that two of them cost eight pounds in the execution. Farmer Green ruined many of the southern temple to build his houses and walls at Beckhampton. Since then, many others have occasionally practised the sacrilegious method, and most of the houses, walls, and outhouses of Abury town are raised from these materials. Sir Robert Holford resented this destruction of them, and Reuben Horsall, parish clerk, had a due veneration for these sacred remains, and assisted me with the best intelligence he was able to give."

Of very late years I do not imagine the dilapidations of the Temple have been very great, as the detached sarsen stones on the meadows and down are now broken for buildings, and for the use of the roads. As an antiquary, and justly proud of the British antiquities which Wiltshire possesses, in a degree far superior to that of any other county, may I be allowed to express a wish, that what has hitherto escaped the wear of time and dilapidations of man, may still continue for many a long revolving year to call back the recollection of past times, and to excite the admiration of the present, as well as of many a succeeding generation?

" Ne cuiquam glebam saxumve impune movere
Ulli sit licitum! Parcarum namque severæ
Pœnæ instant; siquis sacrâ scelus edat in æde.
Finitimi agricolæ, et vicini attendite cuncti!
Hic Fundus sacer esto!"

Such is the inscription which every true lover of antiquity would wish to have had left within the hallowed sanctuary of Abury; but now, alas! such an admonition would be announced too late, and prove entirely fruitless.



W. Day Lith. 39 G.t Queen St.

TEMPLE of ROWLDRICH (from the South)

A The Ring Stone as called. – B The Arch-druid's Barrow – C. Round Barrows or King Barrow.

W. Day's Lithog.r 59 Gt Queen St.

VIEW OF THE KISTVAEN AT ROWLDRICH.

From the East.

Printed by W. Day. 59. Gt Queen

VIEW OF THE KISTVAEN OF ROWLDRICH.

From the South West.

W. Day's Lithog.r 59 Gt Queen St

THE KISTVAEN IN CLATFORD BOTTOM.

From the North West.

ROWLDRICH.

THE following description of Rowldrich is taken from Dr. STUKELEY's work entitled *A Description of Abury*, Vol. I. pp. 10, *et seq.*

I SHALL begin with *Rowlright*, or rather *Rowldrich*; and, as a specimen of what requisites are sought for in these inquiries, I shall draw them up in a kind of order; which may be useful in all researches of this sort.

1. A situation on high ground, open heaths, by heads of rivers. Rowldrich is a Temple of the Druids of the first kind, a circular work, which has been often taken notice of in print, lying in the north-west part of Oxfordshire, upon high ground, where the counties of Oxford, Warwick, and Gloucester meet. It is near the town of Chipping Norton. Two rivers rise here, that run in quite contrary directions; the *Evenlode*, towards the south part of the kingdom, which, joining the Isis below Woodstock, visits the great luminary of Britain, Oxford, and then meets the *Thames* at Dorchester, the ancient *episcopal see* of the *Mercian* kingdom. At this Dorchester are fine remains both of Saxon Church antiquity, of Roman, and of British. The inquisitive that prefer our own country antiquities to the vain tour of foreign, will find much of curious amusement there. The other river, Stour, runs from Rowldrich directly north, to meet the Avon at Stratford, thence to the Severn Sea. So that Rowldrich must needs stand on very high ground; and to those who attentively consider the place itself, it appears to be a large cop'd hill, on the summit of an open down; and the Temple, together with the Arch-druid's barrow hard by, stands on the very tip of it, having a descent every way thence; and an extensive prospect, especially into Gloucestershire and Warwickshire. The country hereabouts was originally an open, barren heath; and underneath, a quarry of a kind of ragstone. At present, near here are some inclosures, which have been ploughed up. The major part of our antiquity remains, though many of the stones have been carried away within memory, to make bridges, houses, &c.

2. It is an open temple of a circular form, made of stones set upright in the ground. The stones are rough and unhewn, and were (as I apprehend) taken from the surface of the ground. I saw stones lying in the field near *Norton*, not far off, of good bulk, and the same kind as those of our antiquity. There are such in other places hereabouts, whence the Druids took them; though, in the main, carried off ever since, for building and other uses.

3. We observe the effect of the weather upon these works. This we are treating of stands in the corner of the hedge of the inclosure, near the northern summit of the hill—"a great monument of antiquity," says the excellent Mr. Camden: "a number of vastly great stones placed in a circular figure. They are of unequal height and shape, very much ragged, impaired, and decayed by time." Indeed, as from hence we must form some judgment of their age, we may pronounce them not inferior to any in that respect; corroded, like worm-eaten wood, by the harsh jaws of time, and

that much more than Stonehenge, which is no mean argument of its being the work of the Druids.

4. We are led to this conclusion from the name. Mr. Camden calls them Rolle-rich stones. Dr. Holland in his notes says, in a book in the Exchequer, (perhaps he means Doomsday Book) the town adjacent (whence its name) is Rollendrich: if it was wrote exactly, I suppose it would be Rholdrwyg, which means the Druids' wheel or circle. Rhwyll likewise, in the British, is cancelli; for these stones are set pretty near together, so as almost to become a continued wall, or cancellus. Further, the word Roilig, in the old Irish language, signifies a church; then it imports the Druids' church, chancel, or temple, in the first acceptation of the word. We may call this place the Gilgal of Britain, to speak in the oriental manner, a word equivalent to the *Celtic Rhol*, a wheel or circle, which gave name to that famous camp or fortress where the host of Israel first pitched their tents in the land of Canaan, after they passed the river Jordan in a miraculous manner dry-shod, as it is described, in the sublimest manner, and equal to the dignity of the subject, in Joshua iv.

5. We may justly infer that this is a temple of the Druids, from the measure it is built upon. In a letter from Mr. Roger Gale to me, dated from Worcester, Aug. 19, 1719, having been to visit this antiquity at my request, he tells me, the diameter of the circle is 35 yards. So the Bishop of London writes, "The distance at Stonehenge from the entrance of the area to the temple itself is 35 yards;" so the diameter of Stonehenge is 35 yards. We suppose this is not measured with a mathematical exactness; but when we look into the comparative scale of English feet and cubits, we discern 60 cubits of the Druids is the measure sought for. The diameter of the outward circle of Stonehenge and this circle at Rowldrich are exactly equal.

The circle itself is composed of stones, of various shapes and dimensions, set pretty near together, as may best be seen by the drawing, Table XV. They are flattish, about 16 inches thick. Originally there seem to have been 60 in number; at present there are 22 standing, few exceeding 4 foot in height, but one in the very north point much higher than the rest, 7 foot high, 5½ broad. There was an entrance to it from the north-east, as is the case at Stonehenge. *Ralph Sheldon, Esq.* dug in the middle of the circle at Rowldrich, but found nothing.

6. Another argument of its being a Druid temple is taken from the barrows all around it, according to the constant practice in these places. To the north-east is a great tumulus, or barrow, of a long form, which I suppose to have been of an Arch-druid. Between it and our temple is a huge stone standing upright, called the King Stone; the stone 8 foot high, 7 broad; but the barrow has had much dug away from it. It is now about 60 feet in length, 20 in breadth, flattish at top.

I know not whether there were more stones standing originally about this barrow, or that this belonged to some part of the administration of religious offices in the temple, as a single stone.

In the same place may be seen another barrow, but circular, below the road to the left hand, on the side of the hill. Under it is a spring-head, running eastward to Long-Compton. This barrow has had stone-work at the east end of it. Upon this same heath eastward, in the way to Banbury, are many barrows of different shapes, within sight of Rowldrich; particularly near a place called Chapel: on the heath, is a large, flat, and circular *tumulus* ditched about, with a small stump in the centre. This is what I call a Druid's barrow; many such near Stonehenge, some whereof I opened; a small circular barrow a little way off it. There are on this heath, too, many circular, dish-like cavities, as near Stonehenge; we may call them barrows inverted.

Not far from the Druids' barrow I saw a square work, such as I call Druids' courts or houses. Such near Stonehenge and Abury. It is a place of 100 cubits square, double ditched. The earth of the ditches is thrown inward between the ditches, so as to raise a terrace, going quite round. The ditches are too inconsiderable to be made for defence. Within are seemingly remains of stone walls. It is within sight of the temple, and has a fine prospect all around, being seated on the highest part of the ridge. A little farther is a small round barrow, with stone work at the east end, like that before spoken of near Rowldrich; a dry-stone wall or fence running quite over it, across the heath.

Return we nearer to the temple, and we see, 300 paces directly east from it, in the same field, a remarkable monument much taken notice of: it is what the old Britons call a *kist-vaen*, or stone chest; I mean the Welsh, the descendants of those invaders from the continent, Belgæ, Gauls, and Cimbrians, who drove away the aboriginal inhabitants, that made the works we are now treating of, still northward. Hence they gave them those names from appearances; as Rowldrich, the wheel or circle of the Druids; as Stonehenge, they called *choir gaur*, the giants' dance; as our Saxon ancestors called it Stonehenge, the *hanging stones*, or *stone gallows:* every succession of inhabitants being still further removed from a true notion and knowledge of the things.

Our *Kist-vaen* is represented in plates XVI. and XVII. One shews the foreside, the other the backside; so that there needs but little description of it. It is composed of six stones, one broader for the back part, two and two narrower for the sides, set square to the former; and above all, as a cover, a still larger. The opening is full west to the temple, or Rowldrich. It stands on a round *tumulus*, and has a fine prospect south-westward down the valley, where the head of the river *Evenlode* runs. I persuade myself this was merely monumental, erected over the grave of some great person there buried, most probably the king of the country, when this temple was built. And if there was any use of the building, it might possibly be some way accommodated to some anniversary commemoration of the deceased, by feasts, games, exercises, or the like, as we read in the classic poets, who describe customs ancienter than their own times. Plate XVIII. represents another Kist-vaen in Clatford bottom near this place.

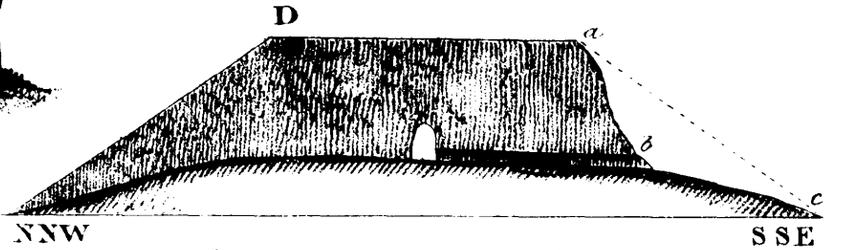
Near the Arch-druid's barrow, by that called the *Kingstone*, is a square plat, oblong formed on the turf. Hither, on a certain day of the year, the young men and maidens customarily meet, and make merry with cakes and ale. And this seems to be the remains of the very ancient festival here celebrated in memory of the interred, for whom the long barrow and temple were made. This was the sepulchre of the Arch-druid founder. At Euston, a little way off, between Neal Euston and Fulwell, by the side of a bank or tumulus, stands a great stone, with other smaller. It is half a mile south-west of Euston church. A famous barrow at Lineham, by the banks of the Evenlode.

7. Mr. Camden writes further concerning our antiquity, that the "country people have a fond tradition that they were once men, turned into stones. The highest of all, which lies out of the ring, they call the *king*. Five larger stones, which are at some distance from the circle, set close together, they pretend were knights; the ring were common soldiers." This story the country people, for some miles round, are very fond of, and take it very ill if any one doubts of it; nay, he is in danger of being stoned for his unbelief. They have likewise rhymes and sayings relating thereto. Such-like reports are to be met with in other like works of our Druid temples. They savour of the most ancient and heroic times. Like Perseus, turning men into stones; like Cadmus, producing men from serpents' teeth; like Ducalion, by throwing stones over his head, and such like.

8. We may very reasonably affirm, that this temple was built here, on account of this long barrow; and very often in ancient times temples owed their foundation to sepulchres, as well as now. Clemens Alexandrinus and Eusebius both allow it; and it is largely treated of in Schedius and other authors. It is a common thing among these works of our Druids, and an argument that this is a work of theirs. I shall only make two observations therefrom. 1. That it proceeded from a strong notion in antiquity of a future state, and that in respect of their bodies as well as souls; for the temples are thought prophylactic, and have a power of protecting and preserving the remains of the dead. 2. That it was the occasion of consecrating and idolizing of dead heroes, the first species of idolatry; for they by degrees advanced them into those deities of which these figures were symbols.

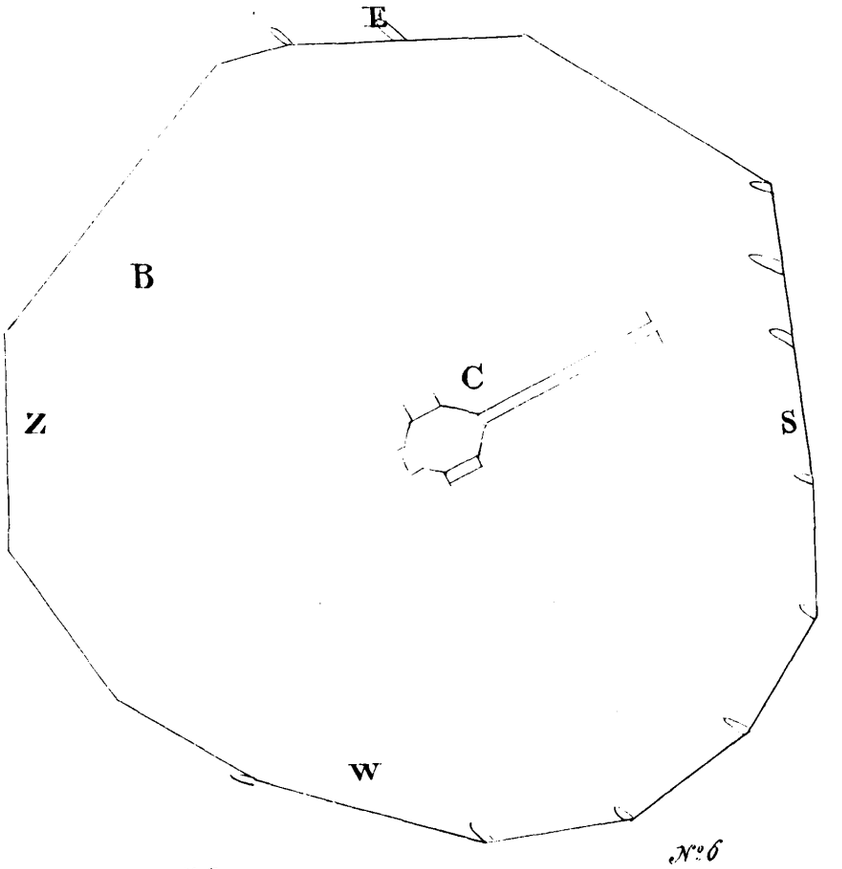
Thus we pronounce Rowldrich a Druid temple, from a concurrence of all the appearances to be expected in the case; from its round form, situation on high ground, near springs, on an extended heath; from the stones taken from the surface of the ground, from the name, from the measure it is built on, from the wear of the weather, from the barrows of various kinds about it, from ancient reports, from its apparent conformity to those patriarchial temples mentioned in Scripture. This is the demonstration to be expected in such antiquities; nor shall I spend time in examining the notion of its belonging to *Rollo the Dane*, and the like. Mr. Camden had too much judgment to mention it. It is confuted in the annotations to *Britannia*, and in Selden's notes on Drayton's *Poly-Albion*, page 224. And let this suffice for what I can say upon this curious and ancient monument; the first kind and most common of the Druid temples, a plain circle, of which there are innumerable all over the Britannic isles, being the original form of all temples till the Mosaic tabernacle.

N°3



Section of the Tumulus.

N°4



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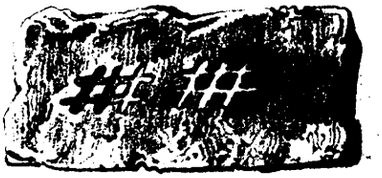

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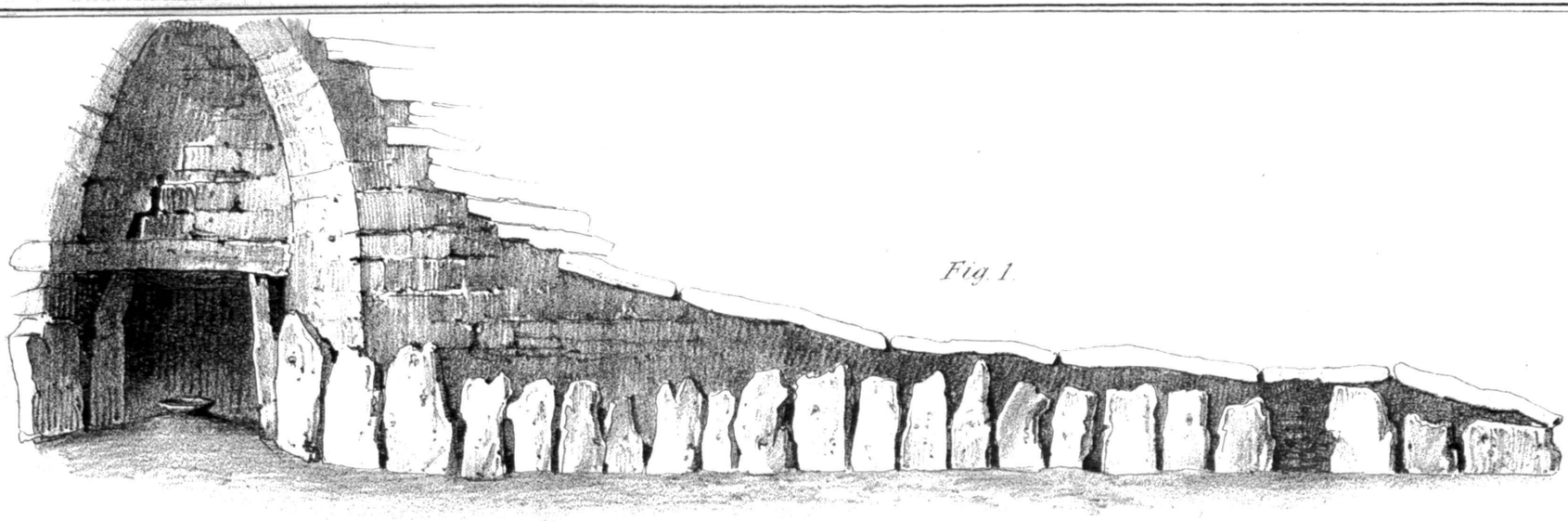
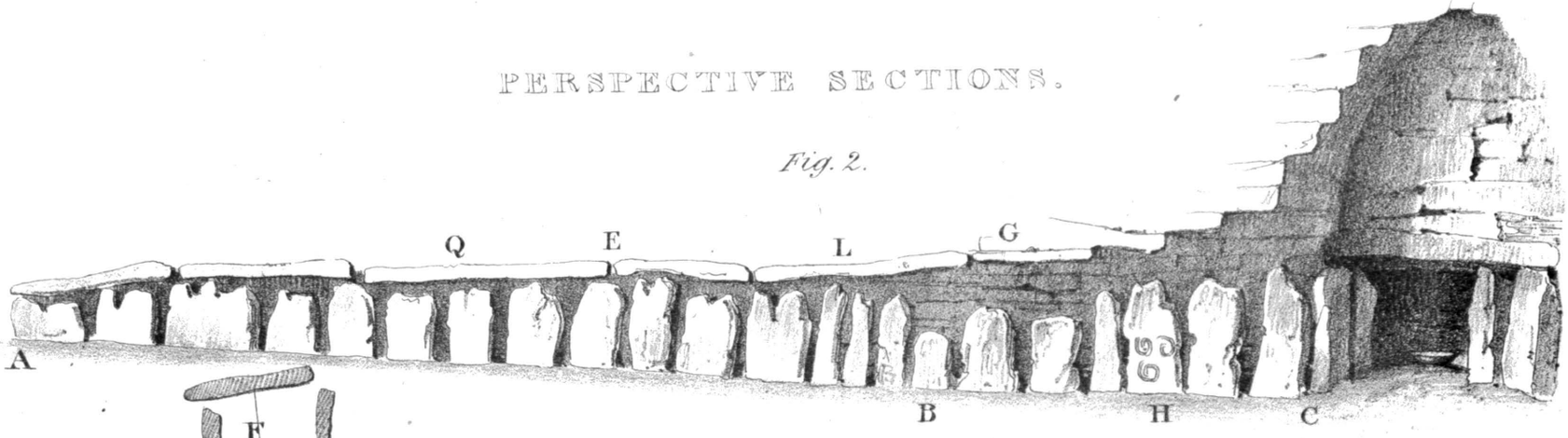


Fig. 1.

PERSPECTIVE SECTIONS.

Fig. 2.



PLAN of the GALLERY & CEMETRY.

Fig. 3.

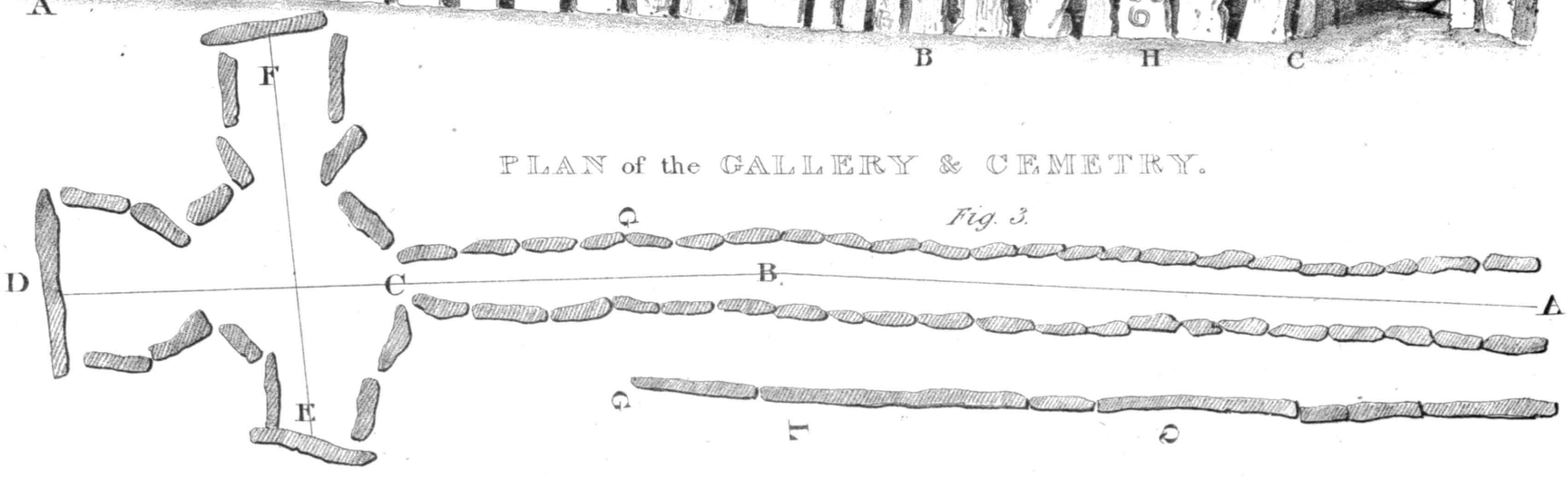
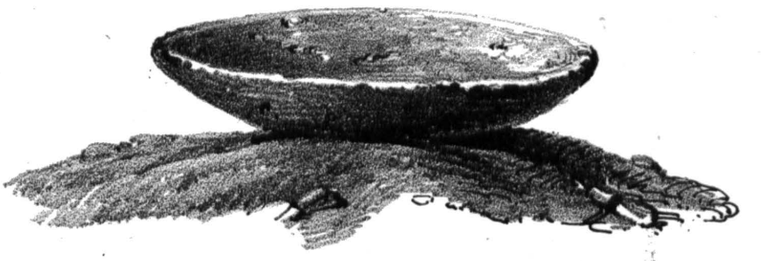


Fig. 1.

Plan of the Concave.

View of the Rock Bason.



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NEW GRANGE.

A DESCRIPTION of the Sepulchral Monument at New Grange, near Drogheda, in the County of Meath, in Ireland. By THOMAS POWNALL, Esq. In a Letter to the Rev. Gregory Sharp, D.D., Master of the Temple.—Read at the Society of Antiquaries, London, June 21, 28, 1770.

By the civility of Mr. Boyd, merchant of Dublin, who went with me to Drogheda, I was introduced to the acquaintance of Dr. Norris, master of the great school there; who very politely offering to conduct me to New Grange, I profited of so agreeable an opportunity.

Our road ran on the north and west side of the river Boyne. After crossing a little brook which runs into it, we passed on to the seat of Lord Netterville, in the county of Meath. The whole of the land on the north and west side of the Boyne is high ground. The site of Lord Netterville's house, where the river and land make a flexure, is more eminent than the rest. On the left hand of the road as you ascend the hill, is an ancient monument, composed of a circle of large unhewn stones, set on end; with the remains of a kist-vaen forming the north side thereof. This is undoubtedly an erection of Druid superstition. I paced the diameter of this circle, and, as well as I recollect, it is not above one and twenty feet. The stones are large and massive, and about five and six feet high. There remain eight of these stones together in one part of the circle; two in another part; and one by itself. On the left hand from the entrance into the circle, lies a large flat stone, which seems to have been either the top of a kist-vaen or a crômlech.

About a hundred yards on the same line, further from the road, are the vestigia of an oval camp, which is certainly Danish. As the road advances, just on the brow of the hill, and before it descends again to New Grange, there is on the left hand a very large tumulus or barrow, under which (report says) there is a cave like that at New Grange. It is now (like the mount at Marlborough) improved into a garden mount, planted with trees; and on the top of it is built a modern ornamental temple. From hence the road descends, for more than a mile, to New Grange.

From this pile I made a hasty sketch of the great barrow at New Grange, and its environs. The lanes about it are planted with rows of trees; and the country forms an ornamental landscape, uncommon in Ireland. The Pyramid, if I may so call it, built on a rising ground, and heaving its bulky mass over the tops of the trees, and above the face of the country, with dimensions of a scale greater than the objects which surround it, appears, though now but a ruinous frustum of what it once was, a superb and eminently magnificent monument.

Many of the most remote antiquities of our isle are remains of the customs of those different races of people possessing the same regions at different periods of time, and living, in succession one after another, under different modes of life. Under a general reference, therefore, to these customs, I beg leave to conduct you to this great Sepulchral Pyramid which I am now about to describe. We shall have occasion to use such reference, in the explication of the different parts of this monument.

As most, if not all, the barrows which we know of (a few small carneddas excepted), are formed of earth, you will, upon your approach to this, be surprised to find it a pyramid of stone, compiled of pebble or cogle stones, such as are commonly used in paving. The labour of collecting such a prodigious mass of materials, although they had lain near the spot, would have been a work almost inconceivably great. But what conceptions must we have of the expense of labour, of time, and of the number of hands, necessary to such a work, when we understand that these stones must have been brought hither not less than twelve or fourteen miles from the sea-coast, at the mouth of the Boyne! Such materials lie there; but I am assured by gentlemen who know the country where this monument is erected, that there are no such stones as it is composed of to be found within land. When I add to all this, that, upon a calculation raised from the most moderate state of its measurements, the solid contents of this stupendous pile amount to one hundred and eighty-nine thousand tons' weight of stone, your astonishment must, I think, be raised to the highest pitch.

Before I proceed to give a more full and particular description hereof, it may not be improper to take notice of such accounts as have already been given of this monument. That by Mr. Edward Lhwyd is conceived in too general terms; and that given by Dr. Thomas Molineux, first published in the Philosophical Transactions, No. 335 and 336, and afterwards in his discourse on Danish Forts in Ireland, annexed to the Natural History of Ireland, and copied into the late editions of Ware's History, was composed from a narrative and drawing given by Dr. Samuel Molineux, a young gentleman of the college of Dublin. The measurements are not exact; his observations upon particular parts are hasty, inattentive, and not just; and the drawings are mere deformities, made out at random. The account, therefore, which the Doctor gives, is of that kind which one might expect from such imperfect materials. Mr. Wright says he was on the spot and in the cave, as it is called, and made some drawings of the cells in it; yet the account which he gives in his Louthiana is but short, and little more than a transcript from Dr. Molineux; which is the more to be regretted, as he has an eye of precision, is an excellent draughtsman, and has been very accurate and distinct in all the other accounts which he has hitherto published.

Besides the more general observations and measurements which I made on the spot, and the sketches which I took of the whole, and of its parts, I engaged Dr. Norris to employ a person to make a particular measurement of the base and altitude of the Pyramid; and to measure the gallery and cave it formed. This was done by Mr. Samuel Bouie, a land-surveyor of this part of the country. I have every reason to confide in his actual measurements, though I have some reason to doubt of his projection of the altitude. The form, indeed, of the ground on which this Pyramid stands, makes that projection a matter of some difficulty. Dr. Molineux, who agrees nearly with Mr. Bouie in the actual measurements, which I find to correspond with my own notes, says, that the altitude is 150 feet, while Mr. Bouie makes it but 42. Neither of these accounts can be right. But Mr. Bouie, in my opinion, approaches nearest to the truth; for, from a projection made upon a medium of the measurements given by Dr. Molineux, and those at different times received from Mr. Bouie, I make the altitude to be about 56 feet from the horizontal line of the floor from the cave; to which adding the segments of the curve of the ground on which it stands, being about 14 feet more, I make the altitude of the whole about 70 feet. This projection forms a figure of the same contour as the draught which I sketched on the spot gives; and as my eye, from a habit acquired of drawing from nature, will judge of outlines and angles with an accuracy nearly approaching to measurement, I find myself from this concurrence the rather more confirmed in

my opinion. How Dr. Molineux could be led into the mistake that the altitude was 150 feet I cannot conceive. For if this monument, which is at present but a ruin of what it was, could be supposed ever to have been a perfect pyramid, it could not be much above 100 feet, as any one, continuing the lines of the sides to their intersections, will see. But even that supposition cannot take place, as Dr. Molineux mentions the circumference of the top nearly in the same numbers as Mr. Bouie makes it; and that the top so described by him was the perfect finishing of this monument is plain, as he mentions that one of the large columnal unhewn stones was set upon it.

In Plate 19, the figure B gives the plan of the base drawn according to Mr. Bouie's stations in measuring it; but you must understand, that the periphery of the real figure is curvilinear, not rectilinear. This base covers about two acres of ground. C is the plan of the cave and of the gallery leading to it, as it bears 24° N. W.; D is the section of the pyramid, and of the ground on which it stands, projected from a medium of the various numbers I have received. The whole is laid down by a scale of 84 feet to an inch.

This pyramid was encircled at the base with a number of enormous unhewn stones, set upright, of which ten were remaining when I was on the spot. These you will see marked in the plan. Nine of them are still in their erect posture, the tenth is thrown down. I measured many of these stones, and found them from seven to nine feet high above ground; that which is thrown down, and lies quite out of the ground, measured near eleven feet. Their forms are various and anomalous. Upon a rough estimate, they may be supposed to weigh from eight to twelve tons each. Mr. Lhwyd says, there was a stone of considerable bulk erected on the summit of this pyramid, of the same anomalous form as the others, but of less size. But there were no remains of such a stone when I was there. Many such stones as these are found on the sea-coast, as Dr. Norris, in order to a particular inquiry made by me, informs me; and these must certainly have been brought from thence.

The pyramid, in its present state, is, as I said, but a ruin of what it was. It has long served as a stone quarry to the country round-about. All the roads in the neighbourhood are paved with its stones; immense quantities have been taken away. Mr. Lhwyd mentions the particular instance which gave occasion to the discovery of the gallery that leads to the cemetery. The mouth of this gallery, under the perfect state of the monument, lay concealed and shut up near 40 feet within the body of the pile. The dotted line a, b, in the section D, Plate 19, gives the supposed perfect side. The triangle a, b, c, is the hollow space from whence, as from a stone quarry, the stones have been taken; b, marks the mouth of the gallery. This gallery is formed by large flag-stones. Those which compose its sides are set on edge, and are of different altitudes, from two to seven feet high, and of various breadths, from two to three feet, six inches, as may be seen in the plan, Plate 20. The thickness of each could not be taken with any certainty; but some of the large ones which form the cemetery are from one foot and a half to two feet thick.

Figure 1 and 2 in Plate 20, which lies across, and forms part of the top or roof of the gallery, is thirteen feet long, and five feet broad; another at L is eleven feet long, and four feet, six inches broad.

This gallery at the mouth is three feet wide, and two feet high. At thirteen feet from the mouth it is only two feet, two inches wide at the bottom, and of an indeterminate width and height. Four of the side stones, beginning from the fifth to the right hand, or eastern side, stand now leaning over to the opposite side; so that here the passage is scarcely permeable. We made our way by creeping on our hands and knees till we came to this part. Here we were forced to turn upon our

sides, and edge ourselves on with one elbow and one foot. After we had passed this strait, we were enabled to stand; and, by degrees, as we advanced farther, we could walk upright, as the height above us increased from six to nine feet. At H in the section Figure 2, Plate 20, I observed, that on one of the side stones were the traces of a spiral line; but whether meant for any emblem, or whether having any reference to this building, I leave to the curious to decide. Were I to indulge my own conjecture, I should rather suppose, that this stone, as well as some others in the compilation of this structure, had formerly belonged to some other monument of a much more ancient date, and that they were brought from the sea-coast indiscriminately with the rest of the materials, and without knowledge of their contents, as well as without reference to the place they were here fixed in, being placed just as the shape of the stone suited the place assigned it. The distance from A to B in the ground-plot, Plate 20, Figure 3, is 42 feet; from B to C is 19 feet, 4 inches; from C to D, 19 feet, 2 inches; from E to F, 21 feet. You will observe from the plan, that although the cemetery is an irregular polygon, yet it is such an octagon as might be supposed to be formed with such rough materials into so rude a style of architecture. The dome of this cave or cemetery springs at various unequal heights, from eight to nine and ten feet on different sides, forming at first a coving of eight sides. At the height of fifteen or sixteen feet, the north and south sides of this coving run to a point like a gore, and the coving continues its spring with six sides; the east side coming to a point next, it is reduced to five sides, the west next; and the dome ends and closes with four sides; not tied with a key stone, but capped with a flat flag-stone of three feet, ten inches, by three feet, five. The construction of this dome is not formed by keystones, whose sides are the radii of a circle, or of an ellipsis converging to a centre. It is combined with great long flat stones, each of the upper stones projecting a little beyond the end of that immediately beneath it; the part projecting, and weight supported by it, bearing so small a proportion to the weight which presses down the part supported, the greater the general weight is which is laid upon such a cove, the firmer it is compacted in all its parts. This will appear without any further explanation, from a bare inspection of Figure 1 and 2 in Plate 20.

The eight sides of this polygon are thus formed: The aperture which forms the entrance, and the three niches, or tabernacles, make four sides, and the four imposts the other four. Upon the whole, this cemetery is an octagon with a dome of about 20 feet in height, and of an area which may be circumscribed within a circle of seventeen feet, or seventeen feet and a half. Figure 1, Plate 21, gives a view of the tabernacle opposite to the entrance, as Figure 1 and 2, Plate 20, do of the two side ones. I will begin my description with that on the east, or right hand; each side of this consists of two stones standing erect, in the position and of the dimensions, as marked in the plan, Figure 3, Plate 20; the back is formed by a large flat stone laid edgeways at its length; its position and dimensions are also marked in the same plan. The whole is covered with one large flat stone, sloping towards the back, and thus forms what, in the language of the old British inhabitants, is called a Kistvaën. The northern tabernacle is constructed exactly as the eastern one. The other on the western, or left hand side differs, each side of it being composed but of one single stone, as may be seen in the plan. Where the back stone does not reach quite up to the top covering stone, there the space is completed by a kind of masonry of three courses. The northern tabernacle hath for its floor a long flat stone, six feet, eight inches long, by four feet, eleven inches broad. The two side niches have no other floor but the natural ground. They have each of them, however, a rock bason placed within them. That in the left hand niche stands on the natural ground. That upon the right is placed upon a kind of base. It appeared to me, when I

made my sketch, rather convex than as it is described by others, and as given to me by Mr. Bouie. But herein I may have been misled by the earth which lay about it. As this bason seems to have the sides of its concave fluted, I desired particularly that the surveyor might clean it and wash it; that, if there was any thing singular, it might be observed. Nothing particular was found there; so take the draught just as I first sketched it. The bason on the right hand, as the surveyor gives me the measure, is four feet, nine inches, by three feet, five. The surveyor's measure of the base is six feet, by five feet, four inches. The bason in the left hand tabernacle is exactly of the same form as the other; its dimensions four feet, four inches, by three feet, seven. In the narrow point of its oval it is two feet broad. Dr. Molineux, in his account of this cemetery, says, that there was a rock bason in each niche; and, as that stone which I have described as a base, is a concave, forming a bason like the rest, it may, at the first view, seem to give some foundation for this account. But Mr. Lhwyd says expressly, "that in each cell or apartment on the right and left hand was a broad shallow bason of stone; the bason on the right hand stood within another; that on the left hand was single; and in the apartment straight forward there was none at all." As this account was prior to the Doctor's, and as both the drawing and plan from which the Doctor wrote, describe this base stone (which one might suppose to be the third bason) as actually then standing as a base to the right hand bason, it is clear that the Doctor was mistaken; and, indeed, a bare view of the inaccurate plan from which he wrote his description, shews how that mistake arose. He was informed of the basons in the side niches, and had a deformed draught of the right hand one. In pursuing his description from inspection of the plan, it is plain that he mistook the plan of the floor stone of the northern niche for that of a bason like that before described; and by looking on that plan, one sees how easily he might so do. I have employed a more particular precision in describing the peculiar differences in the three several niches or Kistvaëns.

Before I close this description, I would just observe, that there are on some of the stones which form the sides and backs of the Kistvaëns, lines cut in a spiral form. In the front edge of one of the stones which form the top of the Kistvaëns, there appear some lines forming a kind of trellis-work, in small lozenges, such as are not unfrequently seen on Danish monuments and crosses.—*Archæol. S. A. Lond.* Vol. II. pp. 254, &c.

The inscriptions which Mr. Pownal found in the cave, in consequence of the old languages of Ireland being unknown to him, appearing to me not to be depended upon, I have inserted in lieu of them the following very accurate description of them given by Col. Vallencey. Engravings of them, numbered from 1 to 7, will be found in Plate 19.

INSCRIPTIONS AT NEW GRANGE.

The most ancient inscriptions now remaining in Ireland, are undoubtedly those found in the tumulus or mount of New Grange, near Drogheda, in the county of Meath. This curious remnant of antiquity, which appears to have been a sepulchre and temple, we shall defer giving a particular description of, until we treat fully on the temples and sepulchral monuments of the ancient Irish, in a subsequent number of this collectanea, confining ourselves here to the explanation of the several inscriptions found in the cave or dome situated in the centre of the mount.

No. 1.

The inscription contained in No. I, consists of a spiral line on one of the upright stones composing the right side of the gallery, and represents the Supreme Being, or Active Principle.

No. 2

Is found on another stone on the same side of the gallery, and is written in the symbolic and ancient Ogham Croabh characters. The three symbols represent the Supreme Being or First Cause; but, being repeated three times, shew them to signify the Great Eternal Spirit. The Ogham is evidently written in the Ciom fa eite, from the right to the left, and from the left to the right, (Βουστροφηδον), signifying Ae, that is, to the He, for é in old Irish and Celtic signifies He, or the masculine gender, whence this inscription is, To Him who is the Universal Spirit.

No. 3

Is found on the front of the covering-stone of the east tabernacle, and is written in symbolic characters, signifying The House of God. It is remarkable, that all the ancient altars found in Ireland, and now distinguished by the name of Cromleahs, or sloping stones, were originally called Botal, or The House of God; and they seem to be of the same species as those mentioned in the book of Genesis, called by the Hebrews Bethel, which has the same signification as the Irish Bothal. The tabernacles in the mount of New Grange have an exact conformity to the Cromleahs found in different parts of the kingdom.

No. 4

Is found on the south side of the east tabernacle, written in the Ogham and symbolic characters. The symbol is that representing the earth and universal nature, and with the Ogham, which is written from the left to the right, makes *a mor àn Ops*, that is, To the Great Mother Ops, or to the Great Mother Nature.

No. 5

Is found on the front stone of the north tabernacle, and represents chance, fate, or providence.

No. 6

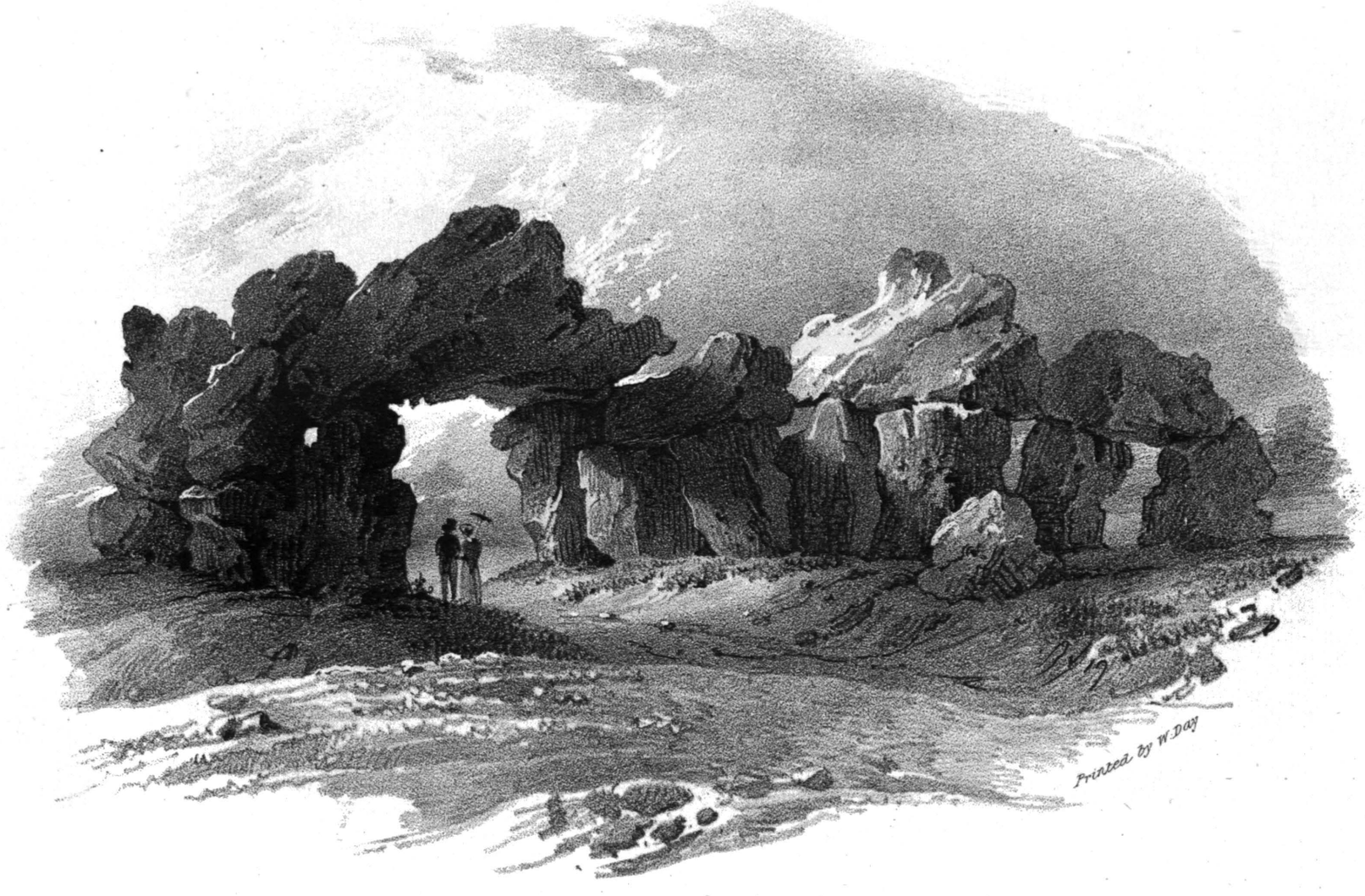
Is found on the north stone of the west tabernacle, written in the Ogham Bobeloth, and Ogham Croab characters, from the right to the left; the first character being an Ogham Œ, the second a Bobeloth M, and the others in the Ogham Croabh are G, U, H, making *Oenguh Oenguth*, that is, The Sepulchre of the Hero.

No. 7

Is found on a stone on the left of the gallery, is written in the Ogham, from right to left, terminating in the Ciom fa eite, being *afur, daim, siuc*, that is, men, oxen, swine; probably specifying the several species of victims sacrificed at this temple in honour of universal nature, providence, and the manes of the hero interred within, and to whom the three tabernacles appear to have been dedicated, and which were the principal objects of worship amongst all the Celtic tribes.

At what time this tumulus was erected cannot be ascertained: it probably was not long before the art of writing became universal in the island, as all the different species are contained in the inscription, if it was not erected by the founder of the convention of Taragh himself, as a temple and sepulchre for his family, towards the close of the second century. It was, however, constantly distinguished by the name of *Oenguh* or *Oengus*, viz., The Tomb of the Chiefs or Heroes, by the body of the people; and we find it mentioned in the Chronicon Scotorum, with the grove which surrounded it, by the name of *Fiodh Aongusa*, or the Grove of Aongus, or rather, the Grove of the Sepulchre of the Heroes; though several persons have imagined that a chief of the name of Aongus or Oengus was interred there.—VALLENCEY, *Col. Reb. Hib.* Vol. II. p. 211.

Plate 22.



MOLES SAXÆ IN DRENTHIA.

MOLES SAXIÆ PROPE HELMSTADIUM.

GERMAN MONUMENTS.

In Westphalia and East Friesland are some very curious examples of Tolmen. In Plate 22, from KEYSLER's *Antiquities*, is the representation of one near Drontheim. The stones are from sixteen to twenty-five feet long, and from four to six feet thick, and the superincumbent stones from twenty to fifty feet in circumference. KEYSLER, *Ant. Sep.* p. 6.

In Plate 23 is represented another on the top of a mountain near Helmstadt. *Ib.* p. 7.

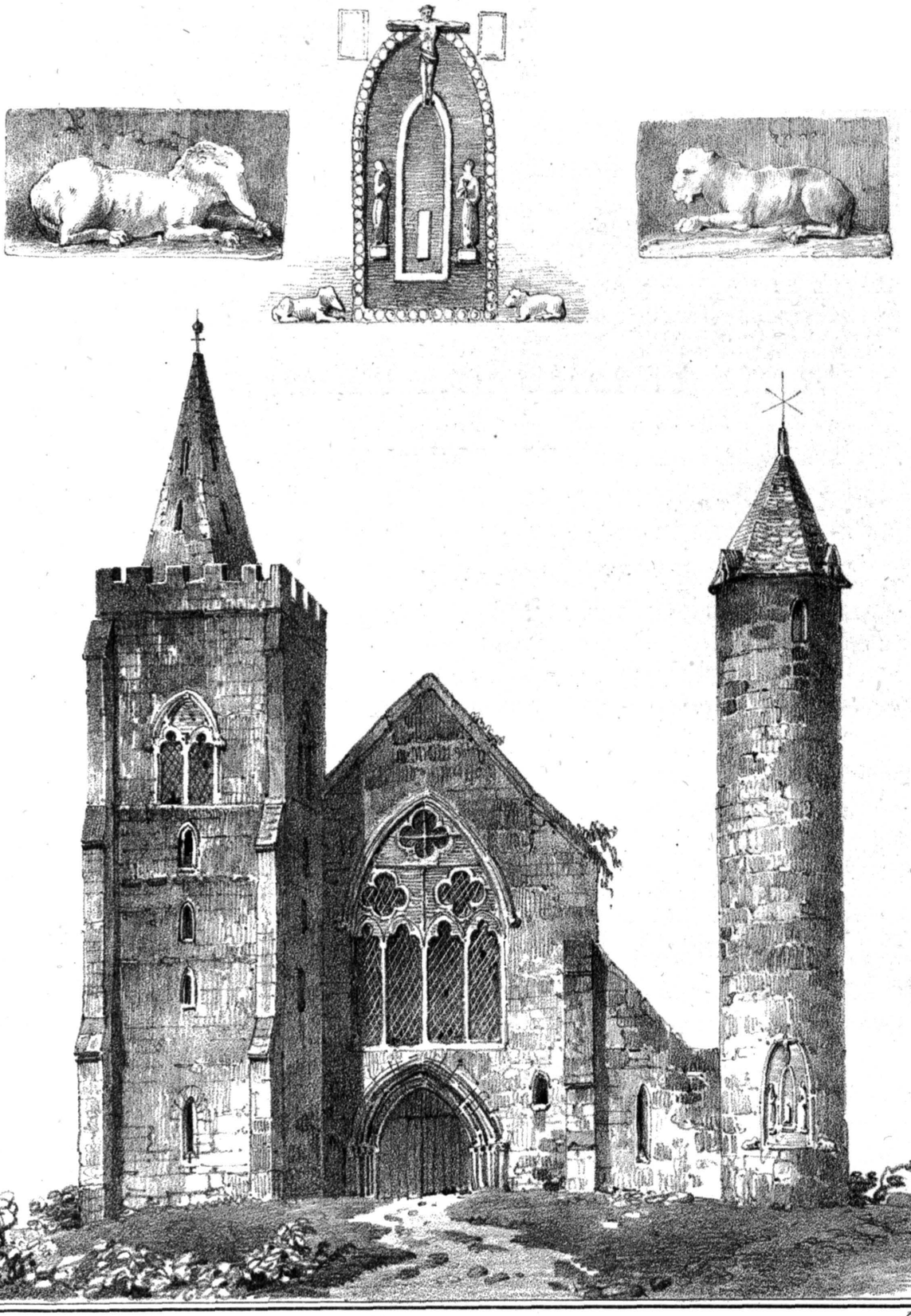
FIRE TOWERS OF SCOTLAND.

THROUGHOUT Scotland and Ireland there are scattered great numbers of Round Towers, which have hitherto puzzled all antiquarians, and which will yet, I fear, continue to set them all at defiance. They have of late obtained the names in general of *fire towers*. The Plate, No. 24, represents the view of one of them at Brechin, in Scotland. It consists of sixty regular courses of hewn stone, of a brighter colour than the adjoining church. It is 85 feet high to the cornice, whence rises a low spiral-pointed roof of stone, with three or four windows, and on the top a vane, making 15 feet more, in all 100 feet from the ground. The height of these towers differs in different places. Many in Ireland vary from 35 to 100 feet high. One at Abernethy is 75 feet. This, as well as the one at Brechin, is about 48 feet in external circumference; a measure seldom exceeded in Ireland. One at Ardmore has fasciæ at the several stories, which all the rest, both in Ireland and Scotland, seem to want, as well as stairs, having only abutments, whereon to rest timbers and ladders. Some have windows regularly disposed, others only at the top. Some, like those at Brechin, have stone roofs, which in others are ruined. Some have a kind of base at the bottom, which others have not. One at Kineth, in the county of Cork, has the lowest of its six stories an hexagon.* The situation with respect to the churches also varies. Some in Ireland stand from 25 to 125 feet from the west end of the church. This at Brechin is included in the S. W. angle of the ancient cathedral, to which it communicates within by a door.† There have been numerous discussions respecting the purposes for which these towers were built: they are generally adjoining to churches, whence they seem to be of a religious nature. Mr Vallencey considers it as a settled point that they were an appendage to the Druidical religion, and were in fact towers for the preservation of the sacred fire of the Druids or Magi. To this a part of Mr. Gough's description of Brechin Tower, which I now present to my reader, raises an insuperable objection.

On the west-front of the tower are two arches, one within the other in relief. On the point of the outermost is a crucifix, and between both, towards the middle, are figures of the Virgin Mary and St. John, the latter holding a cup with a lamb. The outer arch is adorned with knobs, and within both is a small slit or loop. At bottom of the outer arch are two beasts couchant. If one of them *by his proboscis was not evidently an elephant*, I should suppose them the supporters of the

* SMITH'S *History of Cork*, Vol. II. p. 407.

† *Arch. Soc. An. Lond.* Vol. II. p. 83.



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FIRE TOWER AT BRECHIN.

Scotch arms. Parallel with the crucifix are two plain stones, which do not appear to have had any thing upon them. Here is not the least trace of a door in these arches, nor any where else, except that in the church, which faces the north, as in the Abernethy Tower.

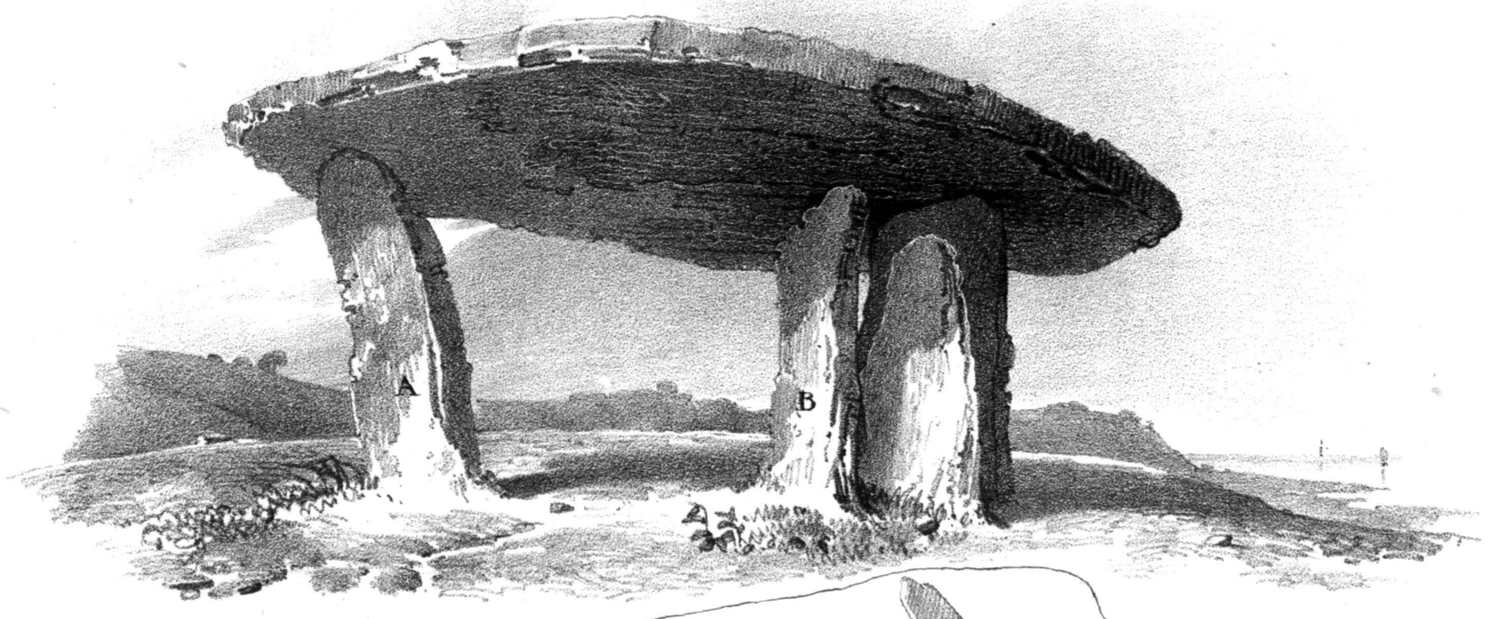
Here, if I mistake not, is a complete blow-up of the fire towers. They are certainly not belfreys; and the fire-tower scheme being gone, I have not heard any thing suggested having the slightest degree of probability. In Scotland and Ireland they are evidently all of the same nature, and for the same purpose. As these towers are generally known by the name of fire-towers, I have thought it expedient to continue it.

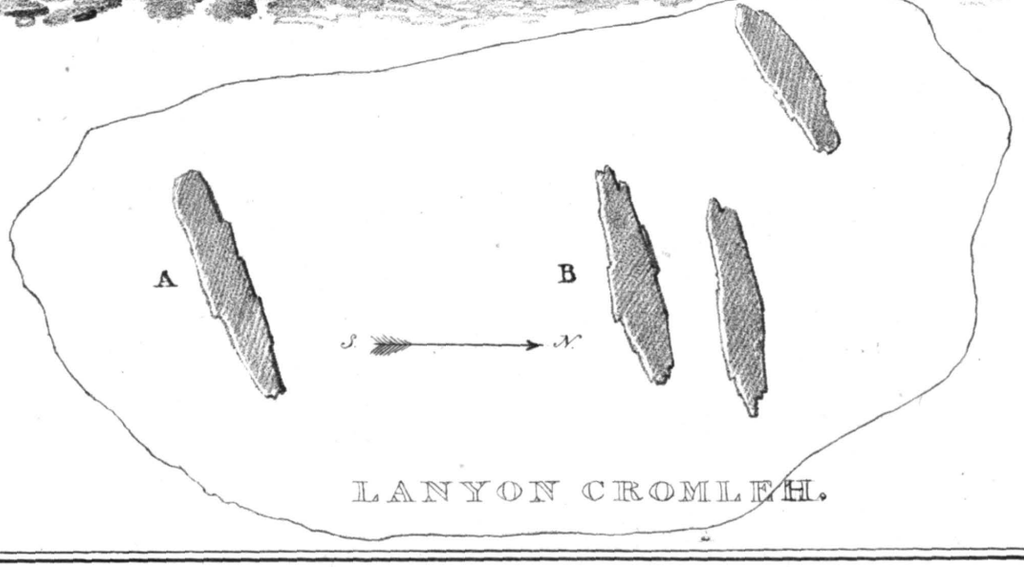
ROUND TOWER OF DONOUGHMORE.

DONOGMORE is a small village near Navan, where St. Patrick founded an Abbey named Biletortain, over which he placed St. Justin. It was after called Domnach-tortain, and now Donoughmore. The church is at present ruinous, but one end of it is remaining. The round tower, Plate 25, is similar to others: the door is to the east, and six feet from the ground: *over it are sculptures of our Saviour on the cross.* It is on an eminence, not far from the road leading from Navan to Slane.

This view, which represents the south-west aspect, was drawn by Lieut. Dan. Grose, An. 1792. GROSE's *Ant. of Ireland,* Vol. II. p. 15.

ROUND TOWER OF DONOUGHMORE.





LANYON CROMLEH.

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LANYON CROMLEH,

IN THE PARISH OF MADERN, CORNWALL.

The length of the area described by the supporters of Lanyon Quoit is seven feet; but it does not stand east and west, as at Molfra, but north and south, as that monument of Haraldus, mentioned by Wormius, p. 22. There is no Kistvaen, that is, no area marked out by side stones under this Quoit, which is more than forty-seven feet in girt, nineteen feet long: its thickness in the middle, on the eastern edge, is sixteen inches, at each end not so much, but at the western edge this Quoit is two feet thick. The two chief supporters A and B, Plate 26, Fig. 1 and 2, do not stand at right angles with the front line, as in other Cromlehs, but obliquely, being forced from their original position, as I imagine, by the weight of this Quoit, which is also so high that a man can sit on horseback under it. Under this Quoit I caused to be sunk a pit of four feet and a half deep, and found it all black earth that had been moved, and should have sunk still deeper, but that the gentleman in whose ground it is, told me that a few years before the whole cavity had been opened (on account of some dream) to the full depth of six feet, and then the fast ground appeared, and they dug no deeper; that the cavity was in the shape of a grave, and had been rifled more than once, but that nothing was found more than ordinary. This Cromleh stands on a low bank of earth, not two feet higher than the adjacent soil, about 20 feet wide, and 70 long, running north and south. At the south end it has many rough stones, some pitched on end in no order; yet not the natural furniture of the surface, but designedly put there, though by the remains, it is difficult to say what their original position was. West N. W. there is a high stone about 80 yards' distance. By the black earth thrown up in digging here, nothing is to be absolutely concluded, there having happened so many disturbances. By the pit being in the shape of a grave, and six feet deep, it is not improbable that a human body was interred here; and by the length of the bank, and the many disorderly stones at the south end, this should seem to have been a burial-place for more than one person. Borlase, *Hist. Cornwall*, p. 230.

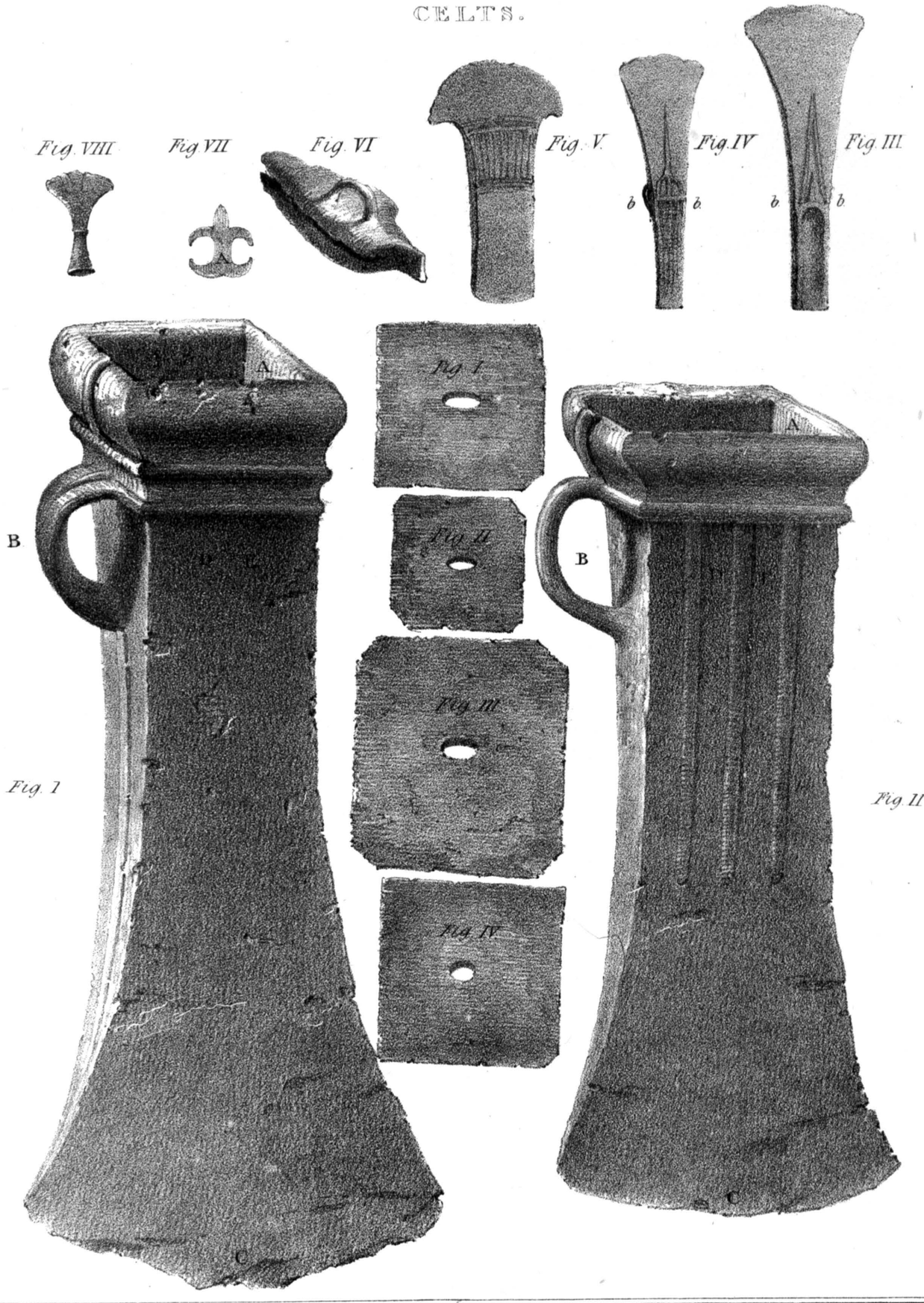
On this kind of monument Dr. Borlase makes the following observations:

In several parts of Cornwall we find a large flat stone in a horizontal position (or near it) supported by other flat stones placed on their edges, and fastened in the ground, on purpose to bear the weight of that stone, which rests upon, overshadows them, and, by reason of its extended surface, and its elevation of six or eight feet or more from the ground, makes the principal figure in this kind of monument. The situation which is generally chosen for this monument is the very

summit of the hill; and nothing can be more exact than the placing some of them, which shews that those who erected them were very solicitous to place them as conspicuously as possible. Sometimes this flat stone and its supporters stand upon the plain, natural soil and common level of the ground; but at other times it is mounted on a barrow, made either of stone or earth. It is sometimes placed in the middle of a circle of stones erect;* and, when it has a place of that dignity, must be supposed to have been erected on some extraordinary occasion; but when a circle has a tall stone in the middle, it seems to have been unlawful to remove that middle stone, and therefore we find this monument of which we are speaking sometimes placed on the head of such a circle. But we find some Cromlehs erected on such rocky situations, and so distant from houses, (where no stones erect do stand, or appear to have stood,) that we may conclude they were often erected in places where there were no such circles.

* As at Carigafouky, in the county of Cork, Ireland, (*Hist. of Cork*, Vol. I. p. 190,) where the castle adjoining seems to have taken its name from the vulgar notion of this monument being erected by the Faries; Carig a fouky signifying in Irish the Fairy Rock.

CELTS.



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CELTS.

In the ancient tumuli which have been opened by inquisitive philosophers, numbers of instruments have been found which they have called Celts. Sometimes they are made of a mixture of copper and tin, at other times of flint. Those of flint are supposed to have been buried before metals were known, of course before this tin-working nation dived into the bowels of the earth. Heads of arrows and of spears are found, also of flint. Along with these are occasionally found beads and trinkets of glass and amber, cut into different shapes, in forms which could never be produced by instruments made of flint. If these flint instruments were made before the discovery of the metals, they go back long previous to the time of *Moses* or *Job:* but if these countries were inhabited either by a colony from Sidon, or by a swarm from the great Asiatic hive, they would in that case have been acquainted with the art of metallurgy. The Celts in Plate 27, from the place for the shaft, are evidently unfit for war, or for instruments for cutting either wood or stone. If I wished to swell my work, I could easily fill a volume with the speculations and reasonings of ingenious men respecting them. But all the suggestions are totally void of the least probability except one, and that is, that they were used as amulets or talismans, and, from a motive of superstition, were buried along with their owners. This seems to me to receive additional strength from a discovery of some of them in the ruins of Herculaneum; for we may be very certain that the engravers of gems wanted no stone or brass celts, as workmen's tools.

If the flint celts and arrow-heads are allowed to have been for warlike purposes, I think they must be dated before the working of the tin mines, where plenty of copper must have been obtained. Rich people, such as those buried under the large tumuli, would never use flint when they could get brass.

They are now often found in Roman encampments in Britain. Perhaps my reader may think I dismiss these matters too briefly, but I really have nothing new to suggest, and I see no use in retailing plans of my predecessors in order to refute them, when in fact they want no refuting, but refute themselves. However, a few observations by Dr. Borlase I shall subjoin.* The Celts in Plate 27 are copied from Borlase's History of Cornwall.

My reader will observe that these celts have a kind of ring or eye at the side of them: on this Dr. Borlase, p. 287, observes,

* See Dugdale; *Archæologia*, Vol. II. p. 122; Ledwich, *Ant.* pp. 453, 454.

The greatest difficulty is, what this Ring or Eye (Fig. I. II. IV. and VI.) should be designed for. That it should be intended to fasten on the arming to the haft, is an end that it would by no means answer, as is evident, it being placed below the edge of the socket in No. I. and II., whereas, in order to fasten it to the handle, it should be placed above, and then (without another to answer it on the other side) according to all the rules of mechanicks, its power could secure but half the instrument:* besides, if we observe the ring in No. II. it is too slight and weak to fix a bandage, or wire, for a *head* of such weight and size. Upon diligent consideration, therefore, the ring could never be designed for this use. Let us see, in the next place, whether even this part may not be reconciled to the arts of war.

It is not unlikely that this ring, though it might possibly be of use to fix the labarum, the garlands of victory, or the bunch of ribbons (for all these we find placed at the spear's *head*, and therefore the Roman spear must have been properly prepared to receive them), yet served, more especially among the less cultivated nations, to fix a line to, by means of which the soldier carried this javelin more commodiously on his march by slinging it on his shoulder, and might throw it with more force in time of action, or by means of the fastened line recover it to him again after he had assailed his adversary. For all these purposes this ring is equally convenient. But, if these instruments were designed for war, it may seem strange to some that they should be made of brass, when they would be so much more proper for all warlike uses if they had been made of iron. In answer to which I may observe, that in ancient times they had neither such plenty nor choice of metals as we have at present. The most ancient weapons were armed neither with brass nor iron.

The Sarmations,† the Germans,‡ and the Huns,§ for want of metals, pointed the dart with bone. The Gauls had heads of ivory, and some of stone for their arrows; they had also what are called stone hatchets, as appears by what have been found in their sepulchres,‖ and the Britons, as is observed before, had flint heads for their spears and arrows, if they had not hatchets also of the same substance.¶ This was the most ancient way of making and arming their weapons, in the western parts; but copper being found in many places, and very early among the Orientals, the way of tempering, hardening, and colouring it with tin, lead, or *lapis calaminaris*, soon followed, and was probably as ancient as the invention of swords, which, by learned men, is supposed coeval with war; with this metal it was soon found much easier to head their spears and arrows, than to grind a stone into the necessary offensive form; wherever, therefore, they had a sufficient quantity of brass, they threw aside the more operose preparation of stone heads for these warlike weapons, and armed them with brass. But iron was not found out till 188 years before the war of Troy, if we may believe the Arundelian Marbles, and this may be the reason that brass weapons are so often mentioned in Homer, the ancients working in brass much more early than in iron, according to Hesiod.**

And Lucretius, Lib. v.,

Sed prius Æris erat quam Ferri cognitus usus.

And when iron became known, and its superior hardness acknowledged, it was scarce. The

* Dr. Richardson's conjecture, therefore, (*Leland*, Vol. I. p. 142,) though ingenious, and his bandage neatly designed, cannot be true.

† Pausanias, *Atticis*, Lib. i. p. 37. ‡ Tacitus, *de M. G.* § Amm. Marc. Lib. xxxi.

‖ Montf. *Tome* v. p. 195. ¶ Plot, *Staffordshire*, p. 396; Sibbald, *Ibid.*; Dugdale's *Warwickshire*, p. 1081.

** Ver. 142.

Sarmatians (a very extensive nation) had no iron in all their country.* The Germans had none in Tacitus's time; and in Britain iron was very scarce, as Cæsar says,† and found only near the sea-coast, and that in so small a quantity, and so precious, that their money was sometimes made of that metal. Thus it appears, that the use of iron came later into the western part of Europe; so that it is no wonder that anciently their weapons were made of brass. Even among the Romans, their arms were of brass:

——— æratam quatiens Tarpeia securim. *Æn.* xi. 656.
Æratæque micant peltæ, micat æreus ensis. *Ib.* vii. 743.

Their arrows also were tipped with brass, as appears by so great a number of them found at one time, as loaded several boats. ‡

The spears of the Lusitanians, says Strabo, were pointed with brass; and, to come nearer home, the Cimbrians and Gauls had brass for their weapons;§ the Danes made their short swords, arrow-points, spurs, and knives, of brass;‖ and lastly the Britons had the same metal, and for the same use, as appears by part of a sword found in Mên in Sennan, by the brass found in Trelowarren Barrow, by those published by Dr. Plot, (Staff. p. 396,) and by the spear-heads, axes for war, and swords of copper, wrapt up in linen before mentioned, found at St. Michael's Mount in this county, as well as by the several places in Britain before mentioned which have yielded a fruitful harvest of such-like weapons.

Besides the scarceness of iron, there is another reason which the ancients had for making their weapons of brass, which is, that iron is not so easily worked up, cast, repaired (I mean recast) and polished; nor indeed, after all, of so rich or lasting a colour as brass. Montfaucon, therefore, rightly observes, (though he assigns not the reason,) that after the use of iron was found out, the ancients continued the use of brass in making their weapons, and other things, for which at present we use only iron. In short, all the fragments of brass were serviceable, and easily to be remelted, and cast anew. And that the Britons put in practice this piece of good husbandry, is plain, from what was discovered at Fitfield;** a great quantity of these instruments, some entire, some broke, with fragments of the same metal, but to what particular utensils they belonged, uncertain. These, with the quantity of unwrought metal found with them, are undoubted evidences of a furnace being here for casting such implements of war, and that here lived and worked an artist, whose profession was that of a founder or caster of brass; and I cannot but observe, that spear-heads being found amongst the rest of these materials must make us conclude that the workman who made the heads of spears pointed, made the edged ones too called celts, javelins of all kinds, and arrows—their use, intent, and substance being so much alike, that he who made the one, could not be ignorant of, or unpractised in making the other. This is therefore an equal proof of the Britons using brass weapons, and of the instruments found there being weapons of war. There is another circumstance worth notice, in what has been mentioned before, which is, that some celts, found in a stone-quarry in Yorkshire, had cases exactly fitted to them. Why inclosed in Cases? Why, doubtless, for the same reason as those found at St. Michael's Mount were wrapt up in linen, to preserve the keenness of the edge; and I must own it seems to me, that chisels for working stone needed not to have been so cautiously sheathed; but rather, that the intention of the owner was, that by this means the edges of so tender a metal might be better kept for execution against the day of battle.

* Pausan. ut supra.
† "In maritimis ferrum, et ejus exigua est copia," p. 92.
‡ Montfaucon, *Tome* iv. p. 58.
§ Camden.
‖ Wormius, *Mon. Dan.* pp. 48, 49.
** As mentioned before, in *Borlase*, p. 284.

HURLERS.

In the Parish of St. Clare, in Cornwall, are three circles of stones called the Hurlers, of which Dr. Borlase (Plate 28, page 198) has given the following description. To his theories the reader will give what credit he thinks proper.

Some circles are near one the other, and their centres in a line, to signify, perhaps, that they were intended for, and directed to, one use. Of this kind is the monument called the Hurlers, in the Parish of St. Clare, Cornwall; the stones of which, by the vulgar, are supposed to have been once Men, and thus transformed, as a punishment for their hurling,* upon the Lord's-day. This monument consisted of three circles, from which many stones are now carried off; what remain, and their distances, may be seen in Plate 28. Again, some of these circles include and intersect one the other, as in the curious cluster of circles at Botallek (Plate 29), in the seeming confusion of which, I cannot but think, that there was some mystical meaning, or at least distinct allotment to particular uses. Some of these might be employed for the sacrifice, and to prepare, kill, examine, and burn the victim; others allotted to prayer, others to the feasting of the priests, others for the station of those who devoted the victims: whilst one Druid was preparing the victim in one place, another was adoring in another, and describing the limits of his temple: a third was going his round at the extremity of another circle of stones; and, likely, many Druids were to follow one the other in these mysterious rounds; others were busy in the rites of augury, that so all the rites, each in its proper place, might proceed at one and the same time, and under the inspection of the high-priests; who, by comparing and observing the indications of the whole, might judge of the will of the Gods with the greater certainty; lastly, that these circles intersected each other in so remarkable a manner, as we find them in this monument, might be to intimate, that each of these holy rites, though exercised in different circles, and their own proper compartments, were but so many rings, or links, of one and the same chain; and that there was a constant dependence and connexion betwixt sacrifice, prayer, holy feasting, and all the several parts of their worship. It is farther to be noted, that near most of these Circular monuments we find detached stones, as particularly on the south-west side of these circles, at A and B, which are placed so orderly, that there can be no doubt of their having had some share allotted them of the superstitious rites. At these stones, probably, the high-priest had his officers to keep silence, and the officiating priests their assistants to prompt them, lest any material words might be left out, or what were disorderly inserted; for the ancients were scrupulously nice in every thing said or done, upon such solemn occasions, and were not only allowed their prompter,† but a second

* Hurling is playing with a ball, and endeavouring to get at the goal with it before one's antagonist; an ancient trial of strength and swiftness among the Cornish. See the *Nat. Hist. of Cornwall*, first edition, p. 300.

† Plin. Lib. xxviii. cap. ii.

HURLERS AND CLASSERNISS.

Fig. 1

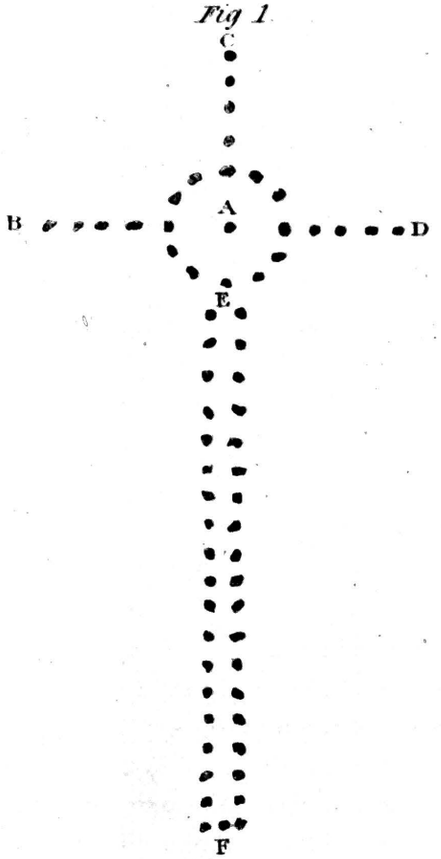


Fig. 2

Fig. 3

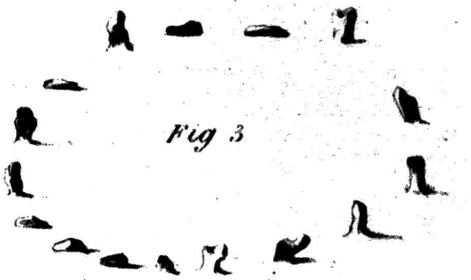


Fig. 3

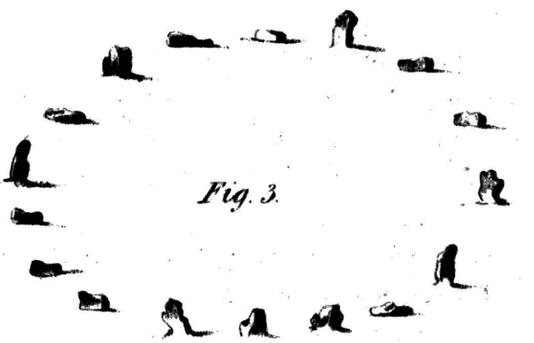
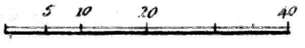


Fig. 3



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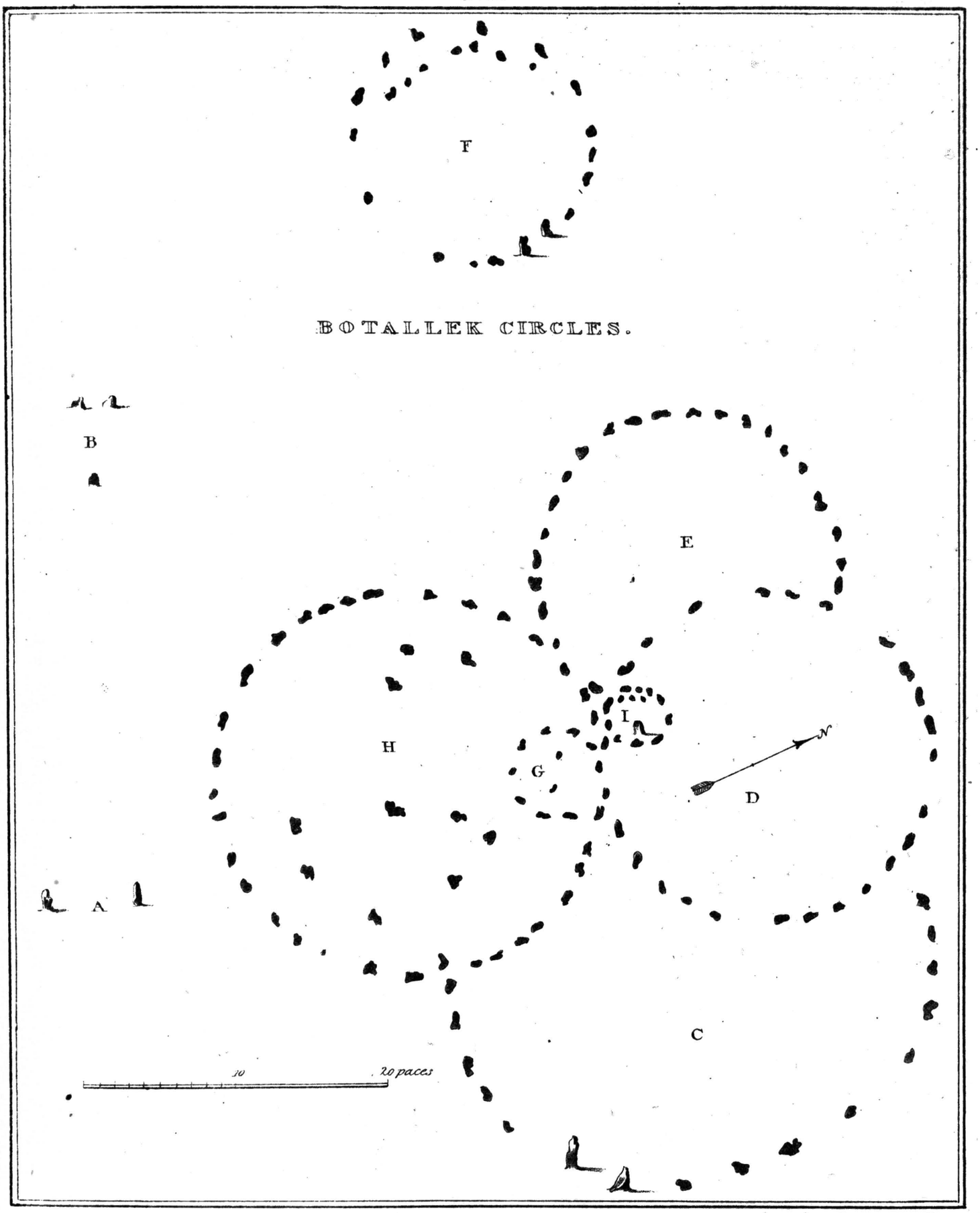

BOTALLEK CIRCLES.

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person also at hand to mark that no ceremony or circumstance should be omitted. Let me farther observe, that these detached stones are found at too great a distance for the before-mentioned purposes; inferior priests might be stationed to prevent or regulate any disorderly behaviour on the outskirts of the congregation, and might attentively observe the flying of birds, or any other ominous appearances, during the time of these solemnities. I have only farther to remark, that the circles F. H. I. in this singular monument of Botallek, appear to have been hedged with two rows of stones. It need not be here added, that in whatsoever circles we find ashes and altars, they want no arguments to prove that they were places of sacrifice and worship.*

* "In medio Fani focum instruebant coquendis hostiis destinatum." WORMIUS, p. 28. "Some persons who are yet alive declare, that many years since they did see ashes of some burnt matter digged out of the bottom of a little circle set about with stones, standing close together in the centre of one of those monuments, which is yet standing near the church of Keig in the shire of Aberdeen." Dr. James Garden's Letter, dated June 15, 1692, to John Aubrey, F. R. S. of Easton Pierce, in Wiltshire, Esq., communicated by the Right Rev. Dr. Lyttelton, Bishop of Carlisle.

CLASSERNISS, ISLE OF LEWIS, SCOTLAND.

THE accounts of this temple vary considerably; and as it is in some respects of a singular nature I shall give three different accounts. The following is that of Dr. BORLASE.

CLASSERNISS.

THE temple at Classerniss is the most regular temple of this kind that *I have met with;* and therefore I have inserted the plan of it in this work.* It is in the Isle of Lewis, near Classerniss, and called a heathen temple.† It consists of an avenue which has nineteen stones on each side, from F to E, and one at F; this leads you to a circle of twelve stones, with one in the centre A: from the circumference of which circle, and in a line with the centre, run a line of four stones to B, four to D, and four to C. "I inquired (says Mr. Martin) of the inhabitants what tradition they had concerning these stones; and they told me, it was a place appointed for worship in the time of heathenism: and that the chief Druid stood near the big stone in the centre, from whence he addressed himself to the people that surrounded him."† One observation occurs to me relating to this curious monument which is, that the number of stones in the avenue is 39, and the circle 13, in all 52, and the detached stones to the south-east and west, twelve: whether these numbers happened to be so complete by accident, or whether (as I rather imagine) they were intended to express the number of weeks and months in one whole year, I submit to the learned.

The following is the account of Mr. TOLAND.

IN the Isle of Lewis, at the village of Classerniss, there is one of these temples very remarkable. The circle consists of 12 obelisks, about 7 feet high each, and distant from each other 6 feet. In the centre stands a stone 13 feet high, in the perfect shape of the rudder of a ship. Directly south from the circle, there stand four obelisks running out in a line; as another such line due east, and a third to the west, the number and distances of the stones being in these wings the same: so that this temple, the most entire that can be, is at the same time both round and winged. But to the north there reach (by way of avenue) two straight ranges of obelisks, of the same bigness and

* BORLASE, Pl. xvii. Fig. v. p. 206. In this work, Plate 28.

† In copying this monument, I have followed the description of it given us in Mr. Martin's own words (p. 9), as being likely taken on the spot, and therefore true, and not the copper-plate *(ibid.)*, which does not at all agree (in number of stones, or largeness of the circle) with the verbal description; being committed, as I suppose, to the hands of some inaccurate engraver.

distances with those of the circle; yet the ranges themselves are 8 feet distant, and each consisting of 19 stones, the 39th being in the entrance of the avenue.—Tol. *Hist. Druids*, p. 136.

The following is the account of Dr. Macculloch.

The form of the great temple at Loch Bernera, in the Isle of Lewis, the chief isle of the Hebrides, is that of a cross, containing, at the intersection, a circle with a central stone; an additional line being superadded on one side of the longest arms and nearly parallel to it. Were this line absent, its form and proportion would be nearly that of the Roman cross or common crucifix. The longest line of this cross, which may be considered as the general bearing of the work, lies in a direction 24° west of the meridian. The total length of this line is at present 588 feet, but there are stones to be found in the same direction for upwards of 90 feet further, which have apparently been a continuation of it, but which having fallen, like others through different parts of the building, have sometimes been overwhelmed with vegetation, leaving blanks that impair its present continuity. The whole length may, therefore, with little hesitation, be taken at 700 feet. The cross line, intersecting that now described at right angles, measures 204 feet; but as it is longer on one side than the other, its true measure is probably also greater, although I was not able to discover any fallen stones at the extremities—the progress of cultivation having here interfered with the integrity of the work. The diameter of the circle which occupies the centre of the cross is sixty-three feet, the lines ceasing where they meet the circumference. The stone which marks the centre is twelve feet in height. The heights of the other stones which are used in the construction are various, but they rarely reach beyond four feet; a few of seven or eight feet are to be found, and one reaching to thirteen is seen near the extremity of the long line. The additional line already mentioned, extends northwards from the outer part of the circle on the eastern side. It is, however, very defective, a great number of the stones being absent towards its northern extremity: although there is apparent evidence of their former continuity, in one which remains erect and in others which have fallen from their places. There do not appear to be any traces of a line parallel to this on the western side; but as some inclosures have been made in the immediate vicinity, it is probable that such might have originally existed; notwithstanding the superstitious reverence with which the Scots in general regard these remains, and the care with which, in their agricultural operations, they commonly avoid committing any injury to them. The intervals betwixt the stones vary from two to ten feet or more, but it is probable that the larger spaces have resulted from the falling of the less firmly-rooted pillars which occupied those places. The number of stones in the circle is thirteen, independently of the central one: and the number in the whole building, either erect or recently fallen, is forty seven.

The aspect of this work is very striking, as it occupies the highest situation on a gentle swelling eminence of moor-land—there being no object, not even a rock or stone, to divert the attention and diminish the impression which it makes.

The neighbourhood of Loch Bernera contains many nearly similar circles of a less size, all comprised in a tract comparatively small, since a square mile would probably include the whole. They are situated in an open and fertile tract, on the borders of this intricate inlet of the sea. The circles found in the vicinity are less perfect, and present no linear appendages: their average diameter varies from forty to fifty feet, and one of them contains four uprights, placed in a quadrangular form, within its area. Solitary stones, apparently of a monumental nature, are found in its neighbourhood, as

well as in the Island of Bernera and in other parts of Lewis.—The above is the substance of Dr. Macculloch's description. He adds, "The whole is too consistent, and too much of one age, to admit of such a supposition; (*i.e. that it has been made into the form of a cross by the Catholics to suit it to their worship)* while, at the same time, it could not, under any circumstances, have been applicable to a Christian worship. Its essential part, the circular area, and the number of similar structures found in the vicinity, equally bespeak its ancient origin. It must therefore be concluded, that the cruciform shape was given by the original contrivers of the fabric; and it will afford an object of speculation to antiquaries, who, if they are sometimes accused of heaping additional obscurity on the records of antiquity, must also be allowed the frequent merit of eliciting light from darkness. To them I willingly consign all further speculations concerning it." MACCULLOCH, *Western Islands,* Vol. I. pp. 184, &c., 8vo.

The difference in the above three accounts, I think it may not be impossible to reconcile, when the difficulty of making out the plans amongst standing-corn, or the intricacy caused by fences intersecting them, &c., are considered. Dr. Macculloch admits, that it was a work previous to the existence of Christianity, and that is enough for the argument of the author of this work. And its being in the form of a cross, one of the stones being broken, and partly buried by time and agriculture, and lying not far from the side of its remaining half, may readily account for the thirteenth stone, without supposing that either *Martin* or *Toland* has been guilty of a wilful lie, as Dr. Macculloch seems to insinuate in another part of his work. By the mode of drawing adopted in the long line of the cross, by Dr. Macculloch, in giving the ground-plan of some stones and the elevation of others, the openings are concealed, but it is pretty nearly plain that there have been nineteen, and no more and no less. Whether the two lines are awry, as represented in the plan, or not, is of little consequence; if they be, it would appear that the architect has been as inattentive as the architect of the cathedral at York, who placed the choir in a similar manner on one side of the grand aisle. Much allowance must be made in the estimate of these temples for the necessary uncertainty arising from the confused condition to which their intentional destroyers have reduced them; for though they are venerated by the natives, we know that they were objects of deadly hate to such people as formed Cromwell's armies, and destroyed the monasteries of Melrose, the Maen Ambre, in Cornwall, &c.

TOLMEN CORNWALL.

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CONSTANTINE TOLMEN.

THE ancients in various parts of the world had a superstitious practice of passing through holes under stones or openings made between them, by which they fancied they became regenerated or absolved from their sins. There are several of these in Cornwall. Dr. Borlase informs us, that, in that county, they are called Tolmen. The following is his description of one in the parish of Constantine:

But the most astonishing monument of this kind, is in the Tenement of Men, in the parish of Constantine, Cornwall. (Plate 30.) It is one vast egg-like stone, placed on the points of two natural rocks, so that a man may creep under the great one, and between its supporters, through a passage about 3 feet wide, and as much high. The longest diameter of this stone is 33 feet from C to D, pointing due north and south: from A to B it is 14 feet, 6 deep; and the breadth in the middle of the surface, where widest, was 18 feet, 6 wide, from east to west. I measured one half of the circumference, and found it, according to my computation, 48 feet and a half, so that this stone is 97 feet in circumference, about 60 feet across the middle, and, by the best information I can get, contains at least 750 tons of stone. Getting up by a ladder to view the top of it, we found the whole surface worked, like an imperfect or mutilated honey-comb, into basons; one much larger than the rest was at the south end, about seven feet long; another at the north, about five; the rest smaller, seldom more than one foot, oftentimes not so much; the sides and shape irregular. Most of these basons discharge into the two principal ones (which lie in the middle of the surface), those only excepted which are near the brim of the stone, and they have little lips or channels, (marked in Plate 30, 1, 2, 3, 4, 5,) which discharge the water they collect over the sides of the Tolmen; and the flat rocks which lie underneath receive the droppings in basons cut into their surfaces. This stone is no less wonderful for its position than for its size; for although the under part is nearly semicircular, yet it rests on the two large rocks E, F; and so light and detached does it stand, that it touches the two under stones, but as it were on their points, and all the sky appears at G.* The two Tolmens at Scilly are monuments evidently of the same kind with this, and of the same name; and these, with all of like structure, may with great probability, I think, though of such stupendous weight, be asserted to be the work of art, the under stones in some instances appearing to have been fitted to receive and support the upper one. It is also plain, from their works at Stonehenge, and some of their other monuments, that the Druids had skill enough in the

* In Ireland there are monuments of the same kind. One mentioned in the History of the County of Waterford, p. 70, is called St. Declan's Stone. "It lies shelving upon the point of a rock, and on the patron-day of this Saint, great numbers creep under this stone three times, in order, as they pretend, to cure and prevent pains in the back. This stone, they tell you, swam miraculously from Rome, conveying upon it St. Declan's bell and vestments."

mechanical powers to lift vast weights; and the ancients, we know, in these rude works, spared no labour to accomplish their design; Heraldus, at one time, (as Wormius informs us,*) employing his whole army, and a great number of cattle, to bring one single stone to the place intended. Notwithstanding all this, I have some doubts whether ever this stone, (so vast as it is,) was ever moved since it was first formed, and whether it might not have been only cleared from the rest of the Karn, and shaped somewhat to keep it in proper poise, so as it might shew itself to that advantage which it now does most surprisingly at some miles' distance. But yet I am far from thinking it impossible that this rock might be brought, where we see it, by human force. The ancients had powers of moving vast weights, of which we have no idea; and in some of their works we find bodies even heavier and larger than this Tolmen. In the ruins of Balbeck, (the ancient Heliopolis of Syria,) there are three stones lying end to end in the same row, extending sixty-one yards, and one of them is sixty-three feet long, the other two, sixty each. Their depth is twelve feet, and their breadth the same; and, what adds to the wonder, they are raised up into the wall above twenty feet from the ground.† And near the city of Alexandria stands what is vulgarly called Pompey's Pillar, (but erected by one of the Ptolemies,) the shaft of which consists of one solid granite stone, ninety feet high, and thirty-eight in compass. LE BRUYN's *Voyage*, p. 171. Both these weights are greatly superior to that of this Tolmen.

In the area below this stone there are many great rocks, which have certainly been divided and split, but whether thrown down from the sides of the Tolmen for the purpose above-mentioned, I will not pretend to determine. One thing is remarkable, which is, that these Tolmens rest on supporters, and do not touch the earth, agreeably to an established principle of the Druids, who thought every thing that was sacred, would be profaned by touching the ground;‡ and therefore, as I imagine, ordered it so, as that these Deities should rest upon the pure rock, and not be defiled by touching the common earth. Another thing is worthy our notice in this kind of monuments, which is, that, underneath these vast stones, there is a hole or passage between the rocks.§ What use the ancients made of these passages, we can only guess; but we have reason to think, that when stones were once ritually consecrated, they attributed great and miraculous virtues to every part of them, and imagined, that, whatever touched, lay down upon, was surrounded by, or passed through or under, these stones, acquired thereby a kind of holiness, and became more acceptable to the Gods. This passage might also be a sanctuary for the offender to fly to, and shelter himself from the pursuer; but I imagine it chiefly to have been intended and used for introducing Proselytes or Novices, people under vows or about to sacrifice, into their more sublime mysteries. For the same reason, I am apt to think, the vast architraves, or cross-stones, resting upon the uprights at Stonehenge, were erected; namely, with an intent to consecrate and prepare the worshipers, by passing through those holy rocks, for the better entering upon the offices which were to be performed in their *penetralia*, the most sacred part of the temple. Nor had rocks only the privilege of conferring this imaginary exaltation and purity; whatever had the stamp of sacred and divine imprinted on it, was thought to be endowed with the same power, upon the people's complying with the same rites. The ancient Idolaters made their children pass through their consecrated

* *Mon. Dan.*, p. 39. † MAUNDRELL's *Travels*.

‡ This was the reason they gathered the Misletoe, Selago, and Samolus, and took such care to catch the Auguinum before it touched the ground.

§ From this hole they have the name of Tolmen.

fires, a lustration which ever afterwards made the Gentiles think that those who had gone through, had acquired thereby a greater degree of purity than any others; and, as Maimonides informs us,* the Canaanites believed that such children should not die before their time.—BORLASE, pp. 174, &c.

Dr. Borlase and other gentlemen have written a great deal respecting Rock Basons. These are hollows or basons, which have every appearance of being made by art, on the tops of the Logan-stones, Cromlehs, and other Druidical monuments, to receive the rain-water as it fell. Modern geologists have undertaken to shew that they are natural; but in this I think they completely fail. This water was probably used for lustrations or baptisms.

From the works of Tertullian, Justin Martyr, &c., it appears very evident that the practice of baptism was adopted by the followers of MITHRA, long before the time of CHRIST. These authors ascribe it to the prescience and malice of the Devil.

It is very certain that the Etruscans, many centuries before the time of Christ, used this rite, both for infants and adults, as may be seen in the plates of Etruscan monuments published by Gorius. Now, though we have no records, or vases covered with paintings, like those of the Etruscan, to shew us that our Druids used this ceremony, the numerous rock basons look very suspicious; particularly as we know from the cxxii. Ep. of Pope Gregory, to Boniface, the Apostle of the Germans, that it was in use by them previous to Christianity. In that letter he orders them to be rebaptized in the name of the Holy Trinity, if they had only undergone the Pagan baptism.† I think it is unnecessary to copy Borlase's plates of mere holes on the tops of stones.

* *Pol. Synops.* Deut. xviii.

† KEYSLER, *Ant. de Celt.* p. 313.

LOGAN STONE, CORNWALL.

THE following account of this stone is from Dr. Borlase's History, page 180.

In the parish of St. Levin, Cornwall, there is a promontory, called Castle Treryn. This cape consists of three distinct groups of rocks. On the western side of the middle group, near the top, lies a very large stone, so evenly poised, that any hand may move it to or fro; but the extremities of its base are at such a distance from each other, and so well secured by their nearness to the stone which it stretches itself upon, that it is morally impossible that any lever, or indeed any force, (however applied in a mechanical way,) can remove it from its present situation. It is called the Logan Stone, and at such a height from the ground, that no one who sees it can conceive that it has been lifted into the place we see it in. Vide Plate 31.

The Doctor was completely mistaken in his idea that this stone could not be thrown down, as the following account proves:

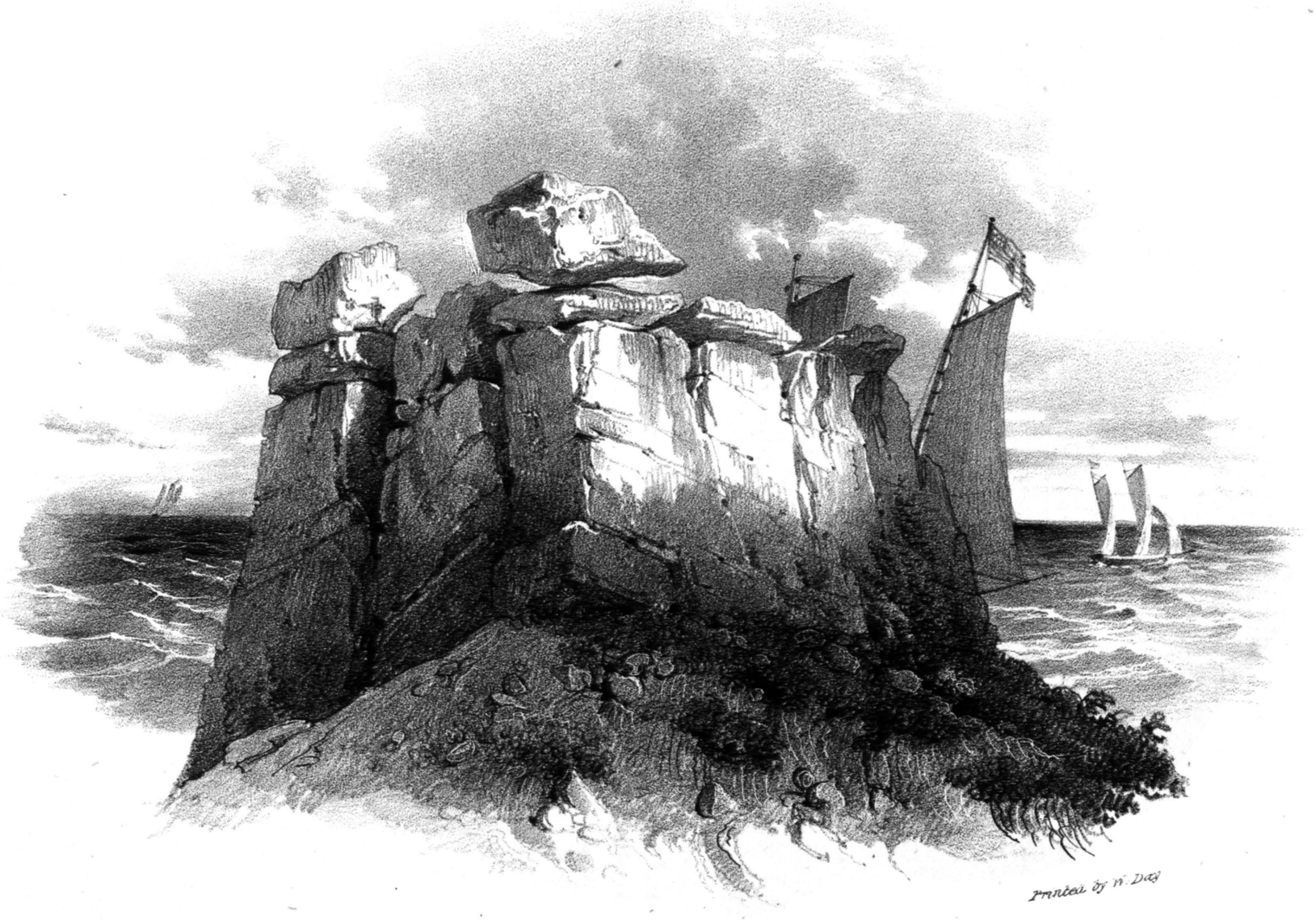
"The public attention has, for the last six months, been much attracted to the celebrated Logan Stone, in Cornwall; not so much on account of its presenting a great natural curiosity, but from the circumstance that, in April last, an officer of the British Navy on the Preventive Service, with his men, threw it down from its time-honoured seat, and the same gentleman having, within the last few days, replaced it in its former situation—a task of no ordinary difficulty.

"The Logan Stone is situated at Castle Treryn, about two miles distant from Land's End. The name of Castle Treryn is derived from the supposition of its having been the site of an ancient British fortress, of which there are still some obscure traces, although the wild and rugged appearance of the rocks indicates nothing like art.

"The foundation of the whole is a stupendous group of granite rocks, which rise in pyramidical clusters to a prodigious altitude, and overhang the sea. On one of those pyramids is situated the celebrated Logan Stone, which is an immense block of granite, weighing above 60 tons. The surface in contact with the under rock is of very small extent, and the whole mass is so nicely balanced, that, notwithstanding its magnitude, the strength of a single man applied to its under edge, is sufficient to change its centre of gravity; and though at first in a degree scarcely perceptible, yet the repetition of such impulses, at each return of the stone, produces at length a very sensible oscillation! As soon as the astonishment which this phenomenon excites has in some measure subsided, the stranger anxiously inquires how and whence the stone originated?—was it elevated by human means, or was it produced by the agency of natural causes?

"Although the Druidical *origin* of this stone, for which so many zealous antiquaries have contended, may fairly be denied, still we by no means intend to deny that the Druids employed it as an engine of superstition. It is indeed very probable that, having observed so uncommon a property, they dexterously contrived to make it answer the purposes of an ordeal, and by regarding it as the *touchstone* of truth, acquitted or condemned the accused by its motions.

"The rocks are covered with a species of byssus, long and rough to the touch, forming a kind of



LOGGINGSTONE LANDS END CORNWALL.

hoary beard. In many places they are deeply furrowed, carrying with them a singular air of antiquity, which combines with the whole of the romantic scenery, to awaken in the minds of the poet and enthusiast the recollection of the Druidical ages.

"The following extract of a letter contains an account of the restoration of this celebrated relic of antiquity:

"'*Penzance, Nov.* 6.

"'The Logan rock is replaced, and rocks as before. It was put up on Tuesday last, after three days' labour, by the help of three pair of large shears, six capstans, worked by eight men each, and a variety of pulleys. Large chain cables were fastened round the rock, and attached to the blocks by which it was lifted. Altogether there were about sixty men employed. The weight of the rock has been variously computed by different persons, at from 70 to 90 tons. On the first day, when the rock was first swung in the air, in the presence of about two thousand persons, much anxiety was felt by those who were present, as to the success of the undertaking: the ropes were much stretched; the pulleys, the sheers, and the capstans, all screeched and groaned; and the noise of the machinery was audible at some distance. Many were apprehensive lest so vast a weight might snap all the ropes, and tumble over the precipice, bearing the sheers and scaffolding away with it; however, the whole has gone off with great success. The materials (which were all furnished *gratis*, from the dock-yard at Plymouth) were excellent, and ingeniously managed; and though a rope or two broke, and a link of one of the chains tore away a small piece of an angle of the rock, which was thrown with much velocity into the sea, yet the rock was safely supported by its complicated tackling, and stands, once more, in precisely its former position! The Lieutenant who threw it down, was the engineer in replacing it; and, in the opinion of many of the gentlemen of this town and neighbourhood, he has, by his skill and personal labour and attention, entirely wiped away the disgrace to which he was exposed by throwing it down. It is understood that the expenses of this work are defrayed by subscription. Fifty pounds have been given by the London Geological Society.'"

WRINGCHEESE.

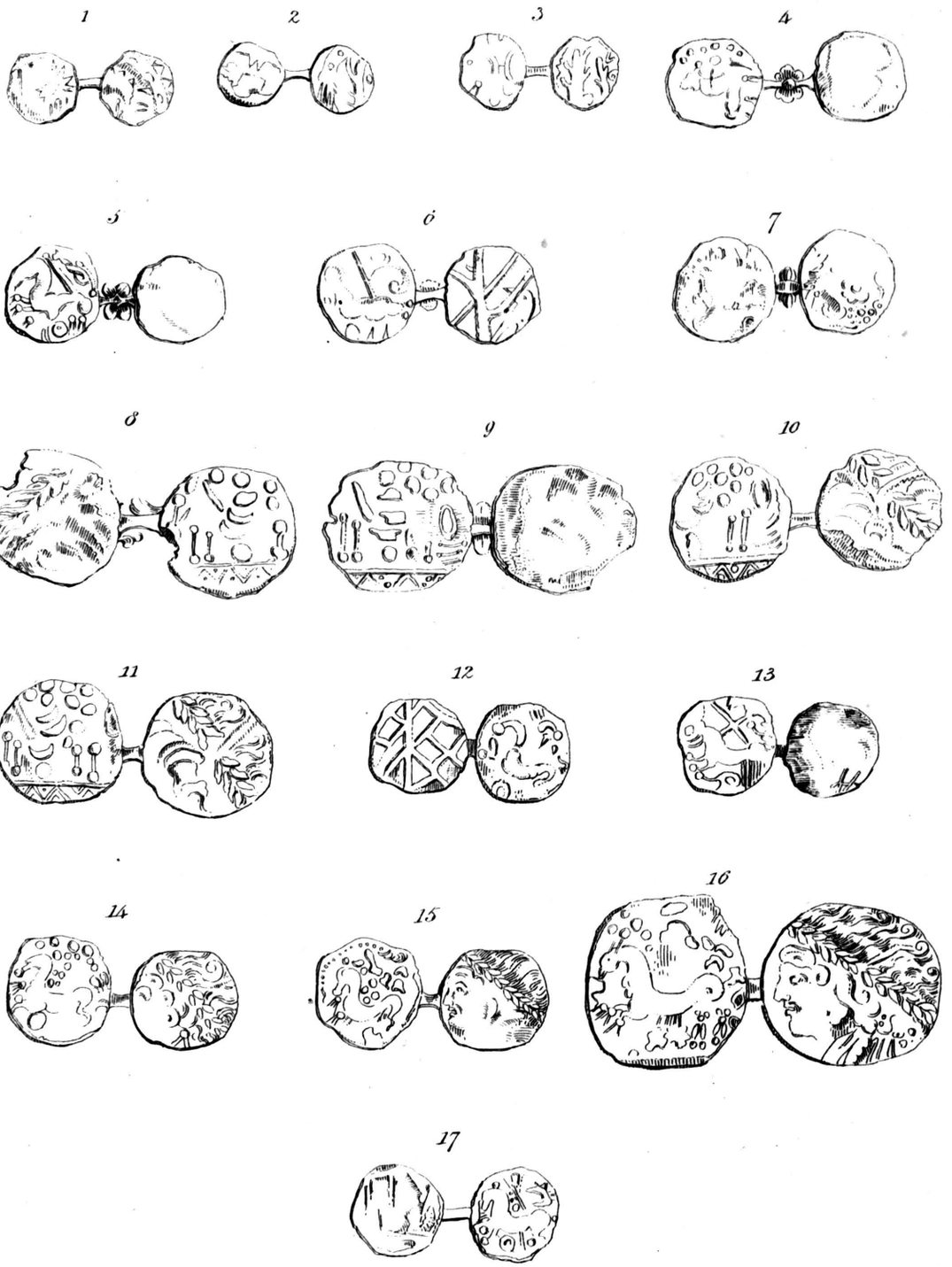
THE famous rock, called the *Wringcheese*, described in Plate 32, has lately been supposed by geologists to be a natural production. This is probably the case in part; the Druids taking advantage of favourable circumstances to convert these rocks into idols, or objects of adoration. The following is Dr. Borlase's account of it, p. 173:

The rock now called Wringcheese,* is a group of rocks that attracts the admiration of all travellers. It is best apprehended by its Icon. (Plate 32.) On the top stone B were two regular basons; part of one of them has been broken off, as may be seen at A. The upper stone B, was, as I have been informed, a Logan, or rocking-stone, and might, when it was entire, be easily moved with a pole, but now great part of that weight which kept it on a poise is taken away. The whole heap of stone is 32 feet high: the great weight of the upper part, from A to B, and the slenderness of the under part from B to C, make every one wonder how such an ill-grounded pile could resist, for so many ages, the storms of such an exposed situation. It may seem to some that it is an artificial building of flat stones, layed carefully on one another, and raised to this height by human skill and labour; but as there are several heaps of stones on the same hill, and also on a hill about a mile distant, called Kell-mar'r, of like fabric too, though not near so high as this, I should think it a natural cragg, and that what stones surrounded it, and hid its grandeur, were removed by the Druids. From its having rock-basons, from the uppermost stone being a rocking-stone, from the well-poised structure, and the great elevation of this group, I think we may truly reckon it among the rock deities; and that its tallness and just balance might probably be intended to express the stateliness and justice of the Supreme Being. Secondly, as the rock-basons shew that it was usual to get upon the top of this karn, it might probably serve for the Druids to harangue the audience, pronounce decisions, and foretell future events.

* In the parish of St. Clare, near Liskeard, Cornwall.

CHEESE WRING NEAR LISKEARD CORNWALL.

BRITISH COINS.



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COINS OF THE BRITONS.

I AM of opinion that the ancient Celtæ of Britain had no coins of silver or gold. After the time of Cæsar, I think it probable that they adopted them, and that those in the annexed plate may be some of them. They are so doubtful, that I consider them of very little value; but I thought an inquisitive reader might wish to see them, therefore I have given a few of what are engraved in Borlase. The coins of the ancient Britons I have no doubt were of iron, their precious metal, and those in Plate 27 are specimens of them, as given by Borlase, pp. 259, 274.

As soon as the Gauls, or any other barbarous nations, saw the great use of money, as it was managed among the more polished parts of mankind, it is natural to imagine that people of authority would endeavour to introduce the same convenient way of exchange among their own people; but, being hasty and impetuous to have the thing done, were not over nice in their choice of artists for the doing it. What first and principally struck them was the use of money; to have the money coined with beauty and expression, was what had no place in their first conceptions, nor entered at all into their designs. Hence came the first coins so rude and inexpressive; because the art, though at full maturity among the Greeks and Romans, was forced to pass through a second infancy among the Gauls; and, like the gold that was cast into the fire, could not come out a better molten calf than the hands which were employed were able to mould and fashion it. The money, therefore, coined at first among the Gauls and Britons, could not but partake of the barbarity and ignorance of the times in which it first came into use; and the figures must have been much ruder and more uncouth than those of the inscribed coins. Of this kind of money are probably laminæ ferreæ, of which Cæsar speaks, *Comment. of the Gall. War*, Lib. v., and of which Mr. Edward Lhwyd, in his Travels through Cornwall, writes in the following manner, sending at the same time the outlines of the pieces he found to Thos. Tonkin, Esq., by letter dated at Falmouth, Nov. 29, 1700. "The fifth and sixth figures" (Plate 27, Fig. 1 and 2) "are two iron plates of that form and size, whereof several horse-loads were found about six years since. Qu. Whether these may not be the British money mentioned by Cæsar in these words,—*Nummo utuntur parvo et æreo aut ferreis laminis* pro nummo.*" On which Mr. Tonkin, (M. S. B., p. 193,) remarks, "I am apt to believe that Mr. Lhwyd rightly concludes that this was the British money mentioned by

* In other editions called "Taleis ferreis ad certum pondus examinatis;" and the late learned Dr. Moyle observed, that "Dr. Dewis, in his notes (viz. on the Commentaries), with Lipsius, judges *Annulis ferreis* to be the true reading; and Dr. Clarke, in his edition of Cæsar, has admitted it into the text, upon the authority of these manuscripts and the Greek translation. I believe it to be the true reading." MOYLE'S Works, Vol. I. p. 171.

Cæsar;" and then adds, "This present year, 1730, as they were pulling down the great tower and some very old buildings at Boconnock, the seat of the late Lord Mohun, in Cornwall, about a peck of the same sort, but of a larger size, (Plate 27, Fig. 3 and 4,) were found in part of an old wall there." Those coins, then, which are not inscribed, are most probably older than those of the same nation which are inscribed; inscriptions or legends being a part of elegance and accuracy which at first were not at all attended to, but which after-ages constantly practised, consulting at once the conveniency of their commerce, and the glory of their country.

If this inference is right, our coins at Karnbrê, and the like sort in Plot, and Camden's English edition, are older than the inscribed ones produced by Camden and Speed, and consequently older than the Roman invasion.—BORLASE'S *Cornwall.*

I am of opinion that in all countries *originally*, gold was the common metal for useful domestic purposes. It would be found in the beds of rivers and obtained without difficulty. Probably after some time the accidental burning of a forest on a mountain, as the ancients allege, by melting the ore, might teach mankind the mode of obtaining it. Probably for some time iron, from its great superiority of *real* value, would be the precious metal. It would be also much more difficult to obtain than gold, silver, and copper.

Seventeen I here exhibit, (in Plate 33,) of different impressions, size or weights: several others, found at the same time and place, I have seen; but being of the same sort as these examples, I think it needless to lay them before the public. I range the rudest, and those which have figures most unknown, first, (as others engaged in treating of medals have done,) being in all probability the most ancient; the others follow according as their criterions seem to become more and more perfect and modern. I mention their weight also, as a material circumstance (though omitted by other authors) for classing them, and discovering what are and what are not the same sort of coin. The size in the Plate is the real one by measurement of the coins. The first has some figures upon it which I do not understand: its weight is 22 grains.

No. 2 has some figures on one side, which I do not so much as guess at. On the other side it has the limb or trunk of a tree, with little branches springing from it on one part, and what I take also for the body of a tree, with two round holes or marks, where the limbs have been lopped off, and roots at the bottom on the other part: it weighs only 23 grains.

No. 3 has a figure, which in the coin attributed to Cassibelan (by Speed, p. 30) is more plain, and resembles two dolphins, turning their crooked backs to each other. On the other side it has a plain large stump of a tree, with two branches breaking out on each side. It rises out of the ground, and stands between two smaller trees: it weighs 23 grains.

No. 4 is quite defaced on one side, unless it be the outline of a human head; but on the other it has some parts of a horse, and some little round studs, or button-like embossments, both which marks will be particularly discoursed of when we come to explain the several uncommon figures which these coins afford us: it weighs 26 grains.

No. 5 has one side effaced; the reverse is a horse, betwixt the legs of which there is a wheel, and from its back rises the stem of a spear or javelin: weight, 26 grains.

No. 6 has the stem of a tree, with its collateral branches very distinct. In the middle it is crossed slope-wise by a bar, like the shaft of a spear: the reverse has the horse, the wheel, and

spear, but somewhat differently placed on the gold. The weight is twenty-five grains and a half; by which I conclude, that the side which is defaced in No. 5, was the same as in this coin; for the reverses are the same, and their weight corresponds to half a grain, which may be allowed for the greater use that has been made of this than of the former.

No. 7 has on one side some appearance of a human head (which side of the coin we shall henceforth call the *head*, as medalists generally do, to avoid a multiplicity of words): on the reverse the remains are so mutilated, that it can be only said that this reverse was much ornamented, but what the ornaments were, is not to be discovered: it weighs 23 grains.

No. 8 has the lines of a garland, or diadem, on the head. The reverse has the *exergue* at bottom, supported by jagged lines interspersed with dots, above which are some barbarous figures, which are to be explained, and their orderly disposition here and in some of the other coins accounted for, in their proper place: it weighs four penny-weights, three grains.

No. 9 has a head much defaced, but visible, as is also the outline of the neck and the ear. Behind the forehead and nose it has three semicircular protuberances: the reverse has the same figure as the reverse of No. 8, but has more little round stubs on it, (the die which gave the impression being placed farther back in this than in the former,) and discovers therefore a circular figure,—No. 7, with the three pointed javelins, No. 6 underneath it, which the other impression has not; but by the run of the die, the former has one of the figures which is not in this. It weighs four penny-weights, three grains, which weight, and the reverse, charged with like figures, (though differently placed,) shews, that these two coins were struck at one time by the same die, and are of the same value.

No. 10 has a laureated diadem, across which, at right angles, is a fillet, or rather clasp, and a faint appearance of a hook at the end of it; the rest defaced. The reverse has a distinct *exergue* at bottom; the same figures partly as No. 8 and 9, but the die was placed still further back on the gold, therefore not altogether the same; the javelins or spears (or whatever those pointed stakes signify) being in this coin cut off by a descending line, intimating that but part only of those instruments were to be exhibited. It weighs four penny-weights, two grains, by which it is probable that it is the same sort of coin with the two foregoing, allowing one grain out of the fifty for the wear.

No. 11 has the laureated diadem and clasp, above which the hair turns off in bold curls. The reverse has the same charge as the three foregoing, but better placed; and it should be a coin of the same sort, but that it weighs four penny-weights, and seven grains; so that it must have been much less used than the others, if of the same time and value.

No. 12 has on the head several parallel lines, fashioned into squares, looking like the plan of a town, of which the streets cross nearly at right angles, and the whole cut by one straight and wider street than the rest. On the reverse are the remains of a horse, with a collar or garland round his neck, and behind something like a charioteer driving forward. Underneath the horse is a wheel, and a few studs scattered near the extremities of the coin: it weighs one penny-weight, three grains.

No. 13 just shews the faint profile of a human face; the reverse, a horse, a spear hanging forward towards the horse's neck; some appearance of a charioteer above the horse: it weighs only 23 grains.

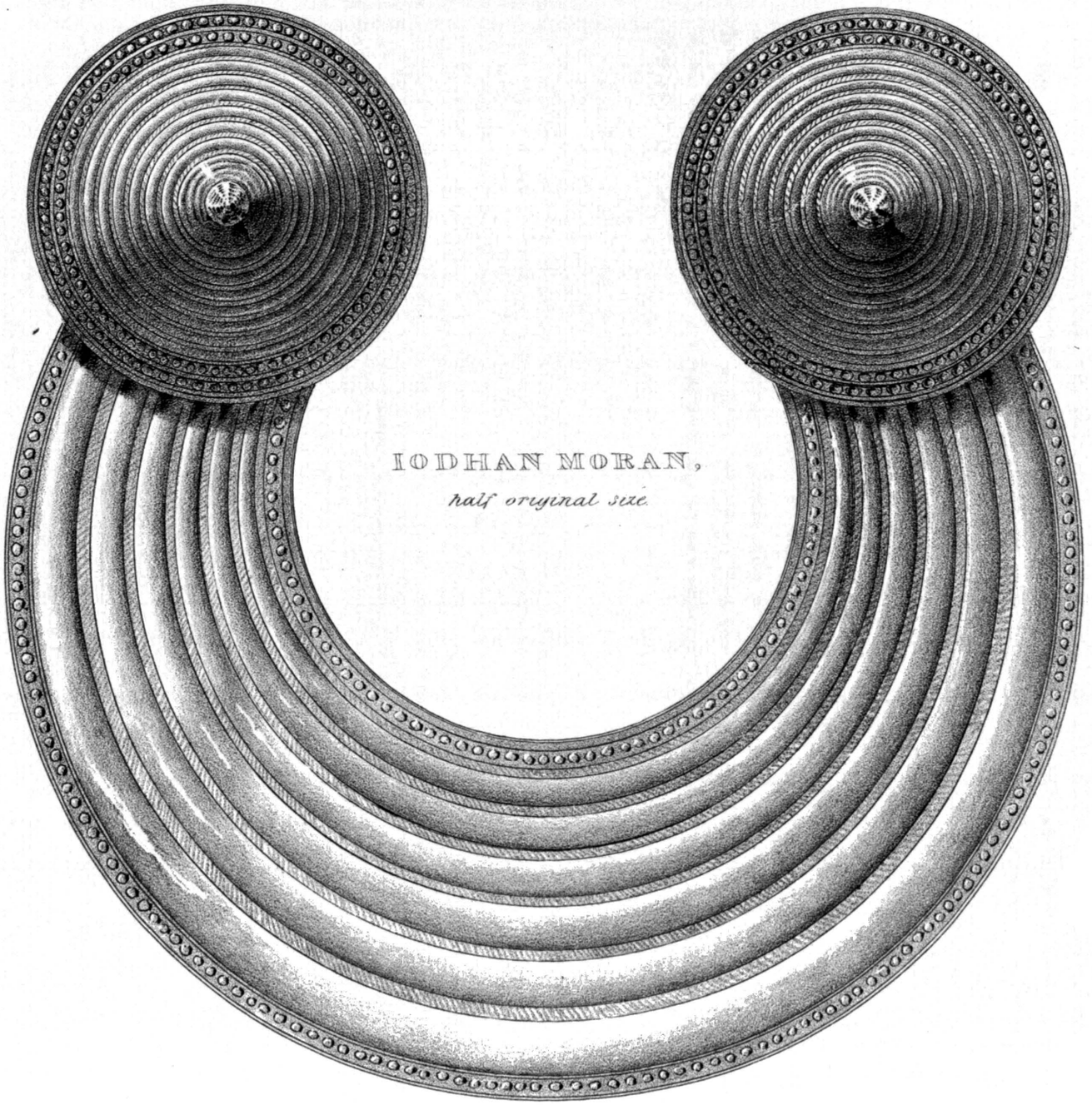
No. 14 has a laureated diadem round the temples, above which the hair turns back in large curls. The diadem has the clasp or ribbon, which has a hook at the bottom of it, and on the

shoulder is a *fibula* or button, which tucked up the loose garment. The reverse has a horse, with a wheel below it, and many small and large studs above it: it weighed 25 grains.

No. 15 exhibits a distinct human face in profile. The head is laureated, clasped, and cirrated as the others, which plainly shews that where there is only a simple laureated diadem now to be seen, as in No. 10, 11, 14, there the human face also was, though now worn out. The reverse has a horse, with a wheel below it, and crescents, studs, and balls above it: weight, 26 grains.

No. 16 is the best-preserved coin, as well as largest and most distinct, which I have seen of the gold coins found in Cornwall. The profile is well-proportioned, and destitute of neither spirit nor expression; and it is somewhat surprising that an artist, who could design the human face so well, should draw the horse so very indifferently on the other side. This head has two rows of curls above the laureated diadem, and the folds of the garment rise up round the neck close to the ear. The reverse, a horse, a wheel, balls, and crescents, as in the rest: it weighs four penny-weights, 14 grains.

No. 17 is the same weight as No. 13, and the horse is nearly of the same turn, but here it has a crest of beads or pearl for a mane, as No. 14. It has also some appearance of reins (as of a bridle) under the jaw. The horse is better turned than in any of them. Behind the wheel it has something depending like a pole, which reaches the ground; whether a reclining spear, or what their scythes might be fastened to, or any other part of the chariot, is uncertain; but the charioteer is plain.



IODHAN MORAN,

half original size

Printed by W. Dick &c. &c.

THE IODHAN MORAN;

OR,

THE BREASTPLATE OF JUDGMENT.

Anno Domini 4, Fearadac Fionfactnac, son of Criomthan Niadnor, son of Lugh Réabhdearg, of the line of Eireamon, was King of Ireland, and reigned 20 years. His mother, Taothchaoch, was the daughter of Loich, son of Darius, a Cruthenian. He was named Fearadac Fachtnac, because of his justice and equity during his government. In his time lived Moran (son of Maon), the upright judge, who had the Iodhan Moran. This ornament was worn on the breast; and if any one gave false sentence, the Iodhan Moran would close round the neck, till he had given the proper verdict; and it would do the same if put on the breast of a witness, if he was delivering false evidence. Hence it became a proverb to threaten the witness with the Iodhan Moran, in hopes of forcing the truth from him.

And in another place Keating says, "The famous Moran (Mac Maoin) was one of the chief judges of this kingdom. When he sat upon the bench to administer justice, he put the miraculous Iodhan Moran about his neck, which had that wonderful power, that if the judge pronounced an unjust decree, the breast-plate would instantly contract itself, and encompass the neck so close, that it would be impossible to breathe; but if he delivered a just sentence, it would open itself, and hang loose upon his shoulders.

Where the monk found the name of this king, or of his judge, does not appear. O'Flaherty makes no mention of them: however, we are obliged to Keating for the preservation of the name of this curious breast-plate; the story is evidently made out of the following Irish words:

Iodh, Iodhan, a chain, collar, gorget, breast-plate.

Iodhan, sincere, pure, undefiled.

Iodhand, pangs, torments.

Iodhadh, a shutting, closing, joining.

It is evident that the Iodhan Moran was the breast-plate of judgment. That I now present to my readers is of gold, rather larger than the size of the drawing. It was found twelve feet deep in a turf bog, in the county of Limerick, on the estate of Mr. Bury, and is now in the possession of Mrs. Bury, of Granby Row, Dublin.

It is made of thin plated gold, and chased in a very neat and workman-like manner. The breast-plate is single; but the hemispherical ornaments at the top are lined throughout with another thin plate of pure gold. These are less exposed to injury when on the breast than the lower part. There must have been a particular reason for lining these circular concave pieces, which I think will appear hereafter. About the centre of each is a small hole in the lining, to receive the ring of a chain that suspended it round the neck; and in the centres in front are two small conical

pillars of solid gold, highly polished. The chain was found and secreted by the peasant from Mr. Bury. In cutting the turf, the slane or spade struck the middle of the ornament, and bruised it, as represented in the drawing: every other part is perfect. The whole weighs twenty-two guineas.

Another was found some years ago in the County of Longford, and sold for twenty-six guineas.

The breast-plate of the high-priest of the Jews was named חשן *hsn*, chosen, Exod xxviii. 4; and in Exod. xxviii. 15, חשן משפט *hsn mspt*, chosen meshephot, that is, the breast-plate of judgment. The Greeks name it Λογιον, i. e. rationale, quia ad pectus, rationis quasi sedem, fuit appositum.

It is very particularly described in Exodus xxviii, 15, &c.: "Thou shalt make the breast-plate of judgment with cunning work, after the manner of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine-twined linen shalt thou make it. Four-square shall it be, being doubled. And thou shalt set in it settings of stones, even four rows of stones, &c. And thou shalt make upon the breast-plate chains at the ends, of wreathen work and pure gold, and two rings of gold; and thou shalt put the two wreathen chains of gold in the two rings, &c., and thou shalt put in the breast-plate of judgment the URIM and the THUMMIM, and they shall be upon Aaron's heart when he goeth before the Lord."

There is no mistaking this description of the breast-plate of the Jews. The chains excepted, it has no resemblance to that of our Hibernian Druids.

Looking into Buxtorf's Chaldee Lexicon, I found Ioden signified the breast-plate, and that Moran did the same: but I could no where find Ioden-Moran compounded. The commentators in my possession afforded no information. I then applied by letter to R. J. J. Heideck, Professor of Oriental Languages, and received the following answer:

"SIR,

"I find חשן חמשפט *hsn hmspt*, chosen hemisphot, or the breast-plate of judgment, named Ioden Moren, by Rab. Joda, in Talmud Sanhedrim, p. 134. And in *Comm. Ein Jacob*, p. 150, it is derived from the imperfect verb חשש *hss*, which he says is Moren; and משפט *mspt*, he says is the same as Ioden; and he adds, that the words Urim and Thummim have the same signification; but Rab. Simon, in ejus. pp. 135 and 151, more plainly says it is Moren Ioden; which, according to Rab. Solomon Iarchi, is also Ioden Moran. Rab. Meir calls it Doen Moren. The Rab. in Talmud say, that the Messias shall be called Ioden Muren, for he shall be the judge, as in Isaiah xi. Thus, Sir, it is very plain that the Irish name is derived from the Chaldee Choshen Hemeshpot, or Ioden Moren.*

"I am, &c.

"*Temple Bar*,
1*st July*, 1783."

"JOHN JOS. HEIDECK,
"Prof. Ling. Oriental."

In the Irish language, Dunn is a judge, and Maor, a lord or chief. The explanation given by Buxtorf to Moran or Maran, so perfectly corresponds to Keating's picture of Moran, one would think the Irish word had originally the same meaning. מרן *mrn*, Maran, Dominus dicitur, autem de politico et ecclesiastico domino, id est, doctore excellente, reliquorum Sapientium capite: qui simul judicandi habet potestatem. Maran de summo, qui præerat reliquis sapientibus quem

* The Irish word is often written Iodh, and I think has the same meaning as Urim, viz., an Oracle. Heb. יד iad, oraculum, prophetia, as in Ezek. iii. and xxii. And the *iad* of the Lord was there upon me. Iad is a hand, and thus it is translated in the English; but the commentators all explain the word by *prophetia* Domini.

etiamnum hodie communes Rabbini vocant Morenu. Inde et Christus vocatus fuit per excellentiam Moran. Hinc vox ista Syra in N. T., Maranatha, Dominus venit; quâ extremum anathema indicabunt.

All the Hebrew writers confess themselves ignorant of the materials and of the form of the Urim and Thummim. Kimchi observes, it is nowhere explained to us what were the Urim and Thummim: it is plain from the scripture they differed from the stones of the breast-plate (in voce אור *air*).

Munsterus says, what they were, no mortal can tell. Sirachis thinks they were gems; and Schindlerus, that it was only an inscription or writing of the name Jehovah, or some other word, introduced between the lines of the breast-plate. Some assert the words were written upon a plate of gold.

Many opinions might be collected; but, says Rab. David, he spoke best who ingenuously confessed that he knew not what it was. VALLENCEY, *Collectanea*, Vol. IV. No. XIII.

BRIMHAM, YORKSHIRE.

THE following is an extract from a letter by HAYMAN ROOKE, Esq., in the eighth volume of the *Transactions of the Ant. Soc. Lond.*

The success I met with in discovering the Druidical monuments in Derbyshire, induced me to make an excursion into Yorkshire, to examine some curious groups of rocks, seven miles from Ripley, on the road to Patley-bridge, called *Brimham Rocks*. They are, indeed, a most wonderful assemblage, scattered about the moor in groups which, altogether, occupy a space of above forty acres. The extraordinary position of these rocks, in a variety of directions, must have been occasioned by some violent convulsion of nature, but at the same time it is evident, that art has not been wanting to make their situations still more wonderful.

The ancients of very remote antiquity have shewed a regard to fragments of rocks. The learned Mr. Bryant tells us, "That the Egyptians looked upon these with a degree of veneration, and some of them they kept as they found them, with perhaps only an hieroglyphic; others they shaped with tools, and formed into various devices." (*Analysis of Ant. Myth.* Vol. III. p. 53.) Again he says, "It was usual, with much labour, to place one vast stone upon another for a religious memorial: the stones thus placed, they oftentimes poised so equally, that they were affected with the least external force; nay, a breath of wind would sometimes make them vibrate. We have many instances of this nature in our own country; and they are to be found in other parts of the world, and whenever they occur we may esteem them of the highest antiquity." *Anal. Ant. Mythol.* Vol. III. p. 532.

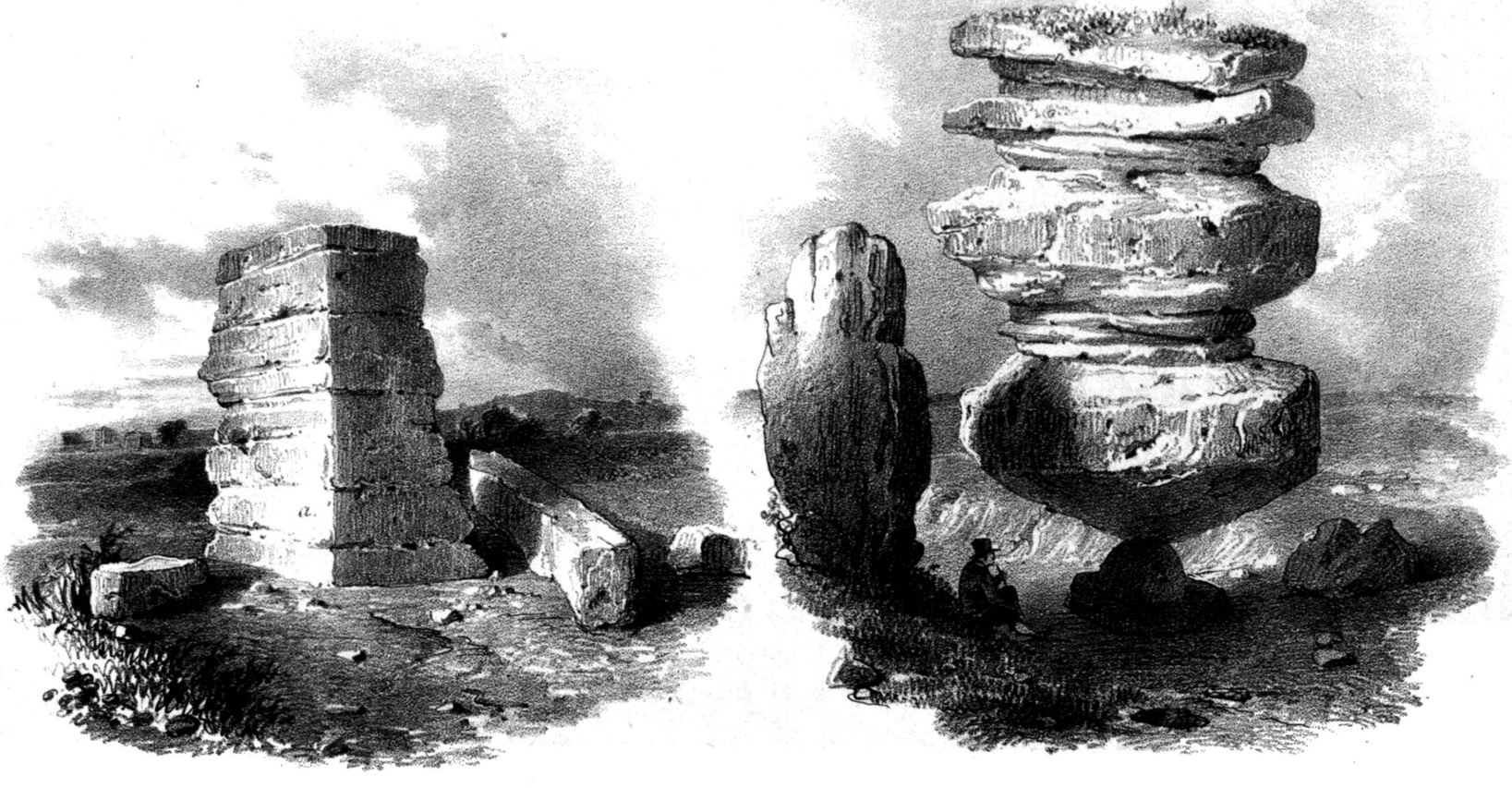
The first I shall notice is an extraordinary group of rocks, in which there seems to be a kind of uniformity preserved. On the top are three rocking-stones: the middle one rests upon a kind of pedestal, and is supposed to be about 100 tons' weight: on each side is a small one. On examining one of the stones, it appeared to have been shaped to a small knob at the bottom to give it motion, though my guide, who was seventy years old, born on the moors, and well acquainted with these rocks, assured me, that stone had never been known to rock: however, upon my making a trial round it, when I came to the middle of one side, I found it moved with great ease. The astonishing increase of the motion, with the little force I gave it, made me very apprehensive the equilibrium might be destroyed; but on examining it, I found it was so nicely balanced, that there was no danger of its falling.

The construction of this equipoised stone must have been by artists well skilled in the powers of mechanics. It is, indeed, the most extraordinary rocking-stone I ever met with, and it is somewhat as extraordinory that it never should have been discovered before, and that it should now move so easily, after so many ages of rest.

No. 6, Pl. 35, is a north view of a very singular rock, in a wonderful position. It must undoubtedly have been a rock idol, or a stone consecrated to some principal deity. It is forty-six feet in cir-

Fig.6

Fig 3.



BRIMHAM CRAGGS.

cumference, and seems to have been separated from the adjoining rock. The pedestal it rests upon is, at the top, only one foot by two feet, seven inches. The marks of the tool are visible in many places, particularly on the base of the pedestal, which has been shaped into a polygon, tending towards a hexagon, but part of the sides has been defaced by time. The hazardous undertaking of shaping this rock and pedestal is, I think, another proof of the Druids having had some knowledge of mechanism. We are well assured that the ancients shaped rocks into various forms, for some mystical purpose.

The next I shall notice is a very singular kind of monument, which I believe has never been taken notice of by any antiquary. I think I may call it an *oracular stone*, though it goes by the name of the *great cannon*. It rests upon a bed of rock, where a road plainly appears to have been made leading to the hole which, at the entrance, is three feet wide, six feet deep, and about three feet, six inches high. Within this aperture on the right hand is a round hole, two feet diameter, perforated quite through the rock, sixteen feet, and running from south to north. In the above-mentioned aperture a man might lie concealed, and predict future events to those that came to consult the oracle, and be heard distinctly on the north side of the rock, where the hole is not visible. This might make the credulous Britons think the predictions proceeded solely from the rock deity. The voice on the outside was distinctly conveyed to the person in the aperture, as was several times tried. The circumference of this rock is ninety-six feet.*

About a quarter of a mile from this, there is to the west a Druid circle, with a vallum of earth and stones, thirty feet in diameter. There are likewise several small tumuli. Thirteen of them are ranged in a kind of circle, the largest not above eighteen feet in diameter. They are formed of earth and large stones: two of these I opened. Towards the bottom the effects of fire appeared on the stones, and ashes were scattered about, but there were no urns to be found.

Here are several rocks that have passages cut through them. There is one very large, with an aperture three feet and a half wide, in which is a rock-bason three feet diameter. Near this is another, where art seems to have been aiding in the singularity of its position. A rock-bason appears upon it; and, from the lips or channels on the sides (for the water to run off), we may conclude there are more on the top; but that could not be examined from its elevated situation.

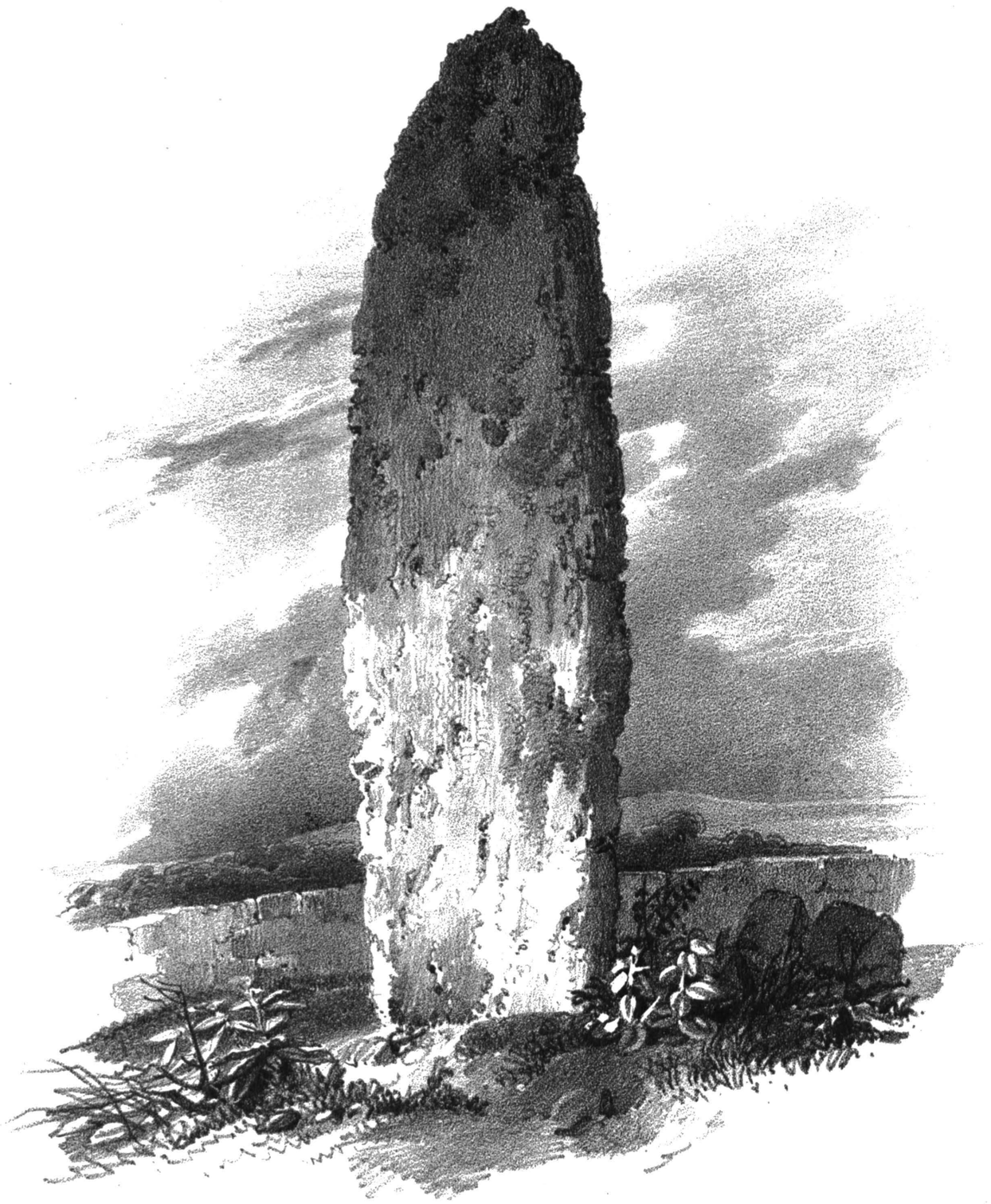
No. 2 is a west view of a rock, called by the country people *Noon Stone*, from its casting a shadow on a cottage at 12 o'clock. AT MIDSUMMER EVE FIRES ARE LIGHTED ON THE SIDE (*a*). Its situation is apposite for this purpose, being on the edge of a hill commanding an extensive view. This custom is of the most remote antiquity. *Arch. Soc. Ant. Lond.* Vol. VIII.

* *Giraldus Cambrensis* gives an account of a speaking-stone at St. David's, in Pembrokeshire.

RUDSTON, EAST RIDING OF YORKSHIRE.

OVER the whole of the British islands large single stones of immense size, perfectly plain, unworked, and without inscription, are found, which will be often referred to in the following work. The same general character pervades the whole. I shall therefore only give a plate* of one of them, and I shall select one which appears to me to be the most curious. In the churchyard of the village of Rudstone, in the East Riding of Yorkshire, there stands fixed in the ground a single upright stone, the origin of which, or the purpose for which erected, is totally unknown. It stands about four yards from the north-east corner of Rudstone church, which is situated on a high hill. Its depth under ground is equal to its height above, a fact which was ascertained, as it is stated in the fifth volume of the *Archæologia Soc. Lond.*, by *Sir William Strickland*, Bart., in the year 1776. All the four sides are a little convex, and the whole covered with moss. It is of a very hard kind of stone. It is twenty-four feet long above ground, and if it be the same below, it will be forty-eight feet long, and it is five feet, ten broad, and two feet thick. The weight of it has been computed at upwards of forty tons. The village probably took its name from the stone. The word Rud in Yorkshire means *red*. It is spelt Rudstan, and often Ruddestan. Immediately adjoining to the town of Boroughbridge, in the North Riding of Yorkshire, and within about a mile of the ancient capital of Britain, ISEUR, may be seen three similar stones, almost equally large. Any persons travelling to or from the north, through Boroughbridge, may gratify themselves with a sight of them in less than a quarter of an hour.

* Plate 36, copied from that in Vol. V. of *Archæol. Soc. Ant. London.*



East Side.

RUDSTON.

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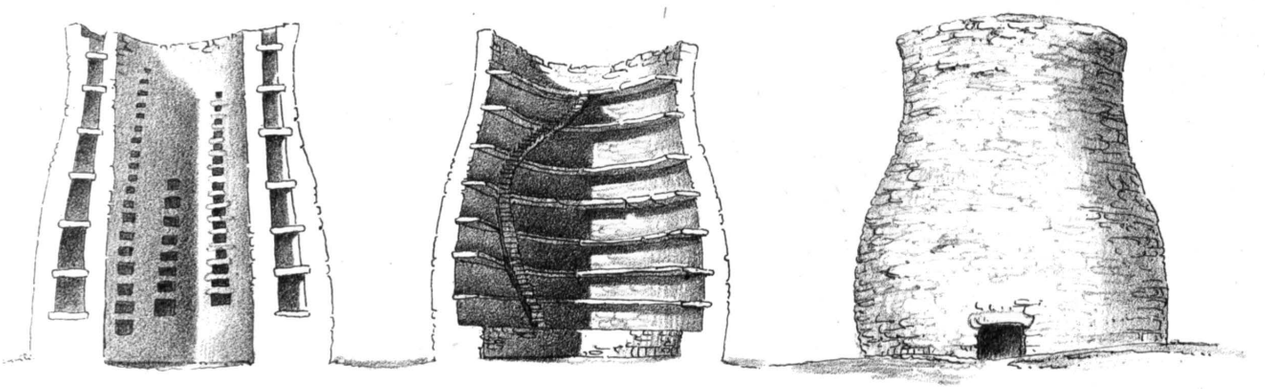


PICTS TOWERS.

Christ.ᵉ Marshall del.

PICTS' TOWERS AND HOUSES IN SCOTLAND.

THE remains of one of those singular structures, called Pictish Towers, is found not far from this place, (the Druid's temple, near Bernera, in the Isle of Lewis,) connected with a subterranean passage, which is supposed by the natives to reach the sea. To trace the date or the authors of these buildings, appears a hopeless attempt, as no analogous works appear to exist elsewhere, and neither carvings, monuments, nor inscriptions, have been found attached to them, so as to give a probable clue towards the discovery. It is unnecessary here to notice the impropriety of the appellation, but it is not unimportant to remark, that they are all limited to the northern division of Scotland. From that situation it is probable that they were the works of the Northmen, whose colonies possessed these tracts, an opinion confirmed by the northern name Dornadilla, the only local title among them, as far as I have discovered, now existing. The most southern are those in Glen Elg, and on the Frith of Tain. They are numerous in Sutherland; although, with the exception of Dun Dornadill, these are now all nearly levelled to the ground. In Glen Elg they are sufficiently entire to convey a perfect idea of their structure, for which I may refer to *Pennant*, in whose work they are accurately represented.

The three in Glen Elg are of the same size, or nearly so. Those in Sutherland vary, and in some instances appear to have been of somewhat smaller dimensions, as far as can be judged from their present dilapidated state. It is very difficult to comprehend the design of the architects, since the upper galleries, that lie between the inner and outer wall, are insufficient to admit a man: in some, a child could scarcely creep along. Nor are these galleries provided with external apertures for defence; a circumstance which bespeaks the purpose of that construction in the Galloway towers, and in those keeps which, like that of Restormel Castle, consist of two concentric walls, with an interior space. It is probable that they were merely the strong houses of the chieftains of those days, the internal area being perhaps appropriated to the occasional inclosure of the cattle, in cases of alarm or warfare. Of their relative antiquity to those much more singular buildings, the vitrified works, it is impossible to conjecture.—MACCULLOCH, *Western Islands*, Vol. I. p. 188, 8vo.

Plate 37 contains drawings of one of these towers, called the Burg of Mousa.

The following is another description of these singular buildings, which set all conjecture at defiance; for the various hypotheses which are suggested by different individuals are very unsatisfactory. It is extraordinary that there should exist neither rational record nor tradition respecting their use or origin.

The Dun of Dornadilla is so called from an imaginary prince, who reigned two hundred and sixty years before the Christian æra. This appears to be so well described by an anonymous

writer in the *Edinburgh Magazine*, that I shall copy it, as it may be acceptable to my reader. "In the most northern part of Scotland, called *Lord Reay's country*, not far from Tongue, and near the end of the river which runs into the North Sea at *Loch Eribol*, are the remains of a stone tower, which I apprehend to be a Druidic work, and to be the greatest piece of antiquity in this island. This tower is called by the neighbouring inhabitants the Dune of Dornadilla. It is of a circular form, and now nearly resembling the frustum of a cone: whether, when perfect, it terminated in a point, I cannot pretend to guess: but it seems to have been higher, by the rubbish which lies round it. It is built of stone, without cement, and I take it to be between 20 and 30 feet high still. The entrance is by a low and narrow door, to pass through which, one is obliged to stoop much; but perhaps the ground may have been raised since the first erection.

When one is got in, and placed in the centre, it is open over head. All round the sides of the walls are ranged stone shelves, one above another, like a circular beaufait, reaching from near the bottom to the top. The stones which compose these shelves are supported chiefly by the stones which form the walls, and which project all round, just in that place where the shelves are, and in no others: each of the shelves is separated into several divisions, as in a bookcase. There are some remains of an awkward staircase. What use the shelves could be applied to I cannot conceive. It could not be of any military use from its situation at the bottom of a sloping hill, which wholly commands it. The most learned amongst the inhabitants, such as the gentry and clergy, who all speak the *Irish* language, could give no information or tradition concerning its use, or the origin or meaning of its name.—PENNANT's *Tour in Scotland*, Vol. II. p. 394.

From the plate given by Mr. Pennant, it is evidently identically the same as the tower called the *Burg of Mousa*, only in a more ruinous state.

BURG OF MOUSA.

THE following is the description of this very curious building, given by Dr. HIBBERT in his *Journey to the Shetland Isles.*

I passed along the shore of the open bay of Sandwick, which has been the grave of many seamen, who, by mistaking it for Brassay harbour, have suffered all the horrors of shipwreck upon its exposed shores. In crossing a headland to the east of the inlet, a small low island, named Mousa, separated from the main land by a narrow strait, first rises to view: this spot is little diversified with hill and dale: it contains one good house with outbuildings and cottages. But the most conspicuous object that lines its shores is the Burg of Mousa, a circular building, which, if it did but taper towards its summit, would present no unapt similitude to a modern glass-house. This ancient fortress stands close to the water's edge; by crossing, therefore, in a boat, a narrow channel, little more than half a mile in breadth, we landed immediately under its walls.

The Burg of Mousa occupies a circular site of ground, somewhat more than fifty feet in diameter, being constructed of middle-sized schistose stones of a tolerably uniform magnitude, well laid together, without the intervention of any cement. This very simple round edifice attains the elevation of 42 feet: it swells out, or bulges from its foundation, and draws smaller as it approaches the top, when it is again cast out from its lesser diameter; which singularity of construction is intended to obviate the possibility of scaling the walls. The door that leads to the open area contained within the structure, is a small narrow passage, so low that an entrance is only to be accomplished by crawling upon the hands and knees: and in creeping through it, the wall appears of the great thickness of 15 feet, naturally leading to the suspicion of a vacuity within. On arriving at the open circular area included within this mural shell, I found the diameter of the space to be about 21 feet. On that part of the wall within the court, which is nearly opposite to the entrance, the attention is excited by a number of small apertures resembling the holes of a pigeon-house. There are three or four vertical rows of them, having each an unequal proportion of openings, varying from eight to eighteen in number. It was now evident, that the mural shell of the structure was hollow, and that it contained chambers, to which these holes imparted a feeble supply of light and air. Beneath the whole, at a little distance from the ground, there is a door that leads to a winding flight of stone steps, of the width of three feet, which communicates with all these apartments. I then discovered that the shell of the Burg was composed of two concentric walls, each of about 4½ to five feet in breadth, and that a space of nearly a similar dimension was devoted to the construction of the inner apartments. In ascending these steps, which wound gradually to the top of the wall, I observed that they communicated, at regular intervals, with many chambers or galleries, one above another, that went round the building. These were seve-

rally of such a height, that it was possible to walk within them nearly upright. The roof of the lowest chamber was the floor of the second, and after this manner seven tiers were raised. On reaching the highest step of the flight of stairs, there appeared no reason for supposing that any roof had ever protected the summit of the building, so that the Burgh of Mousa must have been originally nothing more than a circular mural shell, open to the top. The height of the inside wall was 35 feet, being seven feet less than that of the outside: this difference was partly owing to the accumulation of stones and earth, which had filled the inner court.

The mode was now evident in which this Burg had been intended to give security to the persons and property of the ancient inhabitants of Shetland against the sudden landing of predatory adventurers. The tiers of apartments contained within the thick walls, would afford a shelter to women and children, from the missile weapons of assailants, besides being repositories for grain and other kinds of property, as well as for the stores whereby a long siege might be sustained. The low narrow door within the court, which admits of no entrancc but in a creeping posture, might be easily secured at a short notice by large blocks of stone. It has been remarked of the rude forts similar to these which occur on the shores of Scandinavia, that they were seldom taken by an enemy, unless by surprise, or after a long blockade: that frequently terraces and artificial banks were raised near that side of the wall which was the lowest, and that the besieged were then annoyed with arrows, stones, boiling water, or melted pitch being thrown into the fort;—offensive weapons which they did not neglect to return. (MALLET's *Northern Antiquities*, Vol. I. p. 244.) The history of the Burgh of Mousa confirms the correctness of this observation: its high walls bulging out from their foundation, defied any attempt to scale them; for when they were encompassed by one of the Earls of Orkney, he had no hopes of inducing the fortress to surrender, but by cutting off all supply of food, and then waiting the event of a long siege. Altogether the building was well adapted for resisting the attacks of the ancient piratical hordes of these seas, who, from the short summers of northern latitudes, and from the incapability of their vessels to sustain a winter's navigation, durst not allow themselves to be detained on the coast by any tedious operations of assault. Before I quitted the Burgh of Mousa, I endeavoured to explore some of the chambers belonging to it, but owing to the ruined state of the floors, the attempt was too hazardous. HIBBERT's *Shetland Isles*, pp. 250, &c.

There is also another kind of ancient buildings called *Pights'* or *Picts' Houses*, to be met with in many parts of Scotland. On their arrival *they were found by the earliest tribes of northern invaders of whom we have any account.* Many of them still exist in the Orkneys, which Torfæus says were discovered 400 years, and inhabited 260 years, previous to the Christian æra. These islands were conquered by Agricola or Claudian. Dr. *Aikin* says,

These houses, as they are termed, are more curious still, as they shew that the persons to whom they must be attributed were probably the original inhabitants, who were a race unknown to the people of the north. These are numerous, and are found in the holmes in the midst of Lochs, with a stony ford or causeway attached, as a passage to them; on the points of very high lands, or on strands on the sea-shore, more especially near places adapted for landing with facility. Their situation points out their intention: they were evidently the barracks or habitations of those

appointed for the defence of the isles: and what confirms this is, that they stretch in a regular chain from one headland to another, in a full view of the adjacent harbours and distant ocean."

The following is Dr. *Barry's* description of a large one (for they vary in size) at Quanterness:

As works of that nature have never been clearly understood, though they have excited much curiosity in men who take pleasure in studying the progress of the human mind, by looking back to early ages, the utmost attention has been given to examine that Picts' house with care, to measure its dimensions accurately, and to delineate the form of all its parts with precision. Situated on a gentle declivity, under the brow of the hill of Wideford, it looks toward the north isles; has a full view of the bay of Frith, and the pleasant little island of Dansey, from which it is not far distant, and lies little more than a mile west from the road or harbour of Kirkwall. Like the rest, it bears externally the form of a truncated cone, the height of which is about fourteen feet, and the circumference at the base three hundred and eighty-four. But whether, like them also, it be surrounded by one or two circular walls, the quantity of rubbish prevented us from discovering, though, that it is so, is very probable. In one respect it differs from most of them, as it stands alone, and at a distance from the shore; whereas, in general, they are situated on the shores of the sea, and several of them at no great distance from, and in full view of, one another, as if they were some way or other connected, or had been intended for mutual communication.

Internally it consists of several cells or apartments, the principal one of which is in the centre, twenty-one feet, six inches long; six feet, six inches broad, and eleven feet, six inches high; built without any cement, with large flat stones, the one immediately above projected over that immediately below, so as gradually to contract the space within as the building rises, till the opposite walls meet at the top, where they are bound together by large stones laid across, to serve as it were for key-stones. Six other apartments of an exactly similar form, constructed with the same sort of materials, and united in the same manner, but of little more than half the dimensions, communicate with this in the centre, each by a passage about two feet square, on a level with the floor: and the whole may be considered as connected together by a passage of nearly the same extent from without, which leads into this chief apartment. So far as can now be discovered, there does not appear ever to have been, in any part of the building, either chink or hole for the admission of air or light: and this circumstance alone is sufficient to shew that it had not been destined for the abode of men. The contents were accordingly such as might have been naturally expected in such a gloomy mansion. None of those things which have been discovered in similar places were found here: but the earth at the bottom of the cells, as deep as it could be dug, was of a dark colour, of a greasy feel, and of a fetid odour, plentifully intermingled with bones, some of which were almost entirely consumed: and others had, in defiance of time, remained so entire as to shew that they were the bones of men, of birds, and of some domestic animals. But though many of them had nearly mouldered into dust, they exhibited no marks of having been burnt; nor were ashes of any kind to be seen within any part of the building. In one of the apartments, an entire human skeleton, in a prone attitude, was found: but in the others, the bones were not only separated from one another, but divided into very small fragments.

There are several peculiarities belonging to this building at Quanterness, which make it very difficult to imagine for what it can have been intended. It seems very singular as

a sepulchre, and yet what else can it have been? Can it have been a place used to celebrate the secret mysteries of religion? They were always carried on by the light of lamps or torches in all the ancient religions, as far as we are acquainted with them. The mode of closing the building at the top by overhanging stones, seems an approximation towards the arch, and may have suggested the stone roofs to the Cathedrals of these northern countries in later times. The time when the first arches were used has been a subject of dispute. Mr. Wilkins thinks them unknown till about the time of Augustus Cæsar. But has he forgotten the arch of the *cloaca maxima*, or the arch of the tunnel to discharge the waters of the lake at Albano, made whilst the Romans were besieging Veii?* Amongst all the Druidical remains, neither arch, not wedge-like arch-stone, has (the author believes) ever been found. This building seems ill calculated for a place of defence.

The following is an account given by *Mr. Pennant:*

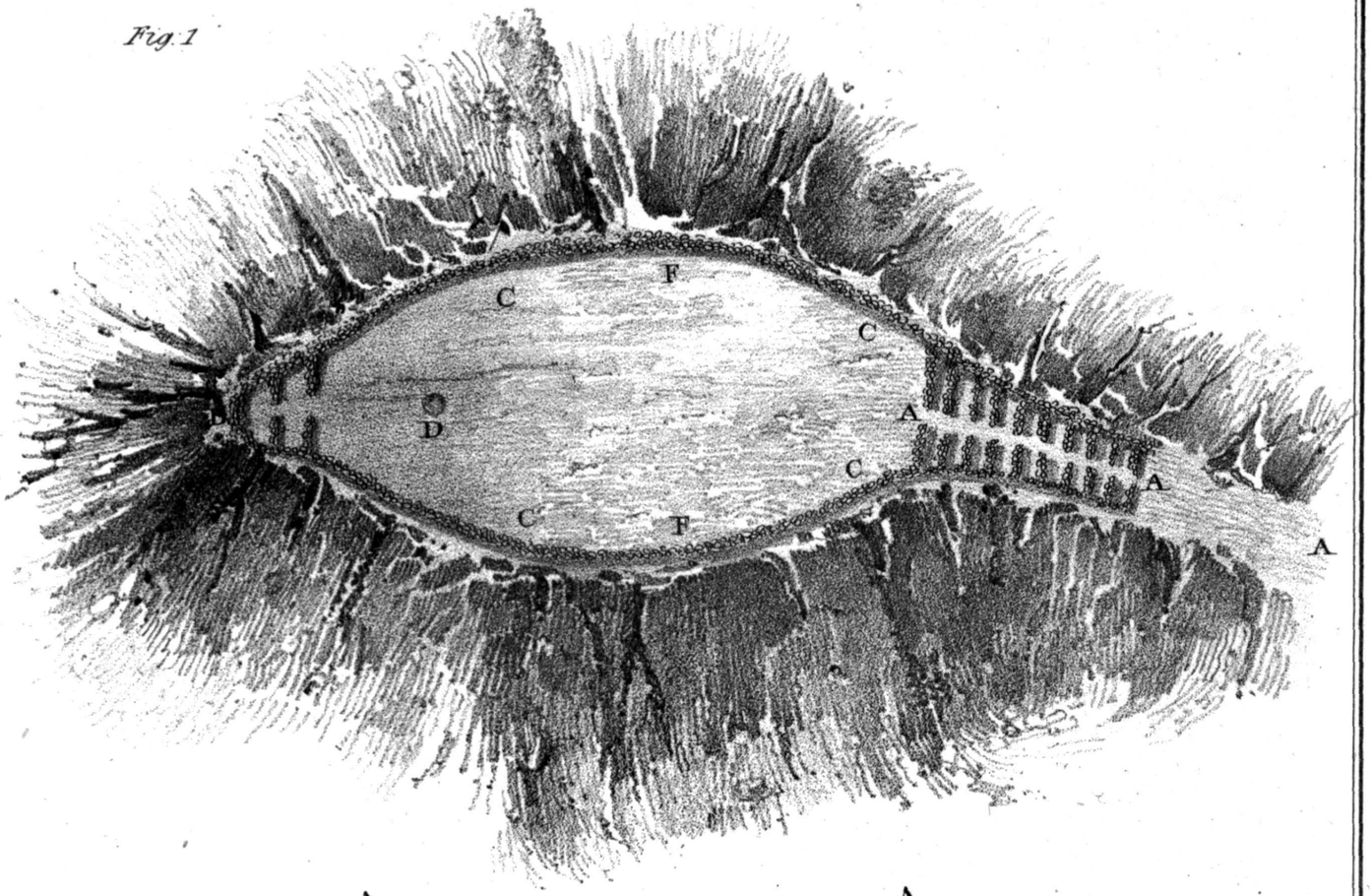
The buildings called Picts' Houses are small and round, and are scattered over all the north of Scotland. There is no mortar of any kind used, nor is there any appearance of an arch. They consist of the best stones the builders could find, well laid and joined; the wall was sometimes 14 feet thick, and the great room, which was quite round, was about 22 feet in diameter; the perpendicular wall 12 feet high: and the roof was carried on round about with long stones, till it ended in an opening at the top, which served both for light and a vent to carry off the smoke of their fire. The door or entry was low, 3 feet for ordinary, shut up by a large broad stone. There is one of them entire in the parish of Loth, which the bishop of Ossory visited and examined. On the outside of the wall, to strengthen it, is generally piled a mass of loose stones, which makes the house look like an unshapely mass of stones. ***Tour in Scot.*** **Vol. I. p. 318.**

From the circumstance of no mortar or cement being used, and of there being no sign of the arch, I should suspect that these buildings are very ancient. But nothing can be made out respecting them. I only notice them to shew, that they have not escaped my observation from carelessness. I do not think it necessary to give any plate of these houses, as they seem but of little consequence; for, unless several plates were given, very little information would be conveyed; and on the outside they merely exhibit a round heap of earth or rubbish.

* If the Romans ever did besiege Veii. Three places near Rome are *clearly proved by inscriptions* to have been the site of this celebrated town. Has God multiplied the ruins of cities for the amusement of antiquarians, as the author was told in Italy, that he has multiplied the heads of dead saints for the edification of the faithful?

VITRIFIED FORT.

Fig. 1



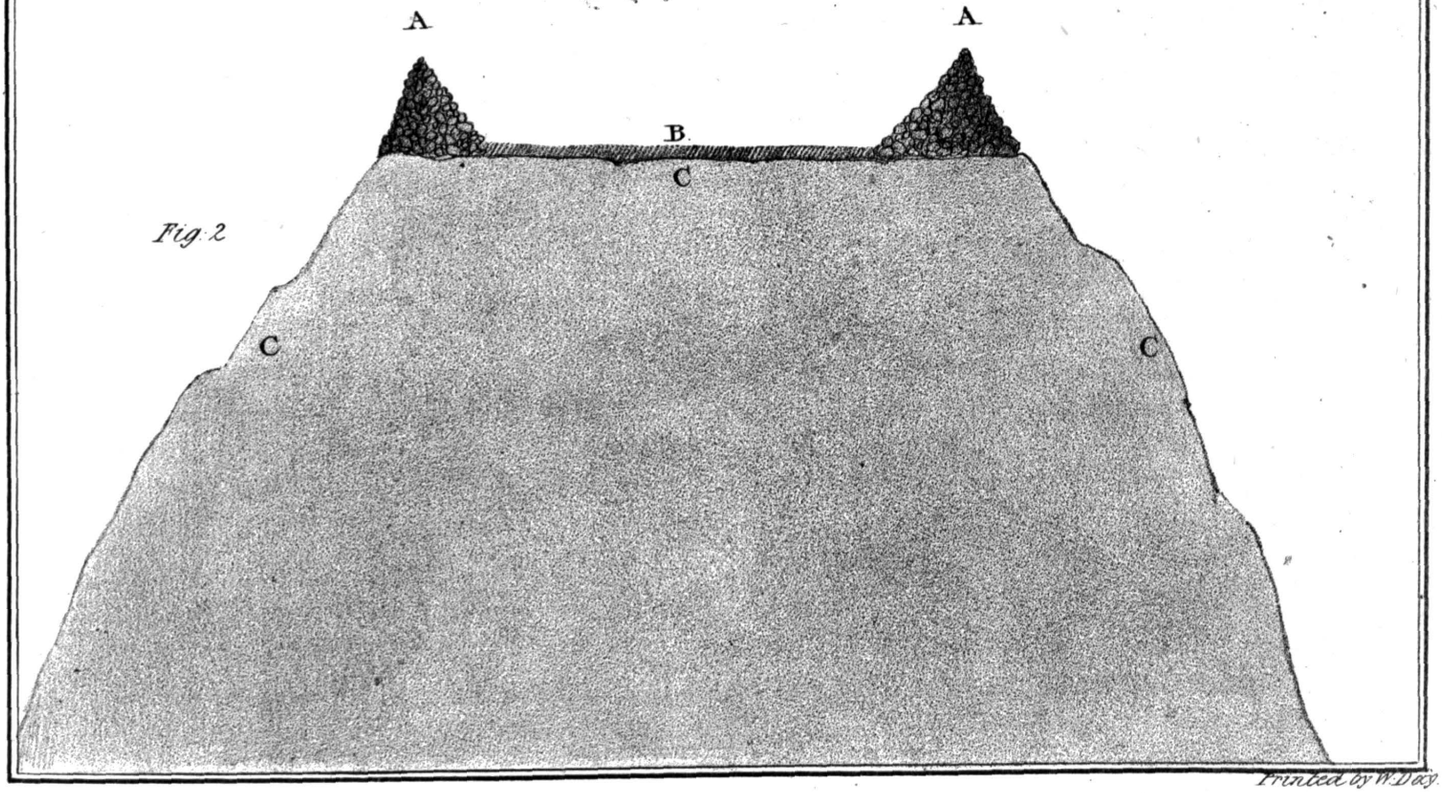


Fig. 2

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VITRIFIED FORTS.

THE following is an account of the *vitrified forts* of Scotland, which I believe is generally considered to have settled the question respecting them. It was written by Mr. James Anderson; dated Monkshill, April, 1777, Vol. V. *Arch. Soc. Ant. Lond.*

The most remarkable of all the Scottish antiquities are the vitrified walls.* It is not yet three years since I got the first hint of this species of building, from a gentleman who had examined them with attention, and who was, I believe, the first person who took notice of them in Scotland. These walls consist of stones piled rudely upon one another, and firmly cemented together by a matter that has been vitrified by means of fire, which forms a kind of artificial rock (if you will admit this phrase) that resists the vicissitudes of the weather, perhaps better than any other artificial cement that has ever yet been discovered.

All the walls of this kind that I have yet seen or heard of, have been evidently erected as places of defence. They, for the most part, surround a small area on the top of some steep conical hill of very difficult access. It often happens that there is easier access to the top of one of these hills at one place than at any other; and these have always had the entry into the fort, which has always been defended by outworks, more or less strong, according to the degree of declivity at that place.

The first fortification of this kind that I saw was upon the top of a steep hill, called *Knockferrel*, two miles west from Dingwall, in Ross-shire. And as an idea may be formed from this one of all the others, I shall subjoin a description of it.

The hill is of a longish form, rising into a ridge at top, long in proportion to its breadth. It is of great height and extremely steep on both sides; so that when it is viewed at a great distance from either end, it appears of a conical shape, very perfect and beautiful to look at: but when viewed from one side, one of the ends is seen to be much steeper than the other.

The narrow declivity of the hill is of easy access, and forms a natural road by which you may ascend to the top on horseback: and at this end has been the entry of the fort, A. This fort consists, as I guessed by the eye, of a long elliptical area of near an acre, which is entirely level, excepting towards each end, where it falls a little lower than in the middle. The fortification of vitrified wall, CCCC, is continued quite round this area; being adapted to the form of the hill, so as to stand on the brink of a precipice all round, unless it be at the place where you enter, and at the opposite end, B; both which places have been defended by outworks. Those at the entry had extended, as I guessed, about 100 yards, and seem to have consisted of cross walls one behind another, eight or ten in number; the ruins of which are still plainly perceptible. Through each of

* See Plate 38.

these walls there must have been a gate, so that the besiegers would have been under the necessity of forcing each of these gates successively before they could carry the fort: on the opposite end of the hill, as the ground is considerably steeper, the outworks seem not to have extended above 20 yards, and consist only of two or three cross walls. Not far from the further end was a well, marked D, now filled up, but still discernible.

The wall, all round from the inside, appears to be only a mound of rubbish, consisting of loose stones now buried among some earth and grass that has been gradually accumulated by the dunging of sheep which resort to it as a place of shelter. The vitrified wall is only to be seen on the outside.

It appears at first sight surprising, that a rude people should have been capable of discovering a cement of such a singular kind as this is. It is less surprising that the knowledge of it should not have been carried into other countries, as distant nations in those periods had but little friendly intercourse with one another. But it is no difficult matter for one who is acquainted with the nature of the country where these structures abound, to give a very probable account of the manner in which this art has been originally discovered, and of the causes that have occasioned the knowledge of it to be lost, even in the countries where it was universally practised.

Through all the northern parts of Scotland, a particular kind of earthy iron ore, of a very vitrescible nature, much abounds. This ore might have been accidentally mixed with some stones at a place where a great fire was kindled, and being fused by the heat would cement the stones into one solid mass, and give the first hint of the uses to which it might be applied. A few experiments would satisfy them of the possibility of executing at large what had been accidentally discovered in miniature.

This knowledge being thus obtained, nothing seems to be more simple and natural than its application to the formation of the walls of these fortified places.

Having made choice of a proper place for their fort, they would rear a wall all round the area, building the outside of it as firm as they could, of dry stones piled one above another, the interstices between them being filled full of this vitrescible iron ore, and the whole supported by a backing of loose stones piled carelessly behind it.

When the wall was thus far completed, with its facing all round reared to the height they wished for, nothing more was necessary to give it the entire finishing but to kindle a fire all round it sufficiently intense to melt the vitrescible ore, and thus to cement the whole into one coherent mass, as far as the influence of that heat extended. As the country then abounded with wood, this purpose would be readily effected by building a stack of wood round the whole outside of the wall, and then setting it on fire.

An ingenious gentleman called *Williams*, caused a section to be made across the top of the hill of Knock-ferrel, which was carried quite through the walls on each side, in the line marked F F, Plate 38, so that any person has now an opportunity of observing the nature of these walls, and may judge of the manner in which they have been constructed. It appears by this section, here represented in Fig. 2, that the wall all round is covered on the outside with a crust of about two feet in thickness, consisting of stones immersed among vitrified matter: some of the stones being half fused themselves where the heat has been greatest, and all of them having evidently suffered a considerable heat. This crust is of an equal thickness of about two feet from top to bottom, so as to lie upon and be supported by the loose stones behind it. Within that crust of vitrified matter is another stratum, of some thickness, running from top to bottom, exactly parallel to the

former, which consists of loose stones, which have been scorched by the fire, but discover no marks of fusion.

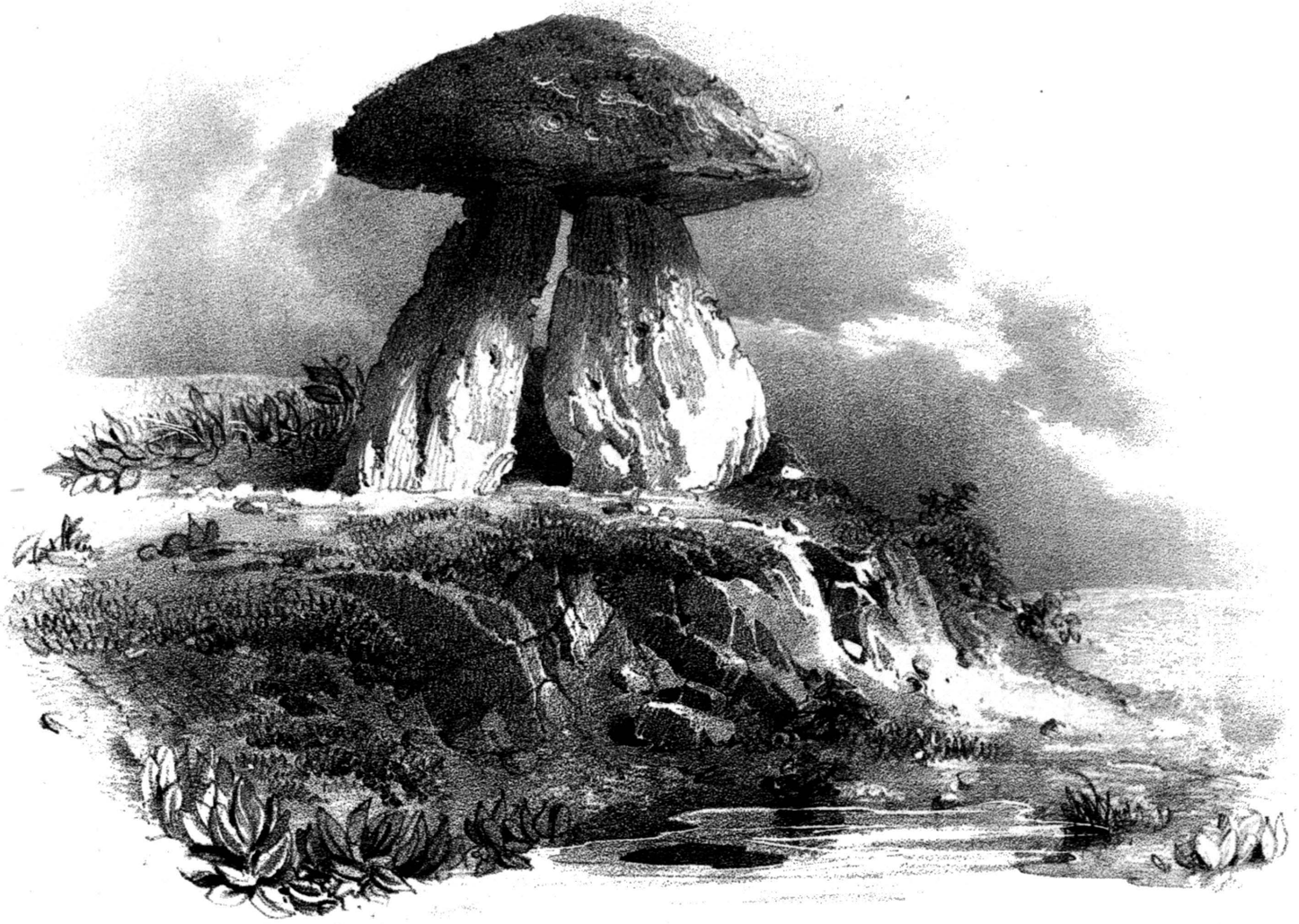
Nothing seems to be more judicious or simple than this mode of fortification adopted by our forefathers. The stones for forming the walls were probably dug from the top of the rock that formed the ridge of the hill, and therefore served at once to level the area of the fort, and to erect the massy walls without any expense of carriage. These forts are very common in Scotland.

On these forts Dr. MACCULLOCH makes the following observation:

"In spite of this deficiency, there appears thus to be an oriental cast about the history of this art and these vitrified forts, which leads us back to the early Celtic tribes; while this species of antiquity and origin is countenanced by all those numerous facts noticed in various parts of these letters, which indicate the remote Eastern origin of that far-spread people."—*Highlands*, Vol. I. p. 299.

CROMLEHS IN MALABAR.

THE two Plates, 39 and 40, are representations of Cromlehs in Malabar. They are copied from the *History of Wiltshire*, by SIR RICHARD COLT HOARE, *Bart.* It is rather remarkable that he has not accompanied them with any observations. But his character is too well known to admit a suspicion of their genuineness. They will be found to afford something very like the link of a chain between the East and West, when a variety of circumstances are considered, which will be met with in the following work. They are evidently the same as the Cromlehs in Britain.



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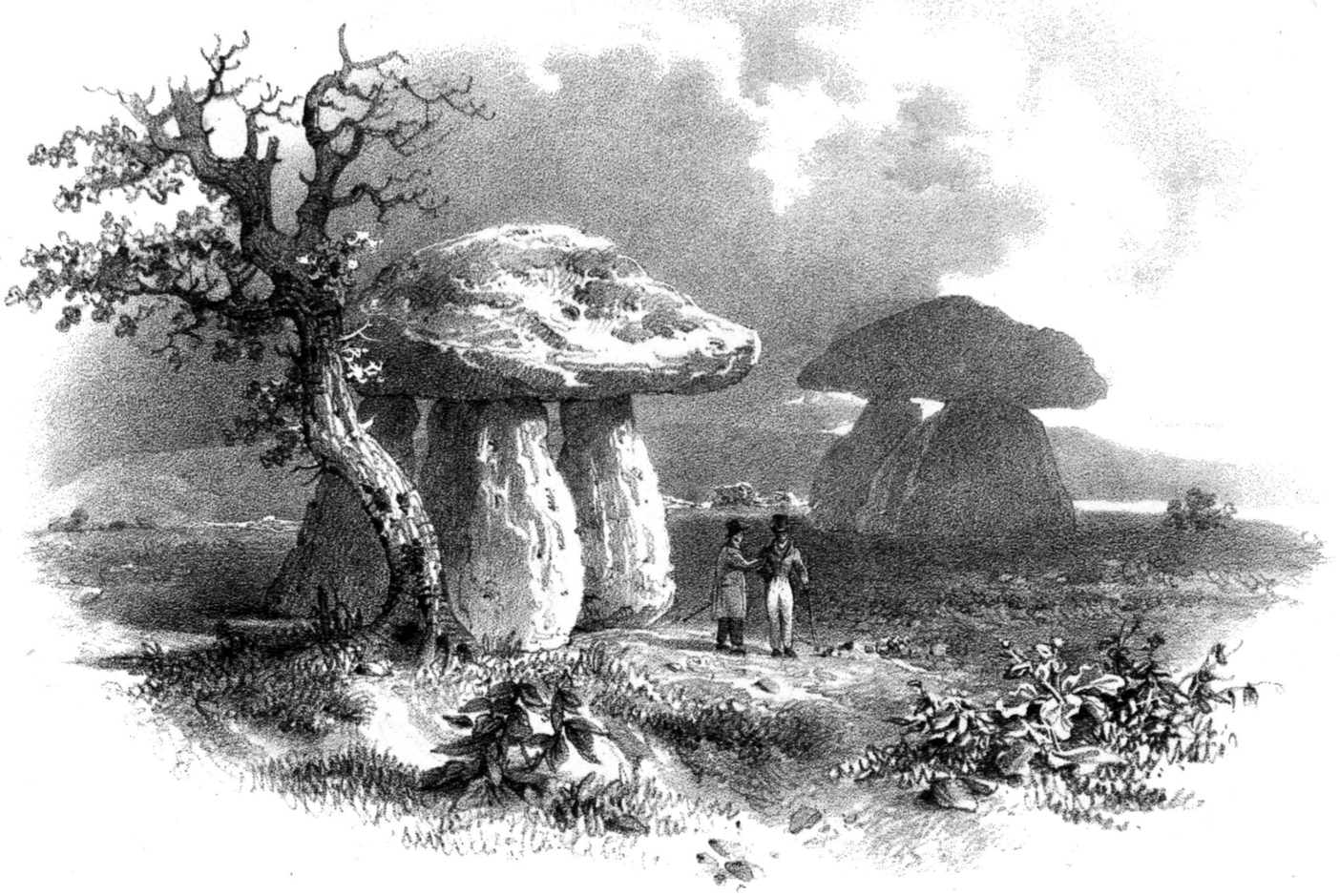
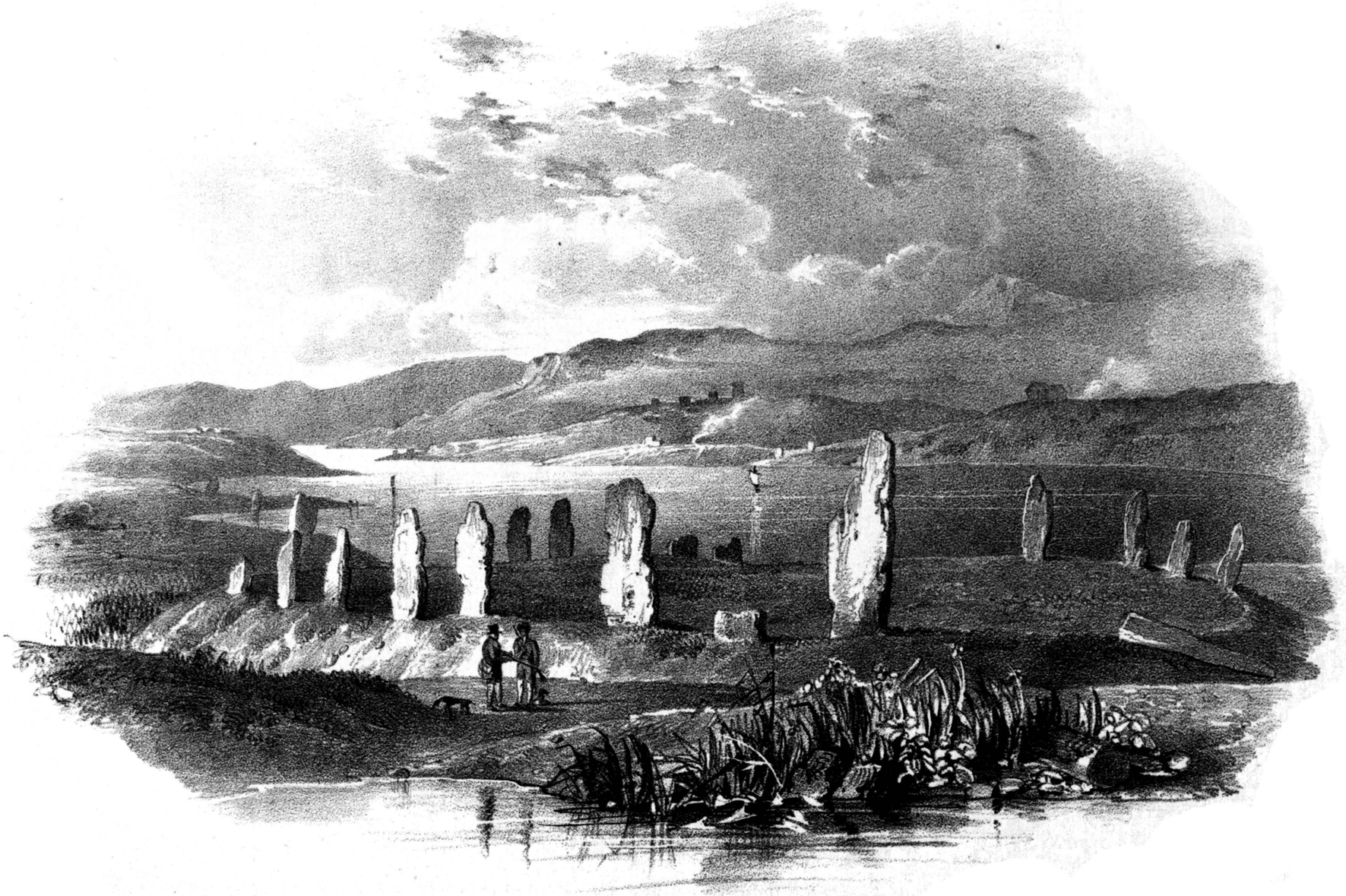
MALABAR CROMLEH.



MALABAR CROMLEH.



STONES OF STENNIS ORKNEY.

STONES OF STENNIS.

OVER the Orkneys are scattered many single stones, rude as out of the quarry, but in two places described by Dr. BARRY,* there are Triads, and in one instance with one of the stones thrown down. There are also circles which probably have formerly had stones in them, and there are some where they yet remain. Amongst these monuments, that called the *Stones of Stennis*, Plate 41, claims the principal attention. It consists of a semi-circle, nearly 100 feet in diameter, surrounded by a mound of earth, with single stones standing erect in the interior, and is situated on the eastern side of the Loch Stennis. On the western side is a complete circle, 300 feet in diameter, surrounded by a ditch twenty feet broad and twelve deep: and on the inside, by a range of standing stones, twelve and fourteen feet high, and four broad. These are accompanied by four barrows of considerable magnitude, and other erect stones on the margin of the lake. In the centre is a flat stone, the use of which Dr. Barry thinks cannot be doubtful, and a round hole discoverable in one, whose edges are worn, he supposes, for the purpose of binding the victim usually sacrificed on the altar. On this curious monument Dr. Aikin observes, that from its form it is evidently coeval with similar ones found in England and Wales, as Stonehenge, in Wiltshire; Rolrich, in Oxfordshire; Buarth Arthur, in Caermarthenshire, &c., &c.

* *Hist. Ork.*

CARNAC.

THE following is translated from the work of Mons. DE CAMBRY, called *Monumens Celtiques*, and refers to Plates 42, 43, 44, 45.

THE little town of *Carnac* is situated three leagues from the town of Auray, in the department of Morbihan.

Near this place, and on the coast, is to be found the monument of rude stones of which I will give the description.

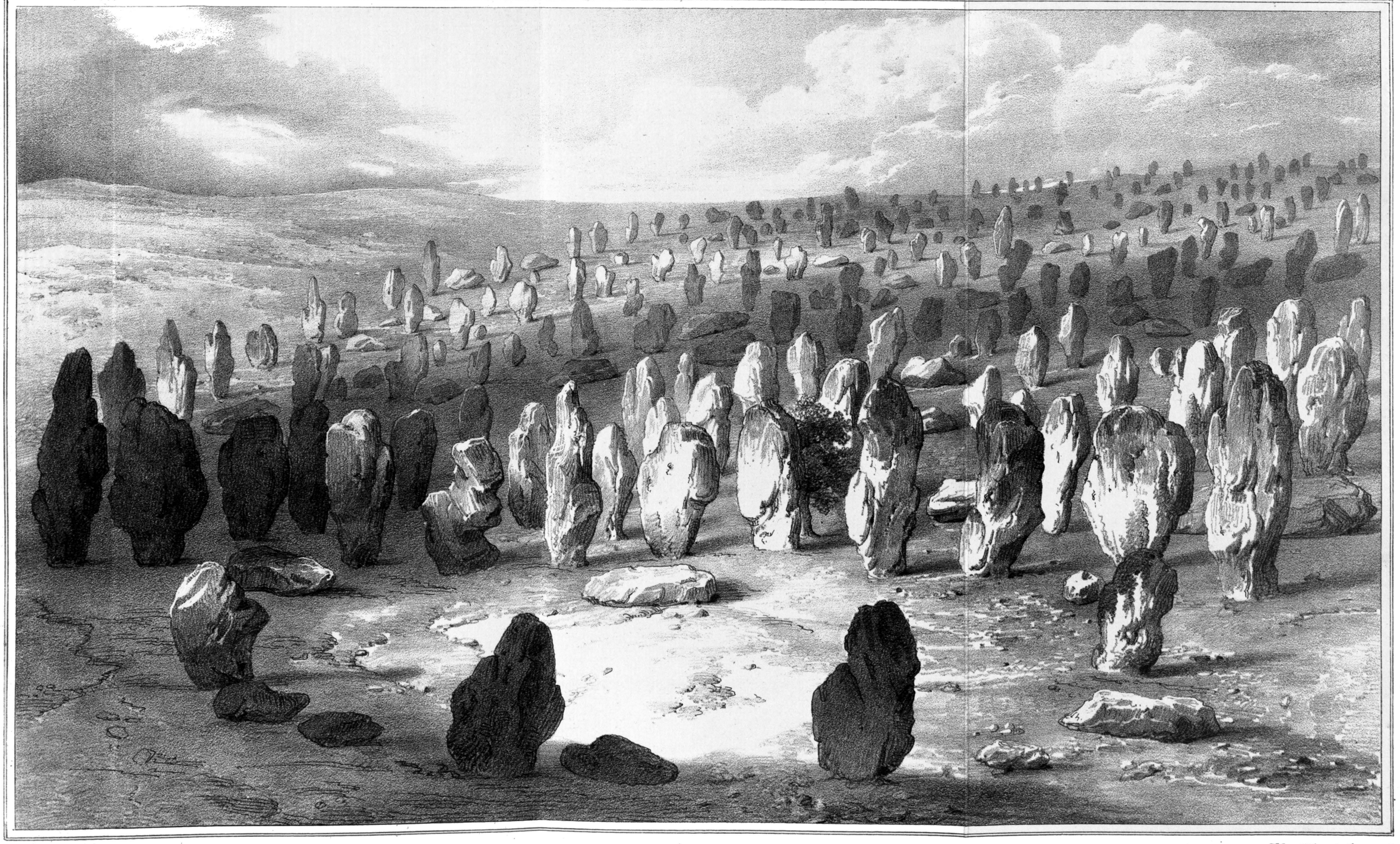
Messr. de Caylus, La Sauvagère, Latour d'Auvergne, the General Pomereuil, and the Admiral Thevenard, have spoken of this strange colonnade of granite.

The road from Auray to Carnac is extremely difficult; it is traversed by hills and cross-roads, which are almost impassable. There cannot be a more wild or deserted district—or scenes less calculated to remind one of civilization and the enjoyments of an enlightened people. The airy steeple of Carnac is discovered long before you come near it. Some long stones, placed on the hills and on the hillocks of sand, precede the great theatre of which you are in quest. On the left and afar off we saw in the horizon heaps of stones, which we avoided, taking them for parts of walls or some ruined fortress: we reached at length one of the bounds of the monument towards the West. I will not attempt to describe to you my surprise at the sight of these wonderful masses stretching towards the horizon, in the midst of the desert which surrounds them; of this monument, so simple and majestic, so prodigious from its extent, and the labour it must have cost.

It is there without any thing but the sand on which it rests, and the arch of heaven which covers it; no inscription to explain it, no analogy to guide one in the research. The person whom you call to your aid, or the traveller of whom you inquire, looks at it and turns aside, or tells you some ridiculous story: as, that it was an old camp of Cæsar's; an army turned into stone; or that it is work of the *Crions*, little men or demons, two or three feet in height, who are supposed to have carried these huge blocks in their hands; they are more powerful than Giants. These Crions or Gorics are supposed to dance during the night about the Druidical monuments. Woe to the traveller who passes that way within their reach. He is forced into the rapid dance; he falls down amid the bursts of laughter of these Dusii, or wanton hobgoblins, who disappear at break of day.

An old sailor, however, told me in answer two striking circumstances:—1st, That one of these stones still covers an immense treasure; and the better to hide it the many thousand others had been raised; and that a calculation, of which the key was only to be found in the Tower of London, could alone indicate the position of the treasure. This reminds one of the sacred shields, the *ancilia* of the Romans. 2d, That in the month of June each year, the ancients added a stone to those already set up, and that they were illuminated at great expense the night preceding this ceremony.

This monument belonged doubtless to Astronomy: it was a celestial problem, of which it is difficult to give the plan or perceive all its bearings.



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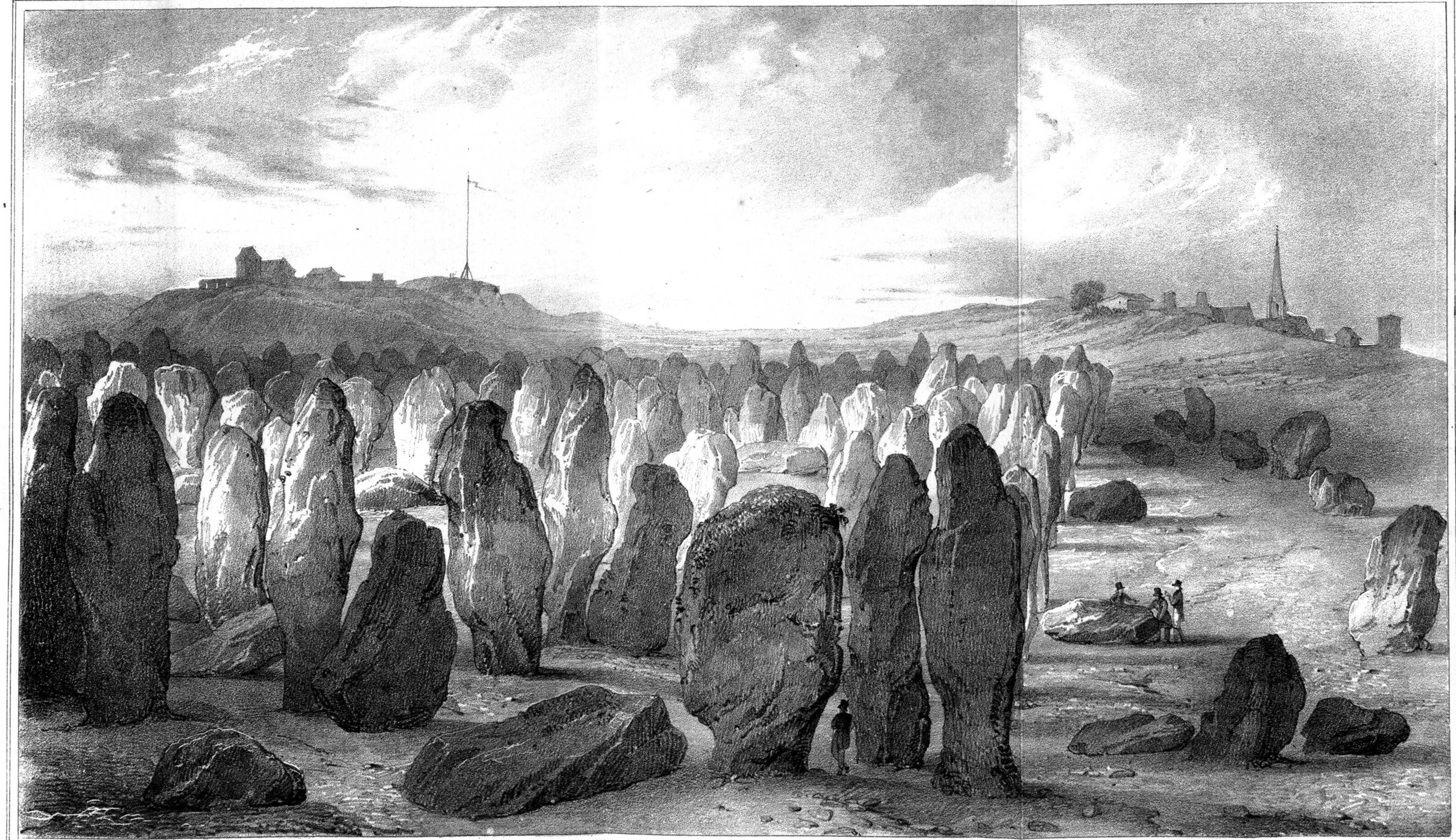
MONUMENT DE CARNAC.

Nº 43



MONUMENT DE CARNAC.

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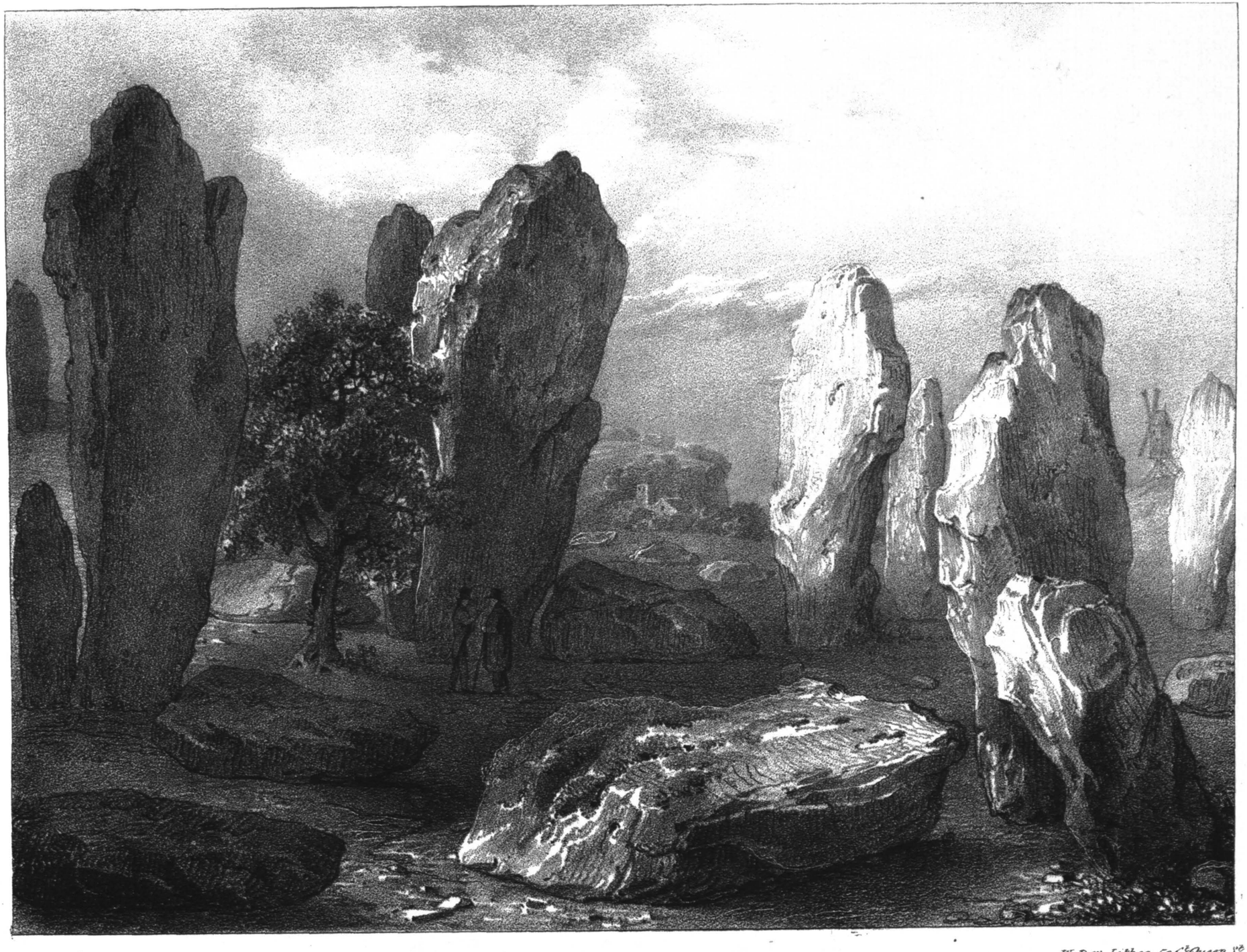

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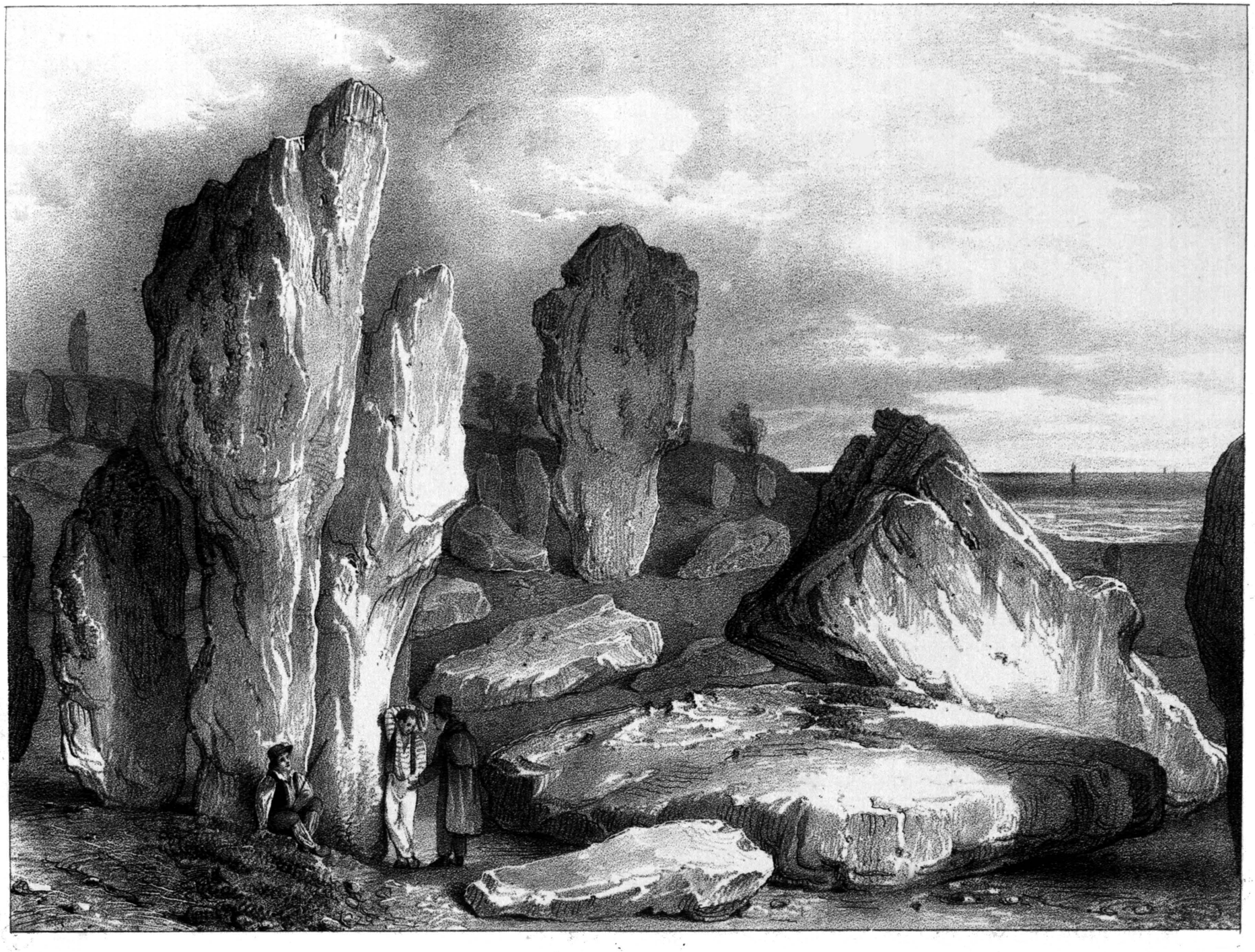
PIERRES DU MONUMENT DE CARNAC À LA POINTE DE L'OUEST.



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PIERRES DU MONUMENT DE CARNAC PRÈS DU MOULIN DE KMO À L'EST.

Its position from East to West; the conviction that Religion alone can urge men to the execution of such immense works; the exact time of the year; for they are supposed to have been placed precisely at the *summer solstice*, and many other facts which I shall adduce, lead me to this conjecture.

These stones are placed in eleven straight lines, which are from thirty to thirty-three feet distant. The space between the stones in the lines varies from twelve to fifteen feet. They do not, therefore, together form a quincunx as *Ogée* has stated.

I must acknowledge that I sought for a 12th line, to establish some connexion between the Zodiac and this prodigious work of our ancestors; but in vain. One should not, however, renounce this idea, if it is true, (as the author of the *Monumens singuliers* asserts in his Treatise on *Judicial Astrology*, Paris, 1739, p. 432,) that the more ancient astronomers only acknowledged eleven signs in the Zodiac, which the Greeks increased to twelve, by placing Libra instead of the Claws of Scorpion, and by confining this latter to the space before occupied by its Tail. And doubtless, if this monument of Carnac has any connexion with the course of the heavenly bodies, it must be with that which was assigned to them in the most remote antiquity.

This monument offered yearly to the stars reminds one of the nails of the Capitol and of the Etruscans, which noted the years in these nations before they adopted written signs in their religious ceremonies. Nothing probable has been assigned to this custom, though a Dissertation in the sixth volume of the *Mémoires de l' Académie des Inscriptions* attempts to develop its mystery. The stars may be thought to resemble the heads of nails driven into the celestial arch; by placing a fresh nail in the temple of Jupiter, in the time of a plague, or the falling of meteoric stones, or when any extraordinary and fearful event took place, they placed themselves under the protection of a new Star, or Deity, and prayed that he would cause to cease a scourge which, in spite of the vows and numerous sacrifices of the priests, the other Gods had not been able to avert. When we would explain the great mysteries of nations, we must never lose sight of the fundamental and simple relations which they must have adopted. It is perhaps the idea we have of the greatness of the mysteries which are supposed to be written on the Temples and Obelisks of Egypt, that prevents our being able to explain them.

I have measured the largest stones at Carnac. The most elevated are 21 or 22 feet above the ground. Their breadth and thickness vary as well as their height: but some of them are enormous, especially in the part near Kervario, near the mill of Kerner. One of them is 22 feet high, 12 broad, and 6 thick, exclusive of what is concealed by the sand; it must weigh 256,800 lbs., supposing the cubic foot of granite at 200 lbs.

From Kervario the sea and low-lands are discovered at a distance—the view is most interesting, and the more so as one cannot avoid being struck with astonishment and wonder at the surrounding objects. M. de Caylus was deceived by incorrect accounts of Carnac. He attempts to give an idea of it in the sixth volume of his *Antiquities:* his reasoning about it is not much better than his plate. He supposes them tombs; and that a foreign people placed them, &c., &c. Ogée and Deslandes, curious antiquaries, will have it that the stones of Carnac were a camp for Cæsar and an entrenchment for his troops, and that they were placed by the Romans.

These errors in men of great merit arose from precipitancy in forming their judgment, from the little pains they had taken in investigating remains of this sort, and especially from the prejudice which supposes the ancient Gauls to have been Barbarians. It is pretty well agreed, that the stones are 4000 in number; the most exact account of them would not serve in explaining the mystery, as a great number have been destroyed.

Ogée makes out that those which are standing occupy a space of 670 toises, and that the marks of those which have been removed came near to La Trinité, in a line of 1490 toises.

M. Boulày, an enlightened inhabitant of Auray, states, that they extended formerly nearly three leagues along the coast.

These stones have the most extraordinary appearance. They are isolated in a great plain without trees or bushes—not a flint or fragment of stone is to be seen on the sand which supports them; they are poised without foundations, several of them are moveable: the annexed plates give a pretty just view of them, but cannot produce the effect of the original. They bring to our minds a period not to be reached by history or calculation. I have been all my life making researches into Celtic antiquities; the sight of Carnac decided me to give to the world the result of my thoughts on those which have the strongest analogy with this monument: to render which more intelligible, I have thought it adviseable to premise a short dissertation on the Celts and Druids, which I have derived from the most authentic sources of antiquity.

The above is a translation of the description by M. Cambry of the monument at Carnac, which, on many accounts, I apprehend is not to be equalled in the world. It certainly sets all history, and almost all theory, at defiance. However, I take the liberty of suggesting whether it may not have been used as an instrument to mark the passing years, like the Etruscan nails, and may not have been dedicated to the Pleiades. May it not have been made when the Bull, with his horn, opened the vernal year, and the monument itself have been formed at first of a number of stones equal to what the Druids supposed to be the number of years which had passed from the creation or any other grand epoch, as tradition says, they annually added a stone to it? The following is an extract from the first volume of the *Asiatic Researches*. *I* dare not undertake to say that *Carnac* is *Cartic* corrupted. Cartic is the Pleiades personified. Carnac is correctly a Celtic word. Vide Tol. *Hud.* p. 289.

"It may be remarked, that in the foregoing arrangement of the Breehaspati years, *Cartic* is always placed the first in the cycle of twelve; and, since it is a main principle of the Hindoo astronomy to commence the planetary motions, which are the measures of time, from the same point of the ecliptic, it may thence be inferred, that there was a time when the Hindoo solar year, as well as the Breehaspati cycle of twelve, began with the Sun's arrival in or near the *Nacshatra Critica*, or the Bull, on whose neck the Pleiades are placed in the celestial sphere."—Maurice, *Ind. Ant.* Vol. VI. p. 206.

The observation of M. Cambry respecting the eleven signs of the Zodiac is not altogether devoid of probability. The circle was always, I believe, divided into twelve partitions; but two of them were given to Scorpio, so that there were twelve partitions, but only eleven signs. One was occupied by the body of the animal, the other by the tail. It was the devil, the evil principle. In the distribution of the signs amongst the children of Israel, Scorpio fell to the tribe of Dan, which it changed for the eagle and carried on its standard.

DESCRIPTION OF THE VIGNETTES.

CHAPTER I.

THE CROMLEH AT BROWN'S-TOWN.

This Cromleh is on Brown's-hill, in a field about a mile and a half from Carlow. It consists of an immense rock raised on an edge from its native bed, and supported on the east by three pillars. At a distance is another pillar by itself, nearly round, and five feet high. The dimensions of the supporters and covering stones are as follow:—

	Ft.	In.
Height of the three supporters.....	5	8
Thickness of the upper end of the covering stones..	4	6
Breadth of the same	18	9
Length of the slope inside.....	19	0
Length of the outside.....	22	10

Solid contents in feet, 1280, weighing nearly eighty-nine tons, five hundreds, making an angle with the horizon of 34°.—GROSE's *Ireland, Int.* p. xvii.

CHAPTER II.

CROMLEH AT TOBIN'S-TOWN COUNTY OF CARLOW.

On the West end is a portico formed by two upright pillars, somewhat round but irregular, each eight feet high, terminated behind by a broad flat stone set on the edge, eight feet high, and nine feet broad, making a portico of six feet wide and four deep. This is covered by the Cromleh, or large sloping stone. This stone is twenty-three feet long, eighteen broad at the upper end over the portico, and six at the lower or back part, where it rests on small stones about a foot high. Its thickness at the upper end is four feet, and at the lower two. The under surface is plain and even, but the upper convex. The upper part has a large channel, from which branches a number of smaller ones: to some they appear natural, to others artificial, for sacrificial purposes. The sides are enclosed and supported by several upright anomalous stones, from three to six feet high, making a room eighteen feet long; eight at the upper or west end, and five broad at the opposite one, and from two to eight feet high, perfectly secure against every inconvenience of weather. From the portico Westward, is a sort of avenue about forty yards long, formed of small, irregular, artificial hillocks; this avenue leads to the portico. The Cromleh is situated in a low, plain field, near a rivulet, on the road from Tullow to Hacket's-town.—Grose's *Ireland.*

CHAPTER III.

KITT'S COTTY HOUSE, KENT.

Kitt's Cotty House stands on the brow of a hill, about one mile and a half from Aylesford, a quarter of a mile to the right of the great road from Rochester to Maidstone, and is composed of four vast stones called Kentish Ragg. The dimensions of the stones,—that on the South side is eight feet high by seven and a half broad, and two feet thick, weight about eight ton. That on the North, eight feet by eight, and two feet thick, weight two tons, eight and a quarter. The transverse, or impost, eleven feet long by eight broad, and two thick, weight sixteen ton, seven hundred.—According to Camden and others, it is erected over the burial-place of Catigern, brother of Vortimer, King of the Britons, slain in a battle near Aylesford, between the Britons and Saxons. N.B. The nearest quarry is six miles distant.—Borlase *Ant. Corn.* p. 224.

CHAPTER IV.

PHŒNICIAN COIN.

THIS Phœnician coin was brought from the ancient Citium by Dr. Clark; an account of it may be found in his History, Vol. IV. pp. 34 and 77, and in his work called "Greek Marbles," p. 78.

A most satisfactory proof, not only of the Phœnician origin of this medal, but of its relationship to Citium, is afforded by the Citiean inscriptions, published by Pococke, (Description of the East, Vol. II. p. 213,) wherein more than one instance occurs of the introduction of the identical symbol, seen upon its obverse side.—CLARK, p. 79.

CHAPTER V.

CROMLEH IN THE COUNTY OF CORK.

THERE is in Ireland a kind of Pagan temple, covered at the top, called Diomruch, or Diomrach, and by the vulgar Irish Leibe Darmid, or Learba Diarmad. This, Mr. Vallencey thinks, was used for magical rites, and that the Druids pretended to bring down into them the logh, or the divine fire; the following is his account of one, taken from the 4th Vol. of the Collectanea, pp. 470, 477:

The most complete *Diomruch* I have seen in this country, is in the county of Cork, on the road from Fermoy to Glanworth, one mile due East from the latter; it stands on a plain, and consists of two parts: the first of seven large pillars, three on each side, and one at the extremity, covered with a flat stone, fifteen feet long and eight broad, and three and a half thick at a mean. This stands in an East and West direction. Close to the East of this building, is another colonnade, consisting of four upright pillars, covered with a flat stone, six feet long and eight broad, in the same direction with the first; the whole terminates with a third flat stone of equal dimensions with the second, supported also by four pillars in lines gradually approaching each other: between the two last opposite pillars at the East end, there is a door or entrance about two feet and a half wide: the entire length of the three colonnades is about twenty-seven feet. At the West end appear the remains of the Dearthach, or Vestibulum, consisting of two rows of pillars, diverging from each other as they proceed to the West; three only of these pillars are to be seen at present, two on one

side, and one on the other, the rest being either destroyed or buried under ground. Besides these, there are two rows of shorter pillars surrounding the whole fabric, not in a circular, but rather in an oval form: the intermediate space between these two oval rows, is about ten feet wide, and the distance between the inner row and the colonnade supporting the roof or covering, is about five feet; at this distance, I think the multitude were to keep, waiting the answer of the Oracle, or Meiseith, which was probably kept in the central Chapel, or the Diomruch. All this appears to have been only part of a greater work, resembling the אבירי *abiri*, or Abury of England, described by Stukeley, and proved, by Dr. Cooke, to have been a Phœnician temple.

CHAPTER VI.

PILLARS OF HERCULES.

THE Vignette to the Sixth Chapter is a representation of two Tyrian Coins, alluded to in the observations on Stonehenge.

CHAPTER VII.

MEN-AMBER.

"IN the parish of Sithney, stood the famous Logan Stone, commonly called Men-Amber. It is eleven feet long from East to West, four feet deep from E to F, six feet wide from C to D. There is no bason on the surface of A, but on the stone B, there is one plain one. This top stone A, was so nicely poised on the stone B, "that a little child (as Mr. Scawen in his manuscript says) could instantly move it, and all travellers that came this way desired to behold it; but in the time of Cromwell, when all monumental things became despicable, one Shrubsall, then Governor of Pendennis, by much ado, caused it to be undermined and thrown down, to the great grief of the country." There are some marks of the tool upon this stone, the surface C D being wrought into a wavy plane as in the Icon; and by its quadrangular shape, I should judge it to have been dedicated to Mercury, as, by a bason cut in the under stone B, (which I conclude, from other works of this kind, must have been when this stone B was without any covering and entirely exposed to the heavens). I judge the stone A to be placed on the top of this carn by human art. However that be, certain it is, that the vulgar used to resort to this place at particular times of the year, and paid to this stone more respect than was thought becoming true Christians, which was the reason that, by cleaving off part of the stone B, the top-stone A, was laid along in its present reclining posture, and its wonderful property of moving easily, to a certain point, destroyed."—BORLASE, *Hist. Corn.* p. 181.

DESCRIPTION

OF

LITHOGRAPHS AT THE END OF THE CHAPTERS.

CHAPTER I.

A Tolmen on one of the Scilly Islands called St. Mary's, at the bottom of Salakee Downs. The horizontal measurement of the top stone is 45 feet in girt. On the top of it is a Rock-bason. BORLASE, *Ant. Corn.* p. 174.

CHAPTER II.

Cromleh at Plas Rewydd, in Anglesey. It is 12 feet, 9 inches long, and 13 feet, 2 inches broad, in the broadest part. Its greatest depth or thickness is 5 feet. Its contents cannot be less in cubic feet and decimal parts than 392,878,125. It follows, therefore, from calculating according to the specific gravity of stone of its kind, that it cannot weigh less than 30 tons, 7 hundreds. KING's *Mun. Ant.* Vol. I. p. 234.

CHAPTER III.

Double Cromleh, in Anglesey. The upper part consists of a vast stone (according to *Pennant* and *Gough*) 12 feet, 7 inches long, 12 broad, and 4 thick; now supported by 3 stones, the first 5, the second 3, and the third $3\frac{1}{2}$ feet high. The lower part consists of another great stone barely separated from the first, which is nearly a square, of about $5\frac{1}{2}$ feet, or almost 6 feet, and is supported in like manner by three stones. KING's *Mun. Ant.* Vol. I. p. 232.

CHAPTER IV.

Pillars in Penrith Churchyard. They are 12 feet high, and 15 feet asunder. The circular stones are each about 4 feet above the ground, and about 6 feet long. There is no probable history or tradition respecting this monument. The workmanship is of the rudest kind. Vide *Archæol. Lond.* Vol. II. p. 48.

CHAPTER V.

Obelisk near Hunter's Trist, Pentland Hills, Edinburghshire. Height above ground, 9 feet, 8 inches. Breadth, at the broadest part, 5 feet.

CHAPTER VI.

Obelisks at Boroughbridge, Yorkshire. No. 1, high, 18 feet. No. 2, high, 22 feet, 6 inches. No. 3, high, 22 feet, 4 inches. The distance from No. 1 to No. 2, is 199 feet. The distance from No. 2 to No. 3, is 360 feet. The centre stone was examined to the bottom in the year 1709, and was found to be 36 feet, 6 inches long.

CHAPTER VII.

In the county of Dorset is a tumulus, or barrow, with an immense stone at the top of it, called Adlingestone, or Agglestone. It lies in the North-east extremity of the Isle of Purbeck, on the estate of H. Bankes, Esq. It is surrounded by several lesser barrows. The diameter of the barrow at the top is 60 feet; its bottom occupies half an acre of ground; the perpendicular height is 90 feet. Round the bottom appear traces of a shallow ditch.

The stone is of a red-heath sand, or moor-stone, which, though very common, does not abound hereabouts. Its form is that of a pyramid inverted, or an irregular triangle, one of whose sides is placed uppermost. On the East front it is convex, or gibbous: on the West nearly flat. There is a considerable cleft in the middle from East to West. On the surface of it are three rock basons, in which ravens are bred. The girt, or circumference at the bottom, is 60 feet; in the middle 80; near the top 90. It is 18 feet high. But these measurements are not very exact, by reason of the irregularity of the surface. The quarriers compute that it contains 400 tons of stone. Its history is totally unknown.—Hutchins' *Hist. Dorset*, p. 342.

THE DRUIDS.

The Druids now, while arms are heard no more,
Old mysteries and horrid rites restore;
A tribe who singular religion love,
And haunt the lonely coverts of the grove:
To these, and these of all mankind alone,
The Gods are sure revealed, or sure unknown.
If dying mortals' dooms they sing aright,
No ghosts descend to hell in dreadful night;
No parting souls to grisly Pluto go,
Nor seek the dreary, silent shades below:
But forth they fly, immortal in their kind,
And other bodies in new worlds they find.
Thus life for ever runs its endless race,
And, like a line, death but divides the space:
A stop which can but for a moment last,
A point between the future and the past.
Thrice happy they between the northern skies,
Who that worst fate, the fear of death, despise.
Hence they no cares for this frail being feel,
But rush undaunted on the pointed steel;
Provoke approaching fate, and bravely scorn
To spare that life which must so soon return.

ROWE's *Lucan*.

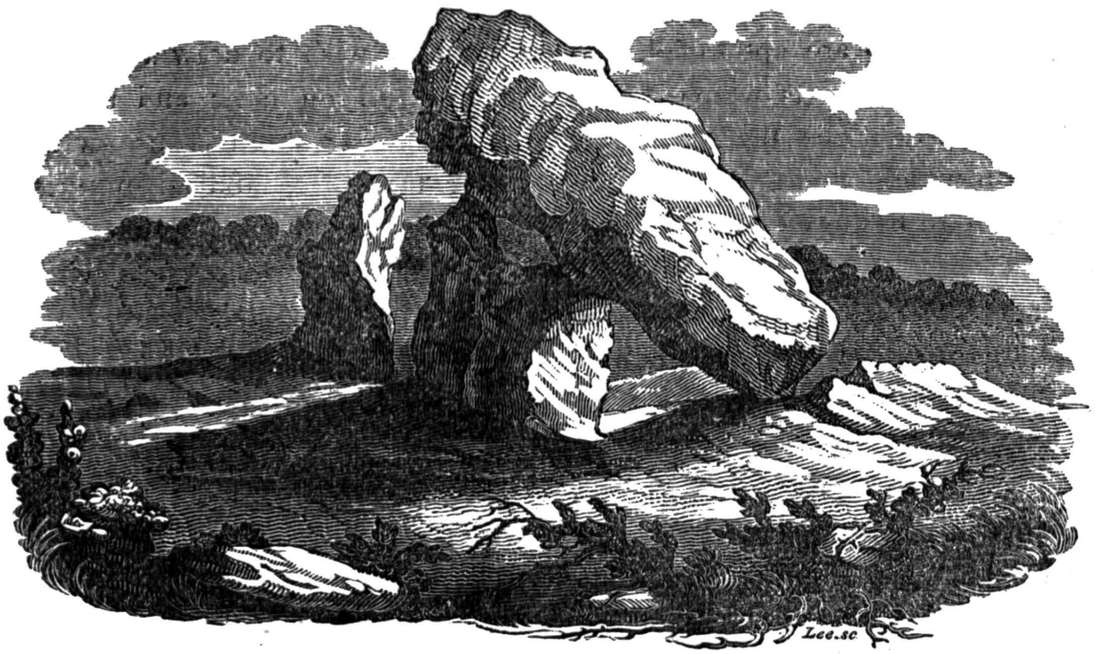
ARGUMENT TO THE WHOLE WORK.

It is the object of the author in the following work, to shew, that the Druids of the British isles were the priests of a very ancient nation called Celtæ. That these Celtæ were a colony from the first race of people,—a learned and enlightened people, the descendants of the persons who escaped the effects of the deluge on the borders of the Caspian Sea. That they were the earliest occupiers of Greece, Italy, France, and Britain, arriving in those places by a route nearly along the 45th parallel of north latitude. That, in a similar manner, colonies advanced from the same great nation, by a southern line through Asia, peopling Syria and Africa, and arriving at last, by sea, through the pillars of Hercules, at Britain. In the course of the work, the mode in which the ancient patriarchal religions, as well as those of Greece and Italy, were founded, will be pointed out, and the author flatters himself that he shall have much strengthened the *foundations* of rational Christianity.* He will shew, that all the languages of the western world were the same, and that *one system* of letters, that of the ancient Irish Druids, pervaded the whole—was common to the British isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the *same system*) in which the ancient Irish manuscripts are written, namely, the Beth-luis-nion, came by Gaul, through Britain, to Ireland; and that the other, the Bobeloth, came through the Straits of Gibraltar.

* It must be remembered, that the foundation is the substruction of a building, that upon which it stands, and not the upper stories or the ornamental parts.

In the following work the author carefully avoids those figments which constitute orthodoxies and heresies, about which foolish man, at the instigation of the priests, persecutes and murders his brother.

THE DRUIDS.



CROMLEH, AT BROWNSTOWN, IN THE COUNTY OF CARLOW.

CHAP. I.

PRELIMINARY OBSERVATIONS.—SECT. I.

IN examining the very early histories of the Western parts of Europe, we every where meet with the monumental remains of a race of persons called DRUIDS. In many places the ruins of which I speak are of very great size, and, perhaps, in remote ages, have been highly ornamented and of great magnificence. Numbers of treatises have been written respecting them and their supposed founders by different persons, each of whom, in support of his particular system, has made important observations or collected curious

original information. But these different works have been much dispersed, and many of them are very difficult to be obtained.

From a consideration of these circumstances I have been induced to entertain an opinion, that the subject is by no means exhausted, and that a general review of the whole might be interesting to the antiquarian public. I have flattered myself, that I possess some advantages which my predecessors have not enjoyed; amongst which, the opportunity of profiting by their observations is not the least. I have endeavoured to avoid what I conceive to be their errors; and, particularly, to guard against a too great pruriency of imagination—an error into which most persons who have a taste for investigations of this kind are apt to fall. It has been my wish to draw a definite line of demarkation between facts which I conceive to stand on clear and unquestionable evidence, and deductions the result merely of theorising speculations—without some indulgence in which, no improvement would ever take place, and all inquiries of this kind must be dull to the very last degree. By these means I have flattered myself with the hopes of producing a work which may be satisfactory to persons who are above the vulgar prejudices of education—persons who will not consider every thing to be absurd as a matter of course, merely because to them it is new: but persons who will try the evidence, by the correct rules of reason and approved modern criticism.

NECESSITY OF ETYMOLOGY.—SECT. II.

As proofs of many important circumstances of these people will depend upon etymological researches, I am induced, in the first place, to submit to my reader a few observations respecting the origin of language. And here, in the very beginning, he may be inclined to think that I violate the rule I have just alluded to, for the regulation of my conduct in this discussion; but yet I hope that, by keeping the line between fact and theory well defined, he will not have much reason to complain. In order the better to get to the bottom of my subject, I have found it necessary to make a careful inquiry into the alphabets of several of the ancient languages, from which it is probable that the names of places or persons connected with the ancient Druids may have been derived, and to make a comparison between them. This has led me to a speculation respecting the origin of written language itself. It is, indeed, merely a speculation; but as it is only advanced as such, I cannot think that it is an instance of aerial castle-building which may not be pardoned. Besides, it is closely connected with some reasoning upon certain facts which will be found quite original; and will be, I flatter myself, conclusive upon the antiquity of the letters of the Celtæ and their Druids in these countries. It seems to be of consequence to establish these facts in the first place, as, by that means, I shall be enabled without impropriety to assume rather a greater latitude in my range of investigation hereafter.

ALPHABETS.—SECT. III.

Probably at first the unlearned reader may be a little alarmed at the show of learning exhibited in the following tables of strange and ugly figures, drawn up in lines and placed in battle array. But when the first terror has subsided, he will find nothing that is difficult; and which, with mere school-boy learning, he will not easily understand. To comprehend the reasoning used in the following work, a knowledge of the languages in the tables of the different alphabets will not be necessary. A very little attention to the principle upon which I proceed, will enable any person to judge of the probability of the consequences deduced from the etymologies of the names of places and persons which are used.

EXPLANATION OF THE ALPHABETS.—SECT. IV.

In the first Table, page 4, column 1 contains the names of the Samaritan and Hebrew letters, in the correct order in which it is well known that they were anciently placed. Column 2 contains the Samaritan letters. Column 3, the Hebrew or Chaldee letters, used after the Babylonish captivity. Column 4 contains the *powers of notation* of the Samaritan, the Chaldee, and the Greek letters. Column 5 contains the Greek letters. In column 6 the asterisks shew the letters first brought to Greece from Phœnicia, by *Cadmus*. Column 7 contains the names of the Greek letters. Column 8 contains the Celtic Irish letters in English characters,* placed opposite to the letters in the other alphabets to which they correspond. Column 9 contains the meanings of the Celtic Irish names of their letters.

In Table II. page 5, No. 1, 2, 3 compose the Irish Bobiloth alphabet, with its English letters and its names copied from VALLENCEY. The P is probably omitted by mistake. No. 4, 5, 6, compose the Irish Beth-luis-nion alphabet from the same author.

No. 7, is an ancient Etruscan alphabet, according to SWINTON.

No. 8, is an ancient Etruscan alphabet, according to GORIUS.

No. 9, is one Etruscan alphabet selected from the various ancient Alphabets of Mr. ASTLE.

No. 10, is an Irish secret alphabet called Ogham Beth-luis-nion according to VALLENCEY.†

This was originally upright, like a tree, in the manner of the present Chinese writing, but afterwards was used horizontally—and in its master-line it has some similarity to the Sanscrit.

No. 11, is another example of an Irish character called a *virgular ogham*.

No. 12, is an example of the characters in the ruins of Persepolis.

No. 13, an inscription found upon a tomb in Ireland called the *Callan Inscription*.

* In the second table will be found this letter.

† *Col. Rel. Hib.* Vol. II. pp. 188, 196, 197.

1	2	3	4	5	6	7	8	9	10
Aleph	𐤀	א	1	A α	*	Alpha	A	Ailm	Elm tree
Beth	𐤁	ב	2	B β	*	Beta	B	Beth	Birch
Gimel	𐤂	ג	3	Γ γ	*	Gamma	G	Gort	Ivy
Daleth	𐤃	ד	4	Δ δ	*	Delta	D	Duir	Oak
He	𐤄	ה	5	E ε	*	Epsilon	E	Eadha	Aspen
Vau	𐤅	ו	6	F	*	Digamma	Fv	Fearn	Alder
Zain	𐤆	ז	7	Z ζ		Zeta			
Heth	𐤇	ח	8	H η		Eta			
Teth	𐤈	ט	9	Θ ϑ θ		Theta			
Jod	𐤉	י	10	I ι	*	Iota	I	Jodha	Yew
Caph	𐤊	כ	20	K κ	*	Kappa	C	Coll	Hazle
Lamed	𐤋	ל	30	Λ λ	*	Lambda	L	Luis	Quicken
Mem	𐤌	מ	40	M μ	*	Mu	M	Muin	Vine
Nun	𐤍	נ	50	N ν	*	Nu	N	Nuin	Ash
Samech	𐤎	ס	60	Ξ ξ		Xi			
Oin	𐤏	ע	70	O ο	*	Omicron	O	Oir	Spindle
Pe	𐤐	פ	80	Π π	*	Pi	P	Pieth Bhog	Unknown
Tzadi	𐤑	צ	90	ϟ		Episemon bau			
Koph	𐤒	ק	100			επισημον 6αυ			
			100	P ρ	*	Rho	R	Ruis	Elder
Resh	𐤓	ר	200						
			200	Σ σ	*	Sigma	S	Suil	Unknown
Shin	𐤔	ש	300						
			300	T τ	*	Tau	T	Teine	Unknown
Tau	𐤕	ת	400					Uath*	
			400	Υ υ	*	Upsilon	U	Heath aspirate	Whitethorn
			500	Φ φ		Phi			
			600	X χ		Chi			
			700	Ψ ψ		Psi			
			800	Ω ω		Omega			
			900	ϡ		Sanpi			

* No doubt the Tau or Teine ought to be the last letter, but the Uath has been obliged to be put here instead of at the sixth place, to make room for the Digamma, an anomaly, in the Greek language, not understood.

1	2	3	4	5	6	7		8		9
	B	Boibel		B	Beith		A		A	
	L	Loth		L	Luis		E		E	
	F	Foran		N	Nuin		F		I	
	S	Salia		F	Fearan		H		K	
	N	Neaigadon		S	Suil		J		L	
	D	Daibhoith		D	Duir		K		M	
	T	Teilmon		T	Tinne		L		N	
	C	Casi		C	Coll		M		P	
	M	Moiria		M	Muin		N		R	
	G	Gath		G	Gort		P		S	
	P			P	Poth		R		T	
	R	Ruibe		R	Ruis		S		U	
	A	Acab		A	Ailim		T			
	O	Ose		O	On					
	U	Ura		U	Ux					
	E	Esu		E	Eactha					
	J	Jaichim		J	Jodha					

Fig. 12.

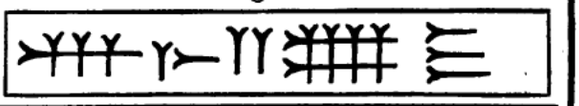


Fig. 10.

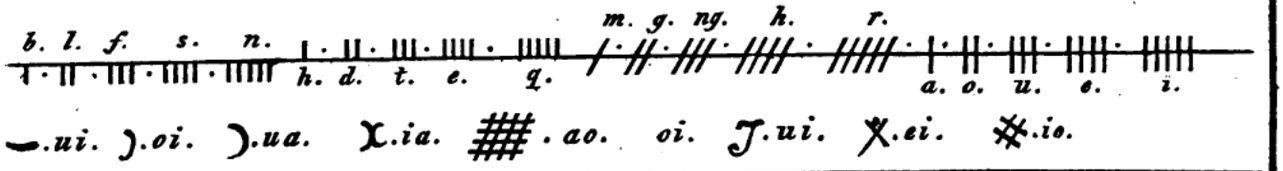


Fig. 11.

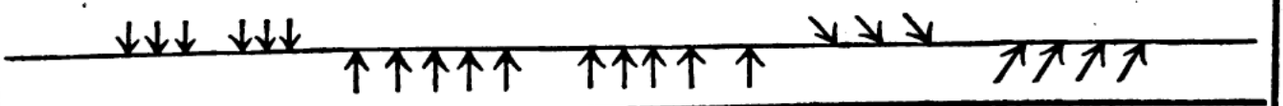
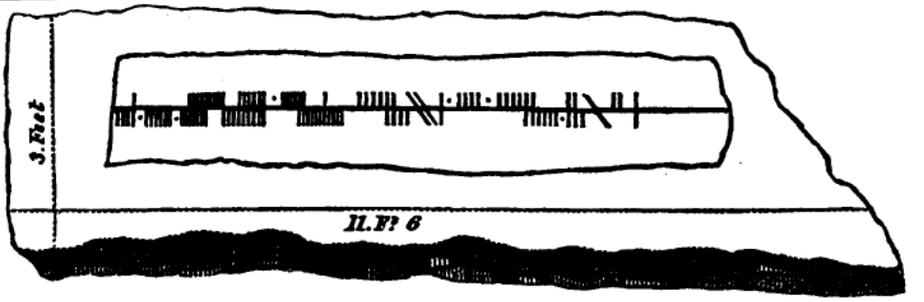


Fig. 13.



I have no doubt that the Samaritan, the Hebrew, the Greek, and the English alphabets as they are in the first table, i. e. the 17 primary letters marked with asterisks, are nearly correct representations of one another, as they were *originally* without any double letters. No doubt, in time, the pronunciation would change, as we know it has done; but generally, for the purpose of etymology, we must go to the fountain-head. This change may be exemplified in the vowel *o*, which became *g:* as for example, in שנער *snor*, Senar, it became Singar; צוער *suor*, Segar; עזה *oze*, Gaze; עמרה *omre*, Gomorrha. And at last the Masorites have corrupted it into the barbarous nasal *Gn*.

It is evident that nothing can have exceeded the carelessness with which the Greeks, and after them the Moderns, have rendered the words and letters of one language into another. They have had no system; every thing has been the effect of accident. The letter ע *o*, the sixteenth in the alphabet, following the Nun or the N, and preceding the Pi or P, and standing in both Greek and Hebrew for the number 70, is often rendered by the letter A, the first letter, instead of O, the sixteenth. As for instance, עשתרת *ostrt*, Astarte. Again, בעל *bol*, Baal. Sometimes by the letter I; as for instance, עברי *obri*, Iberi. As we know that this extreme carelessness and total want of system took place with the Greeks, Latins, and Moderns, it may have done the same with the Israelites, the Phœnicians or the Carthaginians, and this is a possible circumstance which ought always to be retained in remembrance in our etymologies. Whatever may be thought of my system, it will have this good effect at least, that the unlearned reader will be enabled perfectly to understand every etymological deduction which I have drawn. Whenever a Hebrew word is used, it is followed by the corresponding English letters, as described in the table, which will enable the unlearned reader always to understand the argument.

Some learned men may perhaps observe that, in my etymologies, I take no notice of the Masoretic points. It may be proper to say, that I consider them entirely a modern invention and of no value whatever,* except occasionally to shew what the Jews in the dark ages considered the traditional reading.† With one exception, *perhaps*, they have been given up by all learned men. A paper, which I published in number LXV. of the Classical Journal, may be referred to. The reader will there see, that this question was

* The Byzantine Greeks were ignorant of the art of speaking the Greek language, though they continued to write it with purity and elegance. PAYNE KNIGHT, *Ess. Gr. Lan.* p. 20. If the Byzantine Greeks lost the art of speaking their language, in so short a time, how absurd to suppose that the Masorites could fix theirs in any thing like the way in which it was spoken in the time of Moses!

† Persons may form a pretty correct idea of the work the Masorites have made, from the following example: the word בעבר *bobr*, is written by a late author *begneeber*.

most elaborately discussed and decided in favour of my doctrine, by Capellus, Elias Levitta, Thomas Erpenius, Casaubon, Scaliger, Vossius, Drusius, Arnold Boote, Revet, Lewis de Dieu, Grotius, Spanheim, Festus Hommius, Beza, Selden, Bishop Walton, Sennert, Basnage, Burman, Simon, Limborch, Morinus, Vitringa, Le Clerc, Heuman, L'Advocat, Houbigant, Bishop Louth, Kennicot, Bishop Marsh, &c., &c.—I therefore think it unnecessary to add any thing more respecting this matter.

THEORY RESPECTING FIGURES.—SECT. VI.

Before we proceed farther with our subject, we will now, with the reader's permission, indulge in a little aerial castle-building, which was before alluded to, which I flatter myself will not in the end be found to be entirely without its advantages. I have often, when considering the early history of man, indulged in theories or speculations on the mode which he probably adopted to acquire a knowledge of the art of reading, writing, and arithmetic, provided he were not, at the miracle of the creation (for it must have been in the nature of a miracle, and a miracle which no one can deny) endowed with a knowledge of these sciences. Many conclusive reasons, unnecessary to be stated here, might be given against the latter supposition. This being the case, it follows as a matter of course, that we must suppose the acquisition of these sciences to have been the result of his own ingenuity, and of the gradual development of his faculties. And it surely becomes a matter of great interest and curiosity to ascertain the probable line of conduct and the gradual steps which he would pursue.

If we suppose that man received no more information at his creation than what was absolutely necessary for his subsistence, we must allow, that he would be entirely ignorant of numbers and letters. It has occurred to me, that the following process might take place, when he had acquired the art of speaking with a tolerable degree of ease and fluency. He would very soon begin to count the objects around him, which happened to interest him most, perhaps his children; and his fingers would be his first reckoners: and thus by them he would be led to the decimal calculation, instead of the more useful octagonal calculation which he might have adopted—that is, stopping at 8 instead of 10. Thus 8+1, 8+2, 8+3, instead of 10+1 or eleven; 10+2 or twelve; 10+3 or thirteen.* There is nothing natural in the decimal arithmetic; it is all artificial; and I have no doubt it arose from the number of the fingers. I suppose man was created in or about latitude 45, where the land would be properly called, as it is in Genesis, a paradise, or garden of delight. He would live with ease, with little or no labour; the fruits of that climate would supply him with food all the year round. This would continue for several generations. During this golden age he would consider the objects

* The curious perspicuity of our language is worthy of observation. Thirteen, i. e. *three-ten*; fourteen, *four-ten*, &c. &c., to twenty, which was *two-tenty*.

around him; and I am of opinion he would begin to count his fingers, and that he would learn arithmetic, as far at least as to count ten or twenty. He would take ten little stones, which we will call calculi,* and he would by putting them into parcels, then dividing them, &c., acquire the idea of the ten numbers. He would make them into two heaps, and see their equality. He would then make them into five heaps and compare them. Thus he would begin to do what we will call calculate; and when he had seen that the five heaps of calculi were all equal to one another, he would really have acquired the idea of what we call calculation. During the time this was going on, he would observe the sun and moon. The latter he would observe to increase and decrease; and he would, after many moons, begin to think it was what we call periodical; and though he had not the name of period, he would soon have the idea in a doubtful way, and with his calculi he would begin a calculation. He would deposit one every day for twenty-eight days, the time that one moon lived; and in a few months' observation he would acquire a perfect idea of a period of twenty-eight days, and thus he would be induced to increase his arithmetic to twenty-eight calculi. He would now try all kinds of experiments with these calculi. He would first divide them into two parts of equal number. He would then divide them again, each into two parts, and he would perceive that the two were equal, and that the four were equal, and that the four heaps made up the whole twenty-eight. He would now certainly discover (if he had not discovered before) the art of adding, and the art of dividing, in a rude way by means of these calculi—probably without at first giving names to these operations. He would also try to divide one of the four parcels of calculi, into which the moon's age was divided, still lower. But here for the first time he would find a difficulty. He would halve them, or divide them into even parcels, no lower than seven: and here began the first cycle of seven days, or the week.

This is not an arbitrary division, but one perfectly natural; an effect which must take place, or follow the process which I have here pointed out, and which appears to have taken place in every nation that has learned the art of arithmetic. From the utmost bounds of the East, to the ultima Thule, the septenary cycle may be discovered.† By this time, hundreds of years after his creation, perhaps, man would have learned a little geometry. From the shell of the egg or the nut, he would have found out how to make

* Our word calculation is probably derived from this practice of using calculi, or little stones. This is deriving a very old custom from a word in a modern language, so modern, indeed, as not to be credible, unless we suppose the modern language to have received it from some more ancient one. The words *calculate* and *calculus* are so similar, that under the circumstances they can hardly be doubted to have had a common origin. ASTLE, ch. vii. p. 183; Annus and Annulus, Circus and Circulus.

† In a little work published by me a few months ago, called the *Horæ Sabbaticæ*, I have proved by argument, supported by the authority of the first divines of the Christian Church, both ancient and modern, that the Jewish sabbath was unknown to the Patriarchs, and was not instituted till the time of Moses.

an awkward, ill-formed circle, or to make a line in the sand with his finger, which would meet at both ends. The spider would certainly have taught him how to make angles, though probably he knew nothing of their properties.

DIVISION OF THE YEAR AND CIRCLE.—CHAP. I. SECT. VII.

As generations rolled on, man would try many experiments on his circle. He would divide it into two, then into four; thus he would make radii. Whilst he was doing this, he would begin to observe that the sun was like the moon in the circumstance that it was periodical; that it changed continually, and continually returned to what it was before, producing summer and winter, spring and autumn; that, after it had blessed him during a certain time with warmth and comfort and plenty of fruits, it gradually withdrew; but that in a certain number of days it returned, as the moon had returned, to what it was before. He would do as he had done with respect to the moon, collect calculi, and deposit one for every day, and he would find there were three hundred and sixty days in a period of the sun's revolution. About this time, probably, he would hit upon the comparison of his period constantly returning into itself with his circle—the sun's endless period with his endless circle. He would deposit his calculi about the circumference of his circle. He would divide that, by means of these calculi, into two parts. He would then halve them cross-ways, thus making four pieces of circles, each having ninety stones. He would halve the nineties, but he could go no lower with halving, than making his ninety into two halves; therefore, after many experiments, he would divide his ninety into three divisions. Placed in the circumference of the circle, or into thirties, each thirty again he would divide into three, and he would find each little division to contain ten calculi, the most important number in his arithmetic, and the whole number would equal the days of a solar revolution, three hundred and sixty days. By this time he must have made considerable progress in arithmetic and geometry. He must have learned the four common rules of arithmetic, and how to make a square, a right-angled triangle, a correct circle, and perhaps other useful knowledge in those sciences. To all this there is nothing which can be objected, except it be to the assumption that he would reckon the sun's period at three hundred and sixty days. But we are justified in assuming this, from the well-known historical fact, that the ancients, even within the reach of history, actually believed the year to consist of only 360 days.* From the circumstances here pointed out, I suppose it to have happened that the circle became divided into 360 parts or degrees. Philosophers now began to exercise all their ingenuity on the circle. They first divided it into two or 180 degrees each, then into four or 90 degrees each, then each 90 into three; and they observed that there were in all 12 of these, which were afterward called signs and played

* From this sum of 360 several of the most important cycles were formed.

a very great part indeed. They then divided each of the twelve into three parts, called decans, and these decans again into two, called dodecans; then there would be a circle consisting of 360 degrees,

2 Semicircles of 180 degrees each,
4 Quadrants of 90 degrees each,
12 Signs of ..... 30 degrees each,
36 Decans..... 10 degrees each, or 24 parts of 15 degrees each, and each 15 into 3 fives or dodecans, and
72 Dodecans.... 5 degrees each.

In a way analogous to this they would probably proceed with the division of the year. As it consisted of the same number of days as the circle of degrees, they divided it into 12 months;* these months into thirty days each; and as each day answered to one degree of the circle, or to each calculus laid in its circumference, and each degree of the circle was divided into 60 minutes, and each minute into 60 seconds, so in the same manner they divided the day, which Baillie says was its original division: of this our 60 minutes and 60 seconds are a remnant. About the time this was going on, they would find that the moon made 13 lunations in a year, of 28 days each, instead of twelve only of 30; from this they would get their lunar year, much nearer the truth than their solar one. They would have 13 months, of four weeks each. They would also soon discover that the planetary bodies were seven; and they gave one to each of the days of the week; a practice which we know was universal from the East to the West all over the world.—A long course of years after this probably passed before they discovered the great zodiacal or precessional year of 25,920 years; and in analogy to the preceding division, and for other analogical reasons connected with the solar and lunar years named above, they divided it by 60, and thus obtained the number 432, the base of the great Indian cycles. When they had arrived at this, they must have been extremely learned, and had probably corrected their early errors, invented the famous cycles called the Neros, the Savos, the Vans, &c. It is not necessary to pursue this train of reasoning further at present, but we will resume it by and by.

DRUIDS ACQUAINTED WITH LETTERS.—CHAP. I. SECT. VIII.

In an inquiry into the question whether an ancient nation possessed the knowledge of letters and arithmetic at any certain time, it seems natural in the first place to apply to the works of contemporary or old authors; and here we shall find evidence of this nature of the most satisfactory kind, which will, I apprehend, terminate all disputes upon this question as applied to the ancient inhabitants of Gaul and Britain. Cæsar is, I think, a witness in this case, as unexceptionable as it is possible in the nature of things for a wit-

* What induced the ancient Egyptians and Chaldeans to throw two signs into one, and thus make only eleven, it is now perhaps impossible to determine.

ness to be; and he says, speaking of the Druids, the priests of these people, that they did not think it lawful to commit the secrets of their religion to writing, although, in the public and common affairs of life, they used the Greek letters. *Neque fas esse existimant ea literis mandare, quum in reliquis fere rebus publicis, privatisque rationibus (Græcis) literis utuntur.** I know not how evidence to a dry matter of fact can well be clearer than this. It is evident that Cæsar had no purpose to serve in stating this fact: it drops from him in the course of his narrative in the most unquestionable manner imaginable. In some of his observations we shall have reason to make allowance for individual or national vanity, or anger against his enemies, or a desire to disguise or palliate his own cruelty and injustice, but nothing of the kind is required here.

In his Commentaries, Cæsar says, that he sent a letter to Quintus Cicero, to a distant part of Gaul, written in the Greek language, in order that if it fell into the hands of the Gauls they might not understand it. Now this can no other way be made consistent with the quotation which I have just given than by translating, as I have done, by the word language, and not letters. Then the case would be precisely like that of a French general making war in England, and sending home an account written in the English letters, or the letters common to both nations, but in the French language. The Gauls and the Greeks used the same, or nearly the same letters, but the languages were totally dissimilar.

But there are other passages and circumstances which tend to prove that the Druids used Greek letters. Cæsar says,† that tables were found in the camp of the Helvetii written in Greek letters, *literis Græcis confectæ*, which contained a particular census of the nation of the Helvetii. Now it is very true that the word *literis may* here mean the language, but when the meaning of the word *literis* in other places and all the other circumstances are considered, it is much more likely to mean letters and not language. If it meant letters *only*, it is consistent with the sending of a dispatch in those letters by Cæsar to Cicero; if it mean language, the act of Cæsar is directly contrary to common sense. The conclusion of Mr. Huddleston is quite correct: "At any rate this passage is a clear proof that the Celts could read, write, and calculate, for these registers reach as far as 368,000. If Pinkerton will not allow the Celts an alphabet of their own, he cannot at least deny that, 1850 years ago, they used the Greek one."‡ In the former quotation Cæsar says, *Neque fas esse existimant ea literis mandare.* Mr. Huddleston's conclusion from these words of Cæsar's is equally correct: namely, that they prove that letters were well known; "for there can be no law against a thing unknown."§

* Lib. vi. c. xiii. † Lib. i. c. xxix. ‡ Hud., *Tol.* p. 368.

§ Mr. Smith justly observes, the law against committing their mysteries to writing, proves that the Druids had the use of letters. Cæsar, Lib, vi. c. xiii., and *Rel. des Gaul.* p. 39; Smith's *Hist.* p. 65; Justin. Lib, xliii. c. 3; Strabo, Lib. iv.

It is said by Strabo* and Cæsar,† that the latter conversed with Divitiacus by means of an interpreter. This is perfectly consistent with what has just been said, and supports it.

Speaking of the Gauls, Cæsar says, that they had all the same language, with some little variation in their dialects. But he says, it was usual with them to pass over to Britain to improve themselves in the discipline of the Druids, which almost proves that the two countries had the same language. And Tacitus says expressly, that the language of Gaul and Britain was not very different.‡

Mr. Huddleston has judiciously observed, that the Turdetani, the oldest inhabitants of Spain, were Celts; and we are told by Strabo,§ that they had laws written in verse a thousand years before his time.

Tacitus says,‖ that there were some monuments and sepulchres with Greek inscriptions still remaining on the confines of Germany and Rhætia. If there were any such, they might readily be in the Greek of Cadmus, i. e. the ancient Phœnician, which may have been legible, but must have been legible with difficulty in his time. Though the Phœnician and Greek systems of letters were essentially the same, yet in the space of three or four hundred years they are known to have changed in their forms very much.

OBJECTION TO THE PASSAGE OF CÆSAR'S.—CHAP. I. SECT. IX.

Speaking of this passage of Cæsar's, *Ledwich* says, "The voice of antiquity is silent as to Druidic letters, which are said to have been used in this isle. Cæsar says they existed, but that passage has been long *suspected* as the interpolation of Julius Celsus, who I believe had Strabo in view when he inserted it."

It is true that in the passage of Cæsar's which I have quoted, he does not say, that the letters were used by the Druids *in Britain;* but no one will entertain a doubt that they were used in Britain, if they were in use in Gaul. Both countries had been, as Cæsar says, only a little time before under the dominion of the same monarch, Cæsar's friend and ally, *Divitiacus*, who was a chief Druid as well as a sovereign: and, in this respect, an exact model of Melchizedek. It cannot be denied that Ledwich's inference is hasty and unfair. If what Cæsar says be true, that the Gauls were in the habit of sending their young people over to the British Druids for instruction, and that the use of letters was known in Gaul, nothing can be more absurd than to suppose that the use of letters was unknown in Britain.

For a long time, I was quite in amazement at the irritation of temper displayed by various writers when treating of the learning of the ancient Druids. I believe, at last, the cause of this may be found in a passage of *Origen's* against *Celsus*. Mr. Ledwich says,

* Lib. iv. † Com. Lib. i. c. xix. ‡ Gough's *Camb.* § Lib. iii.

‖ *De Morib. Germ.* cap. i. There were inscriptions on the pillars of Hercules; but Philostratus says, they were neither Egyptian, Indian, nor in any other character then known. *Vita Apolonii*, Lib. i. c. i.

"It is above fifteen hundred years ago since Celsus opposed the antiquity of the Druids and their wisdom to that of the Jews. What was Origen's answer? 'I do not know,' says the father, 'that they have left us any writings.' It was incumbent on Celsus then, as on our Druids now, to support the extraordinary things they have advanced concerning these sages by other arguments than confident assertions." The argument of Ledwich against Celsus, to the generality of readers, will no doubt be satisfactory, and probably it was so to himself: yet perhaps it may be no difficult matter to answer it. The reason why Celsus never supported the *extraordinary* assertion which he made respecting the learning of the Druids, in answer to Origen, was merely this; that he was in his grave fifty years before Origen wrote against him; and that fact various passages in Origen's work prove that he knew very well.

Celsus had been dilating upon the excellent doctrines as well as the antiquity of the Druids, and as Origen well knew that Celsus could not answer him, he ought to have given something more to his reader than merely a bare assertion supported only by the admission of his own ignorance, in refutation of his opponent. The real state of the case seems to be this: Celsus's arguments could not be satisfactorily, or at least were not thought to be satisfactorily, answered by Origen, and the ignorant priests, always frightened without cause, being alarmed lest Celsus should be thought to have the best of the argument, have invented the story of the interpolation to assist their friend Origen. There is, I believe, no variation of manuscripts or any other cause to justify the idea that the word *Græcis* is an interpolation. If there had been any doubt upon this point, can it be believed that Origen would not have known it? And if he had known it, would he not have instantly noticed it? It was his best answer to Celsus, if he knew any thing about the passage in Cæsar. But there is no reasn to suppose that the passage in Cæsar was ever in any way brought into question between the disputants. It does not appear to have been quoted by Celsus, or by Origen. But, merely because it seems to militate against their system, our priests have thought proper to put it down as an interpolation. A few years after, i. e. as soon as the Christian religion became dominant, the works of Celsus were prohibited under pain of death, and, in consequence, have all long since been destroyed.

It is not an unimportant fact which we learn from this passage of Origen's against Celsus, that the Druids were not only well known to the Roman philosophers, but that they were held up by them as examples of wisdom and models for imitation on account of pre-eminent merit of some kind; and the answer of Origen, from his guarded manner, seems to afford reasonable ground of suspicion, that he did know that in their own far distant countries the Druids had writings. This is not unfair to suspect of the man who actually embodied fraud into a system, practised it with the approbation of his fellows, and gave it the technical name of ECONOMIA, by which it has gone ever since.

It is curious to observe the management of Ledwich respecting this passage of Cæsar's which damns at once all his theory about the ignorance of the Druids. He says he *suspects;* then instantly, without any other reason than his own suspicion, he settles the matter as an incontrovertible, established fact, and draws conclusions accordingly. The only reason which those can give who contend for the word *Græcis* being an interpolation is, that the word is in the text between brackets. They only pretend to have a *suspicion* of the single word between the brackets; but *Ledwich* at once throws in the whole passage. The word *literis*, which Cæsar uses in the other passage about the returns of Celtic army, raises a strong presumption that he meant what indeed the words strictly imply. How monstrous is the supposition that Celsus should have flattered himself that, by a corruption of one or two copies of Cæsar, he should succeed in corrupting all the copies throughout the Roman empire! It is very probable that every manuscript of Cæsar's now existing has been copied by a Christian priest: and I think no unprejudiced person who has ever studied the history of the monkish ages will hesitate in agreeing with me, that it is much more likely that some monk in an early period, when perhaps very few manuscripts existed, has inserted the *brackets*, than that Celsus succeeded in *interpolating the word.*

But whether the word *Græcis* be an interpolation or not, the passage of Cæsar's proves that the Celts had letters, and the story of the letter-sending to *Cicero* proves, that Cæsar did not write unadvisedly, but with deliberation and forethought—the result of inquiry. If the word Græcis be left out, then the passage proves that they had letters; and, if it be retained, the *Greek letters*, which must have been originally the same as the Greek letters brought by Cadmus to Greece before their increase, or that called the *Pelasgic.*

But there is another strong expression of Cæsar's which has been pointed out by *Mr. Huddleston.* Cæsar, assigning the reason why the Druids did not commit their doctrines to writing, says,* "They appear to me to have enacted this law for two reasons—because they neither wished their doctrines to be made known to the vulgar, nor their pupils, trusting to the aid of letters, to pay less attention to the cultivation of the memory." Surely this passage is of itself sufficient to shew, that letters were common in Gaul, in Cæsar's opinion.

The object of Ledwich is, when he has got quit of the word Græcis, to maintain, that the Druids had no letters, because he thinks his adversaries cannot shew what letters they were. But this argument the other circumstances of the returns, &c., would overthrow. I therefore conclude, that the three expressions of Cæsar's are unquestionable, incontrovertible evidence, notwithstanding all which has been insinuated against them.†

* Lib. vi. c. xiii.

† Perhaps it may be asked why I do not notice *Mr. Pinkerton.* He has been handled by *Mr. Huddleston.*—Nothing need be added by me.

TWO ANCIENT ALPHABETS.—CHAP. I. SECT. XI.

Amongst the ancient Greeks and some of the neighbouring nations, two very old alphabets appear to have been known. One of these was called the Pelasgic, the Attic, the Argive, or the Arcadian alphabet. It was probably the same as the Etruscan, or old Italian alphabet, which was also called Arcadian, because it was brought, as it was said, out of Arcadia into Latium, by EVANDER. Very little is known respecting these Pelasgi. Their name has been observed to be very like the Hebrew פלגים *Plgim*. Be that, however, as it may, they seem to have brought their letters with them into Europe: for EUSTATHIUS, a writer of good credit, in his commentary on the second *Iliad*,* assigns it as one reason why the Pelasgi were called Δῖοι, Divi, Divine, because they alone, of all the Greeks, preserved the use of letters after the deluge. The other alphabet is called the Ionian, Phœnician, Cadmean, or Æolian. The Greeks give the conductor of this colony the name of CADMUS, and the people PHŒNICIANS. The word *Cadmus* is a Hebrew word, which means an oriental person. One of the nations of the Canaanites conquered by JOSHUA is called by this name.

These two alphabets appear to have been radically the same, and to have had the same number of letters. Mr. DAVIES says, "They do not seem to have augmented the number of the letters. Only sixteen are ascribed to CADMUS. The same number is claimed by the old Latins, by the old Germans, by the Irish, and by the British bards."

The Welsh letters are now thirty-six in number; but the late Dr. RICHARDS, in his little treatise edited by Dr. EVANS, says, that only sixteen of them are radical, and that they are almost entirely the same as the Etruscan. I think it must be admitted, that all those European languages which have sixteen letters, wherever they might come from, had only one common origin.

DIODORUS SICULUS informs us, that Cadmus did not originally invent, but only changed the figures of the letters.† Diodorus is a very respectable historian, and from this it may be inferred, that the Greeks could read and write before this Cadmus, or this oriental importation, arrived amongst them.‡

TACITUS§ says, that CECROPS brought to the Athenians an alphabet. These letters must have been more ancient than those of Cadmus; and this alphabet contained the old Attic letters—Ἀττικὰ γράμματα τὰ Ἀρχαῖα. It was in these characters in which was written the inscription of Megara, the most ancient monument of stone which Pausanias had seen in Greece, and which was found in the tomb of CORŒBUS, erected a little after the death of Cecrops.‖

* Verse 841.

† Perhaps he only changed the direction of the manner of writing from left to right, or from right to left. I think the oldest manner of writing was as it is at present with us, from left to right. I shall not give my reasons here for this, perhaps singular, opinion.

‡ DAVIES, *Cel. Res.* p. 322.

§ *An.* Lib. xi. c. xiv.

‖ SCHMIDT, *Palæog. Soc. An. Lon.* Vol. I. p. 238.

Thus we may consider as proved, the well-known historical fact, that the common letters of the Greeks now in use came originally from the East; that at first they did not exceed seventeen in number; that about the time of the Trojan war four new letters were added to them by PALAMEDES, and afterward four more by SIMONIDES.* It may be seen from Table II. (p. 5), that the number of the letters of the ancient Celtic Irish alphabet did not exceed seventeen, and that of those, sixteen were the identical sixteen letters said to have been brought from Phœnicia, by Cadmus. A very little consideration of the table, must convince any one, that the system of letters of the Samaritans, the Hebrews, the Greeks, and the Irish Celts, must have been originally the same. It is quite impossible that their extraordinary and close coincidence can have been the effect of accident. Mr. *Huddleston* has justly observed, that this coincidence must have arisen from the original and absolute identity of the alphabets themselves. He asks, If the Irish had culled or selected their alphabet from that of the Romans, as some persons have absurdly imagined, how or by what miracle could they have hit on the identical letters which Cadmus brought from Phœnicia and rejected all the rest? Had they thrown sixteen dice sixteen times, and turned up the same number every time, it would not have been so marvellous as this. The identity of the Cadmean and Irish alphabet is not, therefore, the effect of chance or accident.

Dr. PARSONS says, "It appears that the Irish amanuenses wrote out the Latin gospels in their own characters, of which I have seen several copies, and finely executed. However, they were obliged, in writing the Latin language, to take in the secondary letters, which their own seventeen were not sufficient for, and which that language could not do without: and it is very remarkable, that *in all the manuscripts of their own tongue*, not an additional letter can be pointed out to the primary seventeen. But I find in some printed books in that language, for example in Bishop BEDEL'S Irish Bible and New Testament, the aspirate *h* is taken in: this has made some modern grammarians count eighteen letters in the Irish alphabet."

Now this evidence of Dr. Parsons' is quite conclusive on the subject of the antiquity of this alphabet: because no one can believe that the Irish would not have taken the whole alphabet if they had been copying either from modern Greek, Latin, or Hebrew. It seems to me to confirm the antiquity of the manuscripts in which this limited number is used. It tends to confirm the authenticity of the manuscripts, and the manuscripts tend

* SHUCKFORD, B. iv. p. 225. The ignorance of the Greeks is very astonishing. They state that Cadmus brought sixteen letters only. Before the reader finishes this work, I feel little or no doubt that he will be convinced that *seventeen*, not sixteen, was the number.

† SMITH'S *Hist. of Druids*, p. 67.

to confirm the antiquity of the alphabet. A single glance of the eye to the *Ogam*, No. 10, (of Table II. p. 5,) is sufficient, from their different style, to convince any person which are the new and which the old letters.

Dr. SMITH observes, that "the Greek χ expresses a sound so common in the Gaelic, and so imperfectly expressed by the combined powers of *c* (or *k*) and *h*, that the Irish could not possibly omit it, if it had been in the alphabet when they had adopted the rest of their letters. So far would they be from leaving it out, that it is rather a wonder they never thought of inventing such a letter, to avoid the necessity of making perpetual substitutions for it." *

If the Ogam *Beth-luis-nion* had been a modern fabrication, the meaning of several of the names of letters, the Pieth-Bhog, Suil, and Teine, for instance, would have been given, instead of the ignorance of their meaning confessed.† Persons contriving the other, would never have left these a blank: when they were inventing the one, they would not have failed to invent the other.

Mr. VALLENCEY has observed, that the profane character of the Druids of Ireland, the Bobeloth, is very similar to the Punic or Phœnician ;‡ and, at the end of his Grammar, in the eighth table, will be found an alphabet, taken from old Samaritan coins, which is absolutely identical in the shape of the letters, or as nearly so as possible, with one of the Irish alphabets.

SLIGHT DIFFERENCE IN THE ALPHABETS.—CHAP. I. SECT. XIII.

No doubt the reader will have observed, that there is a little discrepancy in all this reasoning between the number of *sixteen* and *seventeen* letters, but this slight anomaly is certainly not enough to affect the general result. It arises from the *digamma*, which is yet attended with very considerable difficulties, notwithstanding all the learning and labour bestowed upon it by BENTLEY, MARSH,§ and many of our most learned men; but, in fact, as the digamma is now acknowledged to have been in the ancient Greek alphabet, no discrepancy exists: and it is worthy of observation, that this very circumstance tends strongly to confirm the antiquity of the Irish alphabets; for if they had been of late adoption, but before Mr. PAYNE KNIGHT proved, that the digamma was an integral part of the Greek alphabet, sixteen letters only would have been found. The seventeen letters, one of which is the digamma, being found in these old alphabets, which are evidently the same as the Greek, tends strongly to confirm Mr. Knight's argument of the antiquity of the digamma. In a curious manner they confirm one another. It is now clear that, if the Greek had not lost its digamma, it would have had precisely the seventeen letters of the Irish.

* SMITH, *Hist. Druids*, p. 67. † HUDDLESTON'S *Tol.* ‡ *Coll.* Vol. II. pp. 172, 197.

§ Bishop MARSH says, indeed, the Greek F was a constituent part of the primitive Greek alphabet. It corresponded as well in form as in alphabetic order to the sixth letter of the Phœnician or Samaritan alphabet. The

Dr. SHUCKFORD* has remarked, "that the ancient Hebrews had the same tongue and letters or characters with the Canaanites or Phœnicians, as might be evidenced from the concurrent testimonies of many authors; nay, all the nations in these parts, Phœnicians, Canaanites, Samaritans, and probably the Assyrians, for some years spake and wrote alike."†

ENGLISH AND ARABIC ALPHABETS THE SAME AS THE OTHERS.—CH. I. SECT. XIV.

On considering the table a little further, it will appear, that our modern English alphabet is identical with all the others which have just been considered, with such variations only excepted as may be expected to take place in the lapse of many ages. The *g* seems to form the only material variation. It may safely be assumed, that no one will deny the identity of the English with the Greek alphabets. This being granted, its identity with the Hebrew and Samaritan must also be granted. The fact of the Samaritan, the Greek, and the Hebrew letters all having the same powers of notation, is a decisive and infallible proof of their identity. From *Sir W. Jones* I learn, that all the Hebrew roots of words are to be found in the Arabic language. This is curious, and would lead to a *suspicion*, (*in the end we shall find perhaps more than a suspicion*,) that it is the older of the two. The Arabic alphabet at present consists of twenty-eight letters; but the *Bishop of St. David's*, in his Arabic Grammar, says, of these *seventeen are primary figures;* and the powers of notation are precisely the same as the Hebrew letters, in the order in which they now stand; as Alif, 1; Beth, 2; Gimel, 3, &c. &c.; so that there can be no doubt of their original identity.

The Persian alphabet is so near the Arabic, that, "if the reader affix three dots to the

sixth letter of the Samaritan alphabet, as it still appears in the Samaritan manuscripts of the Pentateuch, is a double Gamal, as the sixth letter of the Greek alphabet was a double Gamma." *Horæ Pelasgicæ*, P. I. ch. ii. p. 50.

Afterward he states, that the Greek alphabet ended like the Phœnician, Samaritan, Hebrew, Chaldee, and Syriac alphabets, with the letter T. (Ch. iii. p. 64.) In the same treatise will be found a very curious attempt to account for the variation between the sixth letter of the Greek and Hebrew alphabets, and to shew how the Hebrew *vau*, in process of time, changed to the ς Ch. iii. p. 79; ch. i. pp. 106, &c.

* B. iv. pp. 229, 232.

† It was the opinion of SIR W. JONES, that in very remote times one nation of people, whose empire was in or near ancient Sidon, and those people *Blacks*, ruled over Egypt and all Asia. In this opinion the author of this work entirely concurs.

Mr. BRYANT shews that Egypt was peopled or conquered by Eastern Ethiopians, (Vol. III. p. 243,) who performed all the grand works, dug the canal near Maturea, &c. &c.

The reader may observe in the map an Ethiopia at the lower part of the Euphrates. This is not often found in maps, but it is put here on the authority of the Bible, Herodotus, &c.

This empire was founded when the Ethiopians advanced from India into Africa, and founded Egyptian Thebes, perhaps built the pyramids, set up the NEGRO Memnon, now in the British Museum, and executed many of the great Egyptian works, in imitation of what they had left in their own country, India.

bottom of letters 2 and 3, and to the top of 5 and 11, he will be in possession of both the Arabic and Persian alphabets.'"*

The seventeen *primary letters* of the Arabic alphabet, according to Dr. BURGESS, appear to be the identical letters of the old Irish.†

OGAMS OF IRELAND.—CHAP. I. SECT. XV.

In the Table I. No. 10, the reader has seen an example of one of the Ogam alphabets, the Beth-luis-nion Ogam of the ancient Irish Druids, in which they had such of their secret doctrines as they thought proper to commit to writing. In these letters a well-known inscription some years ago was found in Ireland, called the *Callan Inscription*. A plate of it is given in the *Archæologia Soc. Ant. Lond.*, and it may be seen at the bottom of the second plate of languages, No. 13, p. 5.

Dr. AIKIN says, fifteen lines are required to express the first five letters of this alphabet,‡ and that this may be translated in five different ways; consequently nothing can be more uncertain than its true meaning; and nothing could have been better contrived for the purpose of concealing the true meaning of its contents from the vulgar eye. Besides, it is probable that, like the modern cells of the Inquisition under the Carthusian Convent at Baden, it may have been contrived to conceal the secrets of the priests from the kings, or persons of authority, as well as from the mere vulgar. It might have been made to contain two distinct histories, one for the priests, and one for the kings, if they should have insisted on being instructed farther than the priests thought proper to trust them.

It cannot be doubted that the Ogams are the effect of regular, preconcerted design and invented system, and not of accident or circumstance. They are the same in this respect with the *Sanscrit*. It is the contrary with all other alphabets, which are all the children of circumstance, and have assumed their present shapes or forms by slow degrees. These Ogams are evidently contrived for secrecy.§ Of course it would only be turned into ridicule if an opinion were expressed, that these simple alphabets may have been in existence and use, and that even by the nations of Syria, before the present Samaritan or Hebrew letters existed. The great objection to this is the length of time required: but let any person say how many thousand years the caves of *Elora* or the pillars at *Stonehenge* may last, or have lasted, and then the author will tell him the time before which a system so simple in its forms may not have existed.‖

* *Gram.* p. 3. † See *ib.* ‡ *Archæologia, An. Rev.* 1804, p. 413.

§ The letters of Persepolis, Table II. fig. 12, p. 5, seem to be nearly the same, and they have never yet been read.

‖ The Rev. Mr. SMITH, in his *History of the Druids*, writing of the Gaelic or Irish alphabet, says, "This alphabet consists exactly of the sixteen letters which Cadmus brought from Phœnicia (to Greece) about 1400 years before the birth of our Saviour, with only the addition of the letter F and the aspirate which was expressed with only a dot

HERCULES OGMIUS.—CHAP. I. SECT. XVI.

There is a story told by LUCIAN, and cited by Mr. TOLAND, which is very curious. He relates that, in Gaul, he saw HERCULES represented as a little old man, whom in the language of the country they called OGMIUS, drawing after him an infinite multitude of persons, who seemed most willing to follow, though dragged by extremely fine and almost imperceptible chains, which were fastened at one end to their ears, and held at the other, not in either of Hercules's hands, which were both otherwise employed, but tied to the tip of his tongue, in which there was a hole on purpose, where all those chains centred. Lucian, wondering at this manner of portraying Hercules, was informed by a learned Druid who stood by, that Hercules did not in Gaul, as in Greece, betoken strength of body, but the force of eloquence; which is there very beautifully displayed by the Druid, in his explication of the picture that hung in the temple. The expression used by Lucian is Τον Ἡρακλεα οἱ Κελτοι ΟΓΜΙΟΝ ονομαζουσι φωνῃ τῃ επιχωριῳ. Here Lucian positively asserts that *Ogmius* was a Gallic word, a word of the country, επιχωριῳ. It is indeed pure Celtic, and signifies, to use the phrase of Tacitus about the Germans, the secret of letters, particularly the letters themselves, and, consequently, the learning that depends on them, from whence the force of eloquence proceeds: so that *Hercules Ogmius* is the *learned Hercules*, or *Hercules the Protector of Learning*, having by many been reputed himself a philosopher. "To prove this account of the word," (Mr. *Toland* continues,) "so natural and so apt, be pleased to understand, that from the very beginning of the colony, Ogum, sometimes written Ogam, and also Ogma, has signified in Ireland, the secret of letters, or the Irish alphabet: for the truth of which I appeal to all the Irish books, without a single exception. It is one of the most authentic words of the language, and originally stands for this notion alone."—Surely, after this, the origin of the Hercules Ogmius can be no longer a matter of doubt. Mr. Toland goes on to observe, with respect to the letters, that "after the Christians had introduced the Roman, those of the natives soon became obsolete and only understood by antiquaries; whence it happened, that *Ogum*, from signifying the *secret of writing*, came to signify *secret writing*, but still principally meaning the original Irish characters."*—In this I differ from Mr. Toland. I believe one of the Ogums was the original, secret and sacred character of the Druids, and what Cæsar called the Greek was the common letter—either the Cadmean or the

above the line. Now, if this alphabet had not been borrowed at least before the time of the Trojan war, when Palamedes made the first addition to it, we can hardly conceive it should be so simple."

The *Boustrophedon* style of writing is said to have been disused by the Greeks about 460 years A. C. But it is a curious fact, that it continued in use amongst the Irish to a much later period. ASTLE'S *Origin and Progress of Writing*, ch. v. p. 68; VALLENCEY'S *Antiquity of the Irish Language*, p. 55, Dublin, 1772, 8vo.; TOWNLEY'S *Illustrations*, Vol. I. p. 31.

* TOLAND'S *Hist. of the Druids*, pp. 80—84.

Ionian seventeen letters before they lost the digamma—both in fact nearly the same, having been derived from a common source.

After the introduction of Christianity, the Ogam writings, not being understood by the priests, were believed to be magical, and were destroyed wherever they were found. PATRICK is said to have burnt three hundred books in these letters. If Patrick never lived, there can be no doubt that those who ascribe the act to him as a merit, would do it for him.

"The word Ogam or Ogum is preserved in the Welsh, where Ogan is *augury, divination.* KEYZLER also tells us, that Oga, Ogum, and Ogma, are old Celtic words, implying letters written in cipher, and indirectly an occult science."* *Rune* had the same meaning as Ogum, and meant secret or mystery. It succeeded the word Ogum.†

OGAM WRITINGS YET EXIST.—CHAP. I. SECT. XVII.

Mr. Toland has observed, that there are various manuscript treatises extant, describing and teaching the different methods of this secret writing; one in the college library at Dublin, and another in that of his Grace the Duke of Chandos. And DUDLEY FORBES had some of the primitive birch tables on which their works were written, in the year 1683, besides many sorts of the old occult writing. These were the Ogham-beith, the Ogham-coll, and the Ogham-craoth, which means *Ogum-branches.*‡

FORCHERN, a noted bard and philosopher, who lived a little before CHRIST, ascribing, with others, the invention of letters to the Phœnicians, or rather more strictly and properly to Phœnix, whom the Irish call Fenius Farsaidh, or *Phœnix the Ancient*, says, among other alphabets, as the Hebrew, Greek, and Latin, he also composed that of Bethluisnion an Oghum,§ the alphabet of Ogum, or the Irish alphabet, meaning, that he invented the first letters, in imitation of which the alphabets of those nations were made. Ogum is also taken in this sense by the best modern writers: WILLIAM O'DONNELL, afterward Archbishop of Tuam, in his preface to the Irish New Testament, dedicated to King JAMES THE FIRST, and printed at Dublin, in the year 1602, speaking of one of his assistants, says, that he enjoined him to write the other part according to the Ogum and propriety of the Irish tongue; where Ogum must necessarily signify the alphabet, orthography, and true manner of writing Irish.‖

It has with great triumph been asserted, that no ancient alphabet of the Druids can be produced. I would ask, what is the Bethluisnion and the *Bethluisnion* Ogam of

* LEDWICH, *Ant. Ire.* p. 91. † Ib. p. 92; ROWLAND'S *Mona Antiqua*, p. 238, 2nd ed.

‡ TOLAND, ut sup. p. 85.

§ "Fenius Farsaidh alphabeta prima Hebræorum, Græcorum, Latinorum, et Bethluisnion an Oghum, composuit." *Ex* FORCHERNI *libro, octingentis retro annis Latinè reddito.*

‖ TOLAND, ut sup. p. 86.

seventeen letters? This latter may well have been the character in which the Druids concealed and wrote their secrets, such of them as they did write, for most of them were preserved by memory. Mr. Ledwich has justly observed, that something similar may be found in the ancient Latin sigla, or tyronean notes improved or increased by ENNIUS, SENECA, &c., which may be seen at the end of GRUTER'S inscriptions.

Mr. Ledwich may make himself as angry as he pleases, and he may scoff at and ridicule his contemporaries as much as he pleases, but he cannot shew that the Ogum Bethluisnion was not invented at some time by somebody; and why should not the Druids have invented it? I think from a consideration of the various circumstances, that the Greek letters which were first brought from Phœnicia to Greece were those of the Druids, and that it is possible they were the inventors of the Ogham Bethluisnion for the concealment of their doctrines, when the Phœnician Greek letters used by them had not yet been increased to more than seventeen in number. The fact of Hercules being called *Ogmius* we know from the Greek authors: and the circumstance of the old Irish historians saying, that he had the name *Ogmius* because he was the inventor of the Ogham, seems to tally very well with the supposed antiquity of that secret, and evidently artificial, system of letters.

Mr. INNES observes, that the Bethluisnion cannot be ancient because it has twenty-two letters and diphthongs. I do not pretend to say which of the Ogums was the ancient one. If it were the Bethluisnion, it must have been increased, a thing likely enough to have happened. Innes says, the genuine Irish alphabet consisted of only eighteen letters.* This is enough for me. I think the Bethluisnion was the ancient one.

AFFINITY BETWEEN THE LANGUAGES.—CHAP. I. SECT. XVIII.

The affinity between the Greek, the Roman, and the Celtic languages, observed by Mr. Huddleston, is perfectly consistent, as will be hereafter explained, with an idea which I entertain, that a regular stream of emigration flowed from some great nation in the East to the West, irrigating, if I may use the expression, with small streamlets, the countries at the side of its course. Thus a branch was detached into Greece, where it founded the Oracle of Delphi,† said by Pausanias to have been founded by the Hyperborean Ollen.‡

The Celtic language is now almost extinct in Gaul, except only in Lower Brittany, and such Gallic words as remain scattered among the French. It subsists, however,

* Vol. II. p. 449.

† TOL. *Hud.* p. 346.

‡ Pausanias says, that a certain Olena taken by him to be a Greek, but who was in reality a Celt, was the first of Poets. I often smile at the vanity of these people. Long before the Greeks had a poet, Moses wrote his beautiful song on *the Passage of the Red Sea.* Besides, what is the book of Job? When was it written? PICARD *de Prisc. Celtis*, Lib. i. p. 31.

entire in the several dialects of the Celtic colonies, that is, the British, Welsh, Cornish, Irish, Manks, and Earse; as do the words *Ogum* and *Ogma*, particularly in Irish.*

The following alphabets are derived from the Phœnician according to Mr. *Astle*, viz. the Hebrew or Samaritan, the Chaldaic, the Bastulan,† the Punic Carthaginian, or Sicilian, the Pelasgian Greek.

If what GORIUS and SWINTON say can be depended on, that the ancient Etruscan alphabet had only thirteen letters, it seems fair to conclude, that the Etruscans were settled in Italy, or that they had letters, before any of those nations which are found to have had sixteen or seventeen. It will then follow, according to the present hypothesis, that the Eastern nation from whom they came had at first only thirteen; that after the Etruscan colony came to Italy the Cadmean or Eastern nation or Celtæ, Κελτοι, increased their letters to seventeen. It is probable that the nation amongst whom the fewest and most simple letters are found will be the oldest. On this principle, the Etruscans, being a colony, must have come direct from the oldest nation.

ARGUMENT CONCLUDED.—CHAP. I. SECT. XIX.

If I am asked to state, in one word, what I conceive to be the fact with respect to the Irish and British letters and language, I reply, The language was one of the five dialects—the Welsh, the Cornish, the Irish, the Manks, or the Earse, *or some language now lost, the direct mother of them all.* The system of letters which they used was the same system and derived from the same source as the two alphabets of seventeen letters brought into Greece, called the Cadmean and Ionian,—for the system was evidently the same in these two: and their common letters were the Greek Ionian, with some trifling variation arising from circumstances of change of place and length of time, as usually happens. For their secret doctrines and correspondence they *may* have invented one of the Ogums, (unless, indeed, the Ogham were the first invention,) which would of course originally consist of only seventeen letters, though probably when the secret became known, and the practice commonly used, after the time of Cæsar, it was increased in the number of letters, and dipthongs were added. It may as well be argued, that the Greek letters are not *ancient* because there are at this time more than twenty of them, as, that the Beth-luis-nion is not ancient because some writings are now found in it with more than twenty letters. This will prove that particular writing not ancient; but it proves nothing for the letter. The letters were probably increased as those of the Greeks were. It is enough that Mr. *Innes*, the great opponent of the antiquity of the Irish, allows, that some one of them had only eighteen letters originally.

* TOL. *Hud.* p. 87.

† ASTLE, *Or. Lan.* p. 50. The Bastuli settled near Cades.

PECULIARITY OF THE IRISH ALPHABET.—CHAP. I. SECT. XX.

I must now draw the attention of my reader to certain very extraordinary peculiarities of the Irish alphabet, from which I consider that important conclusions may be deduced. The alphabet of the Irish appears not to have been arranged in the same order as that of the Greek or the Hebrew. Which may have been the original, it may now, probably, be impossible to determine. Some of the Psalms being written *acrostically*, may be sufficient to prove that the present arrangement of the Hebrew is older than the Greek—but it proves nothing for the Irish, because the Irish must be of a date long prior to any of the Psalms of David. The Irish alphabet is called Beth-luis-nion from the names of the three first letters, *Beth* the Birch, *Luis* the Quicken, and *Nion* the Ash. The Irish works which last remained were written on the barks of trees called *Oraium*, or on smooth tables of birch-wood, which were called *Taibhle Fileadh*, which Mr. Toland translates *poets' tables*.* Their characters were called twigs and branch-letters, as Mr. Toland says, from their shape. *Feadha: Craobh Ogham. Faidh* is the Celtic word for *prophet* in the Irish books, particularly in the Bible. From the word *Faidh* came the Latin word *vates* or *vait*, by the usual conversion of the letters F into V, and D into T; and from the same Celtic original came the Greek ουατεις. The Hebrew grammarians would say that, in the expression Taibhle Fileadh, the word Taibhle is correctly *in regimine*, i. e. a peculiar formation of the Hebrew language.

A careful examination of the several letters of the alphabets in the first table, (p. 4,) and a comparison of them one with another, will probably satisfy any unprejudiced reader, that the Irish, the Greek, the Hebrew, and the Samaritan alphabets have all been called after English trees, or the English trees after them. But first it may be proper to observe, that great allowance ought to be made for the change necessarily arising from the lapse of *several*, perhaps almost *many*, thousand years. It is absolutely impossible to doubt the original identity of the Samaritan, the Greek, and the Hebrew letters; and how wonderfully are they changed! Then, if we do not find the English names of trees differ more from the Irish names, and the names of the Greek, Hebrew, and Samaritan letters, than the alphabets differ from each other, we shall have a similarity as great, perhaps greater than could be expected. It is not at all probable, that the similarity should continue to this time in all the letters; very few will be sufficient to establish the fact, if they only possess a sufficient degree of similiarity.

* *Hist. of Druids*, p. 94. It is curious to find our identical word *table* here applied to the writings of the poets or prophets.

IRISH LETTERS COMPARED WITH HEBREW.—CHAP. I. SECT. XXI.

The Aleph, Alpha, and Ailm, are not strikingly similar, but there is a very obvious resemblance between the words Ailm and Elm: the first letter of the word Ailm being pronounced as we pronounce the A in our A, B, C, or in the word Able.*

The Beth or Beith of the Samaritan and Hebrew is the identical Beth or Beith, the Birch-tree of the Irish. †

In the next three names of letters, the similarity is lost, except that they begin with the same letters.

The Digamma forms an exception to all rules.

The Jod or Iod or Iot-a, and Iodha and Yew, are all clearly the same, or as near as can be expected. This will be immediately found on pronouncing the I in the word Yew by itself, instantly followed by the other letters.

In the *Letters* of ARCHBISHOP USHER, No. 81, it is stated by a Mr. Davis, who was employed by the Bishop to procure manuscripts for him in the East, that he learned from the Samaritans, that their nation pronounced the word Jehovah YEHUEH, in Hebrew יהוה *Ieue*. This must be y, as i in pine; e, as a in ale; hu, as hu in Hume, or as u in use.

Any person conversant with the French and Italian languages knows, that the i in them is generally pronounced as the English e in queen, as *ravine*, but that in our language it is mostly pronounced as in the word *pine*. This is probably a remnant of our Asiatic original language, which we have kept in consequence of our secluded situation. It is the same sound as the Y or י I in the word יהוה *Ieue*.

Perhaps it may be thought far-fetched, but, may not the name of the Yew, the very name of the GOD JEHOVAH, have been given it from its supposed almost eternity of life? It is generally believed to be the longest lived tree in the world. If this were the case, when a person spoke of the Yew-tree, it would be nearly the same as to say the *Lord's tree*.

There is nothing more very striking till we come to the Mem, Mu, Muin, *vine*. The vine may have very readily come from the word Muin; the letter m being dropped for some unknown cause, or the m may have been prefixed to the Vin.

The Nun is the Nu and Nuin without difficulty, though it has no relation to the Ash in sound or letter. Yet the Nun of the Hebrew is evidently the same as the Irish tree Nuin.

The Oin and the Irish Oir have a similarity, but have no relation to the Spindle or the Oir, except in the first letter of the latter.

* Some writers say that this has also the meaning of the Fir. But the Ailm and English Elm almost speak for themselves.

† PLINY xvi. 18, (GOUGH'S *Ant. Brit.* pref. lxii.) calls Betulla, the Birch, a Gaulish tree. In one of the dialects of Britain it is called Bedw

The Samaritan and Hebrew Resh is the Irish Ruis.

The Shin and Tau are only similar in first letters to the Suil and Tein.

The similarity, it is true, is not found in many of the sixteen letters; but there is sufficient to prove that the Irish have not merely culled letters out of the Roman alphabet and given them the names of trees; for, although the examples of similarities are now become oddly and unsystematically arranged, yet their present situation can have arisen from nothing but an original identity, destroyed by various accidents. If the Ailm have nothing to do with the Aleph, it is evidently the same as the English Elm; and if the Beth or Beith have little or nothing to do with the English Birch, it is evidently identical with the Hebrew Beth. How comes the Irish tree to bear the name of a Hebrew letter? Thus, again, the Jod or Iod, Iota, Iodha, and Yew, are *all* nearly allied, and the Iod and Iodha identical. Again, how comes this Irish name of a tree and a letter of their alphabet to be the same as the Hebrew name of this letter? Can any one look at the Greek Mu, the Irish Muin, and the English Vine, and not be convinced, (all the other letters and circumstances considered,) that they are the same? It is evidently the three last letters of the Irish Muin.

The Irish name of the Ash, Nuin, is the same as the Hebrew and Samaritan Nun and the Greek Nu.

Lastly, the Samaritan and Hebrew Resh is unquestionably the Irish Ruis, the Elder. Again I ask, how come these Hebrew letters to bear the names of Irish trees? Several thousand years ago did the Irish literati understand Hebrew, and call their trees after Hebrew and Samaritan letters on purpose to puzzle the learned men of the present day? There is no way of accounting for these extraordinary coincidences and circumstances, except by supposing an original alphabet called after trees, and changed by accident in long periods of time.

POSSIBLE USE OF THE ABOVE SYSTEM.—CHAP. I. SECT. XXII.

The application of the names of trees to letters, or of letters to trees, practised by the ancient Irish, is perfectly original, and may give rise to very curious and important observations. This practice cannot be attributed to circumstance or accident.

Of the time when the Irish system was invented, it is unnecessary to hazard an opinion; but it is so similar to the Hebrew, the Greek, and the English, that it must be allowed to have come from the same source.

The circumstance of the letters bearing the names of trees may have been made very conducive to the purposes of mystery and secresy. A letter could be sent by means of the leaves of trees strung on a cord, in the reading of which there would be little more difficulty than in reading the Greek in the ancient uncial letters, which are all written like one word, or the Hebrew in a synagogue copy: and if a messenger were detected

with the letter upon him, what, without the key, could be made of a string of leaves? The mystification might be made more complete by intermixing the leaves of other trees: and this would not have increased the difficulty of reading to those persons in the secret.

The name of the Vine given to one of the letters seems to shew that this is neither an invention of Britain nor India, for though this plant grows in both, it is common in neither ; but it is indigenous in the latitudes 40 and 45.

Suppose the leaves to have been strung on a cord of linen, which all the most ancient mummies shew us was in common use in the earliest times ; that they were made of thin laminæ of gold—something like the triposes of the ancient Peruvians, or of tin ; that the leaf letters were seventeen in number ; then, by adding the leaves of other trees not in the alphabet, it is evident that the difficulty of deciphering the letter would be greatly increased to all except those in the secret. And if the extra leaves were placed between the words, they would serve as assistants to the initiated, in the same way as the breaks in our writing between our words, at the same time that they increased the difficulty to the uninitiated. After some time it would be found, that by writing the names of the letters on skins or tablets, or by drawing their shapes or pictures, the same effect would be produced. Thus hieroglyphics would be used, which could never be deciphered without the key, as the figures between the real letters might be increased *ad libitum ;* and yet they might be deciphered by the initiated with the greatest ease ; the interposed letters, however numerous, serving as assistants to the initiated, to terminate each word, like the vacant spaces in our reading, or the final letters of the Hebrews.

HIEROGLYPHICS.—CHAP. I. SECT. XXIII.

If this principle be applied to the pictures or names of other objects, to be interposed between the letters as well as leaves of trees, a mode will be exhibited by which a more complicated kind of hieroglyphics may have been invented, and the reason will be seen why it is probable that they never can be deciphered. If hieroglyphics had preceded the invention of letters, when letters were invented they would have been laid aside. But it is certain that they were in use long after the invention of writing. This could be for nothing but secresy.

If it were to be admitted that an intercourse anciently existed between India, Persia, and Britain, it could have been conducted by the chiefs of the Bramins, the Magi, and the Druids, unknown to the remainder of mankind, by means of these mysterious leaves. They might be made of gold or tin, and pass for talismans, to protect the bearer from dangers of various kinds, which were things in common use as far back as we have either record or tradition.

It is very certain either that the letters must have been called after the trees, or the

trees after the letters. The former will be generally admitted to be the most probable. But if the reader will look to the words which form the names of the Hebrew letters and the Irish trees, and consider them carefully, he will probably perceive a curious and striking similarity. The Aleph or Alpha is something like the name of the Irish tree Ailm and the English Elm. The Irish, Greek, and Hebrew, all begin with same letter, A; the Beith or Beth of the Irish is evidently the Beth of the Hebrew and the Beta of the Greeks; and here again all the languages begin with the same letter of the alphabet. By thus going through the sixteen letters, the total of trifling likenesses or coincidences makes, upon the whole, a strong similarity; and, to an etymologist, in some cases an actual identity. For instance, Jod, Ioda; Mem, Muin; Nun, Nuin, &c.

But though the Mem or Muin and the Beith are the Irish names of trees, they are not the Hebrew names of trees. It is impossible to believe that the Asiatics by accident called their sixteen letters after the Irish names of trees. From these observations it is pretty clear that the Greek and Hebrew letters have been originally called after the Beth-luis-nion of the Irish, or after some language whence *it* was taken.

CIPHERING INVENTED BEFORE LETTERS.—CHAP. I. SECT. XXIV.

From the train of reasoning in Sect. VI., the reader will perceive that it is the author's opinion, that the art of ciphering took precedence of the art of reading or writing. The figures would evidently be the first of the two wanted; and probably when they were invented, names of trees were given to them. The Mexicans had the knowledge of figures, the decimal calculation, but not of letters; the natives of Otaheite the same.* From the use of the first ten or fifteen figures for numbers of the calculi, a transition to letters would not be very difficult, and probably took place, and gave them their names of leaves; and what was to prevent this early practice from being continued in the sequestered nook of the Ultima Thule called Ireland, to which its Magi or Druids retreated from the world? It has been more exempt from foreign rule than almost any other nation in the universe. Why may it not have retained this remnant of primeval learning as well as many other customs, as will hereafter be shewn? The substitution of the refined *Sanscrit* will account for all traces of it being lost in India.

From the use of leaves, the transition to hieroglyphical writing would be very easy. It offers itself so evidently, as hardly to be avoided. The drawing of the different leaves would form the first letters; the drawings of other objects would speedily follow. Much has been said respecting the Mexican picture-writing, by the messengers sent to CORTES. This had no resemblance either in substance or shadow to hieroglyphics. They painted

* ASTLE, p. 182.

the horses, ships, &c., because they had never seen such things before, and their language of course could convey no idea of them. But this was nothing like hieroglyphics.

The intention of the *ancient hieroglyyhic* was to enable one person to convey to another information relating to some thing already known to both, and of which, therefore, they mutually possessed *an idea;* but the *pictures of Mexico* were intended, by the persons drawing them, to convey a new idea respecting something wholly unknown to the beholder, and of which he had consequently never formed an idea before.

All this will be thought very wild, because it is quite new. At all events it is very curious, and perhaps, like many other things, at a future day, when prejudice abates, it may be better thought of. BACON and WORCESTER were laughed at, and so has the Author been a hundred times for being so absurd as to say, that he should live to navigate the ocean by means of steam.

A MAZY CONCERN.—CHAP. I. SECT. XXV.

We will now advance a little further into this mazy concern. It behoves us to take care that we be not lost in the fog of the Isle of Mist, (*Ossian,*) or in a drift of snow too deep to be discovered even by the faithful and sagacious companion of the Highland shepherd. In the third book of the *Æneid* we find the following verses, as translated by Dryden:—

> Arrived at Cumæ, when you view the flood
> Of black Avernus, and the sounding wood,
> The mad prophetic Sibyl you shall find,
> Dark in a cave, and on a rock reclined.
> She sings the fates, and, in her frantic fits,
> The notes and names, inscribed, TO LEAVES COMMITS.
> What she commits to leaves, in order laid,
> Before the cavern's entrance are display'd:
> Unmoved they lie: but, if a blast of wind
> Without, or vapours issue from behind,
> The leaves are borne aloft in liquid air;
> And she resumes no more her museful care,
> Nor gathers from the rocks her scatter'd verse;
> Nor sets in order what the winds disperse.
> Thus many, not succeeding, most upbraid
> The madness of the visionary maid,
> And with loud curses leave the mystic shade. } *Æn.* Lib. iii. l. 561—577.

> But, oh! commit not thy prophetic mind
> To flitting leaves, the sport of every wind,
> Lest they disperse in air our empty fate:
> Write not, but, what the powers ordain, relate. *Ib.* Lib. vi. l. 116—120.

But, if so dire a love your soul invades,
As twice below to view the trembling shades;
If you so hard a toil will undertake,
As twice to pass th' innavigable lake;
Receive my counsel. In the neighbouring grove
There stands a tree; the Queen of Stygian Jove
Claims it her own; thick woods and gloomy night
Conceal the happy plant from human sight.
One bough it bears; but (wondrous to behold)
The ductile rind and leaves of radiant gold:
This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies.
The first thus rent, a second will arise;
And the same metal the same tree supplies.
Look round the wood, with lifted eyes, to see
The lurking gold upon the fatal tree:
Then rend it off, as holy rites command:
The willing metal will obey thy hand,
Following with ease, if, favour'd by thy fate,
Thou art foredoom'd to view the Stygian state:
If not, no labour can the tree constrain;
And strength of stubborn arms, and steel, are vain.
Besides, you know not, while you here attend
Th' unworthy fate of your unhappy friend. *Æn.* Lib. vi. l. 200—226.

Two doves descending from their airy flight,
Secure upon the grassy plain alight. *Ib.* l. 280, 281.

They wing'd their flight aloft; then, stooping low,
Perch'd on the tree that bears the golden bough.
Through the green leaves the glitt'ring shadows glow;
As, on the sacred oak, THE WINTRY MISLETOE:
Where the proud mother views her precious brood,
And happier branches, which she never sow'd.
Such was the glitt'ring; such the ruddy rind,
And dancing leaves, that wanton'd in the wind.
He seized the shining bough with griping hold;
And rent away, with ease, the ling'ring gold. *Ib.* l. 295—304.

Full in the midst of this infernal road,
An Elm displays her dusky arms abroad:
The God of sleep there hides his heavy head;
And EMPTY DREAMS on every leaf are spread. *Ib.* l. 394—397.

Here the reader will hardly fail to find the leaves of the Druids of Ireland—the oracle delivered on the leaves of trees. And Virgil did wisely to make his hero prevail on the Celtic priestess of Cimmerian Cuma to waive the ceremony of writing them, and to give him his instructions *viva voce;* for, if the leaves had been used, probably whether dispersed or not, neither the hero nor the poet would have understood a word of them. In the time of Virgil, the origin of the custom, the mystery, was probably unknown even to the initiated. The treatises of Cicero and other Romans prove, that the *real* meaning of the ancient mysteries was as little known to them as they are at this time to us. To the devotees, the priests gave something—probably nonsensical enough; the ancient mystery was lost, but the priest would not confess his ignorance.

The use of these leaves in oracles would evidently be very favourable to the chicanery necessary in these places; they would also, from their uncommon and mysterious nature, be calculated to excite wonder in the ignorant vulgar, and would be easily understood by the priests of any country who were initiated in the secred mysteries of Apollo, or the god in whose temples they were used.

HOLY FURY.—CHAP. I. SECT. XXVI.

Although it was the custom for the priestesses to affect a holy fury, a species of temporary insanity, in the delivering of their oracles, yet it was also the custom to write them on the leaves of trees, and to deposit them at the entrances of their caves, or the adyta of their temples; and it was the object of the devotee to secure them before they were dispersed by the winds; and of course the priestesses would generally take care that there should be a little dispersion, that there might be room for a little doubt. When the practice of writing and depositing the response at the door was adopted, there does not seem to have been much room for a display of holy fury.—Whence comes the name of leaves which we apply to our books—the leaves of our books? The bark of the Papyrus had no leaves; the rolls of vellum or parchment had no leaves; the tablets had no leaves. Whence can they have come, but from these magical and horrific priestesses? No wonder that governments and priests should have always feared books. They must necessarily partake of the magical nature of their original.*

However, if the artful virgin had been mischievous enough to have given Æneas her instructions on the leaves of trees; if his mother had only given him a branch of her favourite misletoe,† he would, with that sacred talisman in his hand, have had no

* The paper of the moderns is evidently nothing but the word Papyrus of the ancient oriental nations, probably originally from Egypt.

† I suppose this must have been a favourite plant with the goddess of smiles, because on the tops of the kitchens of the farm-houses in my country, at the Druidical festival of Christmas, a branch of misletoe is always hung, and it is a great object with the lads to kiss the lasses under this branch. I do not understand the reason of it, *therefore I suppose it a mystery.*

difficulty in procuring an explanation from the priest of the Hercules Ogmius, or of the Druid of the Ultima Thule.

VIRGIL A DRUID.—CHAP. I. SECT. XXVII.

Mr. DAVIES observes, that when Homer sends Ulysses to consult the dead, he directs him to the coast of the Western Ocean—to Portugal or Spain—to the land of the Cimmerii or Celtæ, and the dominions of Pluto or Dis, whom the Celtæ acknowledged as their father; and that in this devious course the poet must have been guided by ancient and prevailing opinion: that the descent of Æneas into the regions below, in which he learns the mysteries of the metempsychosis, the fortunes, the changes, the renovations of his descendants, doctrines of pure Druidism, is from a part of Italy in which not only the researches of Strabo, but perhaps Virgil himself, placed one branch of the Cimmerii: and he neatly observes, that this great bard was born in Cis-Alpine Gaul, and seems in his youth to have courted the Gaulish muse, till he found that she would not advance his fortune—a very unpoetical ground of desertion.

Galatea reliquit:
Namque—fatebor enim—dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi.*

It has not been observed to my knowledge, that, in fact, Virgil was a Celtic bard or poet, as is evident from his expression in the quotation which I have just given; and that, in his youth, he had studied the Celtic poetry. Mantua, his native town, was situate in Cis-Alpine Gaul. This not only accounts for his allusion to Druidical doctrines, but it gives a degree of authority to what he says, which he would not otherwise possess. Dryden has noticed that he was consulted by Octavius *as an astrologer*. This almost makes a Druid of him.

He was born amongst the Druids, and died within a mile of the cave of the Sybil at Cumæ, where I have myself visited his tomb.

WELSH LETTERS.—CHAP. I. SECT. XXVIII.

Mr. Davies says, "That the antiquarians claim an alphabet of their own, which in all its essential points agrees with that of the Bards in Britain.

1. It was Druidical.

2. It was a magical alphabet, and used by those Druids in their divinations and their decisions by lot.

3. It consisted of the same radical sixteen letters, which formed the basis of the Druidical alphabet in Britain.

* "Galatea was the mother of the Celtæ." APPIAN, *Bell. Illyr.*; DAVIES, *Cel. Res.* pp. 142, 143.

4. Each of these letters received its name from some tree or plant of a certain species, regarded as being, in some view or other, descriptive of its power; and these names are still retained.

So far the doctrine of the British Druids is exactly recognised in the *Western island*. The same identical system is completely ascertained and preserved. Yet there are circumstances which point out a very ancient and remote period for the separation of these alphabets from each other.* Mr. Davies then observes, that amongst other things the order of the letters is different. He says there are three kinds of writing, and adds, "The third, which is said to be (*no doubt*) the remains of an old *magical* alphabet, is called *Beth-luis-nion na Ogma*, or the alphabet of *magical* or *mysterious letters*, the first three of which are *Beth*, *Luis*, *Nion*, whence it is named."†

Mr. Davies is of opinion that the Orpheans were Druids; and observes, if they were not, nobody knows what they were. The dance of trees to the Orphean harp may have been an allegory of the same nature as the Welsh poem of *Taliesin*, called the Battle of the Trees.

The voyage of Ulysses to the land of the Cimmerii, the descent of Æneas, the branch of misletoe which is his talisman, the doctrine of metempsychosis which is explained to him, and the allegory involved in the tale of Orpheus and Eurydice, are some of the reasons which induce Mr. Davies to think that the Druids were the wise men of the West, from the first peopling of that continent.‡

Strabo says, that in an isle near to Britain, the worship of Ceres and Proserpine was celebrated with the same rites as in Samothrace.§ This could be no where but in Ireland.

RUNES OF THE NORTH.—SECT. XXIX.

The Runes of the northern nations were the same as, or else the offspring of, the secret alphabets of the Druids, Their general name is *Run*. This term is traced by Sir H. SPELMAN, as well as by other learned men, to the Saxon *Ryne*, which imports a *mystery* or *hidden thing*. The Celtæ call their system of symbols Run, or Rhin, which in the Irish and Welsh languages have precisely the same import. By this it is not meant to maintain that the northern *runes* came from the Druids of the British isles; but from the identity of the general name, by which the Celtic and Runic letters are distinguished, from the identity of the radical number in both (seventeen), and the general agreement of their powers; from the identity of the uses to which they were applied, the similarity of the several characters, together with a *common tradition* that all of them originated with staves, rods, or sprigs, cut from the tops of trees,—a fair conclusion may be formed that

* *Celtic Res.* p. 275. † *Ibid.* ‡ AIKIN'S *An. Rev.* 1804, p. 638.
§ Lib. iv. p. 137, ed. *Casaubon*; *Pictet*, p. 3.

both alphabets were shoots of the same stock, or sprung from the same root, or devised upon the same plan or system.*

ALLUSIONS ABOUT TREES.—CHAP. I. SECT. XXX.

Taliesin, a Welsh bard of the sixth century, has written a poem on the Battle of the Trees, which is yet in existence, and in which he likens the words in the Ogham, or secret letters of the Welsh, to twigs or branches of trees. Mr. Davies seems to think that this is an allusion to the original system.†

It is mentioned by Apollonius Rhodius, that when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coast, and ranged themselves in due order at Zona.‡ As the people of whom he was, treating worshiped the sun, whom they styled Zon, there were in consequence of it many places which they occupied called Zona. One of these we find was in Thrace, near the Hebrus. The term Zon, the Sun, was oftentimes varied to Zan, Zaon, and Zoan.§

It is agreed by all authors that the Druids pretended to perform various operations by means of *sticks*, sprigs, or branches of trees, which are commonly called magical. Some account of this may be seen in Tacitus *de Moribus Germanorum*. But, in fact, all the old native authors are full of these accounts: and it is impossible to read or consider them for a moment, without seeing the extraordinary similarity of the practice to that of Jacob with respect to the sheep of Laban, described in Genesis xxx. 37.

The letters of these magical alphabets, all which answered to the leaves of trees, were engraved upon the surface of the sticks, cut square, or triangular, to which the straight and simple form of the letters was peculiarly favourable. Hence the letters and the alphabets came to be considered magical. Hence the whole system of writing was compared to a tree, with its stem bearing leaves and producing fruits.

Mons. Gebelin‖ says, that the primitive alphabets consisted of only sixteen letters: and a learned Spaniard has endeavoured to shew, that the pure Phœnician alphabet consisted but of thirteen: and he adds, that the Carthaginian, or Sicilian Phœnician, and the Basque, or Spanish Phœnician, alphabets, were the same. Dr. Swinton says the Etruscan alphabet was of the same number.

MOST ANCIENT ALPHABETS.—CHAP. I. SECT. XXXI.

If the reader will look to Mr. Astle's Tables of Letters of the most ancient alphabets, of the Etruscan, Samaritan, &c., amongst the signs for each letter, which have been used

* DAVIES, *Celtic Res.* p. 315. Mr. ROWLAND, *Mon. Ant.*, p. 110, says, that in the northern countries one of the Runes is called Ira-le-tur, Irish letter. See OLAUS WORMIUS and THOS. BARTOLINE.

† *Cel. Res.* p. 274. ‡ *Argonaut*, Lib. i. ver. 29. § BRYANT, *Anal.* Vol. III. p. 476.

‖ *Monde primitif*, Vol. III. p. 6.

at different times, he will easily be able to select in each language an alphabet of sixteen letters, having that peculiar quality of the Irish Ogham, *viz.* consisting entirely of right lines in angles to one another, so that they may be easily cut on a stick with a pen-knife, or scraped out with any pointed instrument. No. 9, in Table II., is an example selected from Mr. Astle's tables. No. 7 is an ancient *Etruscan* alphabet, where there are almost nothing but right lines at different angles.

Mr. Davies has observed, that the order of the Ionian alphabet accords much better with that of the Hebrew and of the Western Asiatic in general, than Runic, Irish, or Bardic; which latter, in all other respects, appears to have been a very near ally to the Pelasgian or Etruscan.* This seems to support the theories of Col. Vallencey respecting colonies of Etruscans coming to these islands.

The writings at Persepolis bear a strong resemblance to the Irish Ogham.† Mr. Weston, (a gentleman in *Arch. Soc. Ant. Lon.*, Vol. XIV. p. 247, says,) "the word Agam or Ogam, for they are the same in Sancreet, is mysterious, according to Sir W. Jones."

When I consider the circumstances of the virgular alphabets of the Druids, the similar angular letters of the oldest of the Gentile nations, and compare them with various passages of the ancient classical writers, I cannot help suspecting that these Ogham characters were the first-invented letters. The Rev. Mr. Davies says, "The ancient method of using letters in Greece and Italy seems to have been, by cutting them across laths, or splinters of wood, like the inscribed sticks of Ezekiel, and the peithynen of British bards."

Pliny says, "Table books of wood were in use before the time of Homer;" and refers us for proof to the following words, in the Iliad, concerning Bellerophon:

——— Πορεν δ' ὁγε σηματα λυγρα,
Γραψας εν πινακι πτυκτῳ θυμοφθορα πολλα.
"——— the devoted youth he sent,
With tablets seal'd, that told his dire intent."

Plutarch and Diogenes Laertius inform us, that the laws of Solon were inscribed on tables of wood; and A. Gellins says of them,—In legibus Solonis, illis antiquissimis, quæ Athenis, axibus ligneis incisæ erant.‡

In consequence of authors not knowing any thing of the system or practice of engraving letters on staves, or the stems or stalks of trees squared, they have been induced to construe the above words of Gellius, when describing the laws of Solon as being engraved *ligneis axibus*, by the words *table* or *board*. The words will bear no such construction. They evidently refer to the Druidical mode of writing, and to nothing else; and they prove, as clearly as words can prove, that in the time of Solon, at least, the British and Irish system was practised in Greece. This perfectly agrees with the

* *Celtic Res.* p. 322. † *Asiatic Miscellanies*, Vol. I. ‡ Lib. ii. cap. xii

assertion of Herodotus about the letters in right lines, because it was hardly possible to engrave any other on staves.

The next step after squared staves, was the use of thin laminæ of wood, like the sticks of a fan, strung together in the same manner. They are common in the cabinets of the curious.

When the muses inspired Hesiod to sing of the gods, they gave him a staff of green laurel, to cut or shave and mark.*

The characters on the Amaclean record, the oldest specimen of Greek writing known, consist of straight lines and angles. The same is to be observed of the Italian letters from the sepulchral grottos at Corneto, the ancient Tarquinii.† For more particulars respecting the tree alphabets, Mr. Davies may be consulted.‡

The writing on leaves was also proverbial amongst the Romans.§ Thus Juvenal:

Credite me vobis folium recitare Sibyllæ.

Diodorus relates, that the judges of Syracuse, a city of Sicily, which was probably originally settled from Phœnicia, were accustomed to write the names of those whom they sent into banishment upon the leaves of trees. Their sentence in later times was called *petalism*, from *πεταλον a leaf*.

The Druids of Ireland did not pretend to be the inventors of these secret systems of letters, but said that they inherited them from the most remote antiquity.

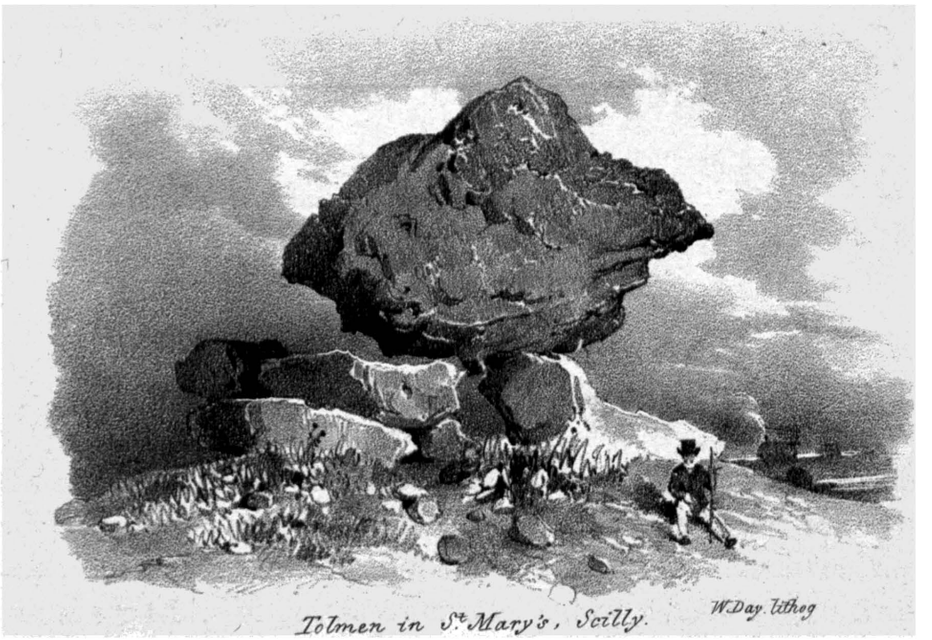
WHEN THE OGHAM WRITING WAS INVENTED.—CHAP. I. SECT. XXXII.

From the great similiarity of the Bethluisnion Ogham to the most ancient of the ancient alphabets, I am induced to suppose it was the first invented by the priests of the patriarchal nation, perhaps the Druids, and the secret letter used by them. Indeed, when a person compares the constantly increasing simplicity of these alphabets, and their tendency, as we recede, to lines at different angles to one another, he might be induced to suspect that something of the kind must have been the original first letter. The oldest Greek and Runic in Mr. Astle's Tables are almost entirely right lines, which agrees with what Herodotus says, that the Greeks and Ionians originally had characters entirely composed of right lines. This, in principle, would differ in no way from the Irish Ogham and the northern Runes. There is every reason to believe that all these northern systems of secret letters descended from the secret letters or Oghams of the Druids.

If the reader will cast his eye for one moment to the several Oghams in Table II. Figure 10, placed in a perpendicular direction, he will at once see why the letters came to

* *Theogony*, ver. 30. † *Gent. Mag.*, June, 1779. ‡ *Cel. Res.*, Sect. viii. § *Æneid*, iii. 443.

be compared to the leaves of trees, and the language to the tree itself. A very striking coincidence or intimate relation, evidently exists between the leaves and the tree. Whether the names of the leaves preceeded the tree, or the tree the leaves, it is impossible now to determine. Some of the early Gnostic Christian sectaries, who drew their doctrines notoriously from the Zoroasterian fountain, had many very odd fancies about the tree of the knowledge of good and evil of Eden; and if the learned Spaniard before named, Gorius, and Swinton, had happened to have found twelve instead of thirteen radical letters in the old Celtic of Spain, or the Etruscan of Italy, I should have been tempted to have said, Behold the Gnostic allegory! Here is their tree of knowledge of good and evil, bearing twelve branches, each bringing forth its fruit!



BACTRIA.

CROMLEH, NEAR TOBINSTOWN, COUNTY OF CARLOW.

CHAP. II.

TENTH CHAPTER OF GENESIS.—CHAP. II. SECT. I.

OF all the different books which we possess, there is no one which is so much entitled to respect from philosophers, both from those who do not, as well as from those who do, believe in the divine mission of CHRIST, as the book of Genesis. It is equally entitled to respect whether we consider it with a view to its antiquity or its genuineness, if it be considered only (as evidently it ought to be) as a *compilation* by Moses, and not as his original composition: for it is clearly a collection of tracts, and not the work of one person.

On looking into this book, in the tenth chapter, we find an account of seventy-two heads of families, from whom the different nations of the earth were descended. The phraseology of this chapter is very uncommon; but if it were stripped of its oriental dress, and put into the plain, unadorned, simple language of the western nations, and of the present day, free from figure of any kind, I apprehend the greatest part of it would be

proved by profane historians to be true, with such clearness, that no philosopher, though he did not believe in the divine inspiration of the Pentateuch, would refuse his assent to it. If it be taken, not as a divine, but merely a common history, it exhibits a knowledge of the nations of the earth surprisingly correct, and affords a fair opportunity to the Christian and Jewish philosopher to maintain, that it contains too much information to be accounted for in any other way than by divine inspiration.

Upon this point I give no opinion, as I wish to write to the world, not as a partisan of any particular sect of religionists. I state the matter nakedly as it appears to me. I should be sorry to suppress the fair and honest argument either of the Christian or of the Deist.

THE ELEVENTH CHAPTER OF GENESIS MISPLACED.—CHAP. II. SECT. II.

Upon looking into the next chapter, we find it said, that " the whole earth was of one speech," and that they travelled " from the East." Learned men, I think, have shewn, that the text would justify a more limited expression than *the whole earth.* This it is very important to state; for, it removes the great difficulty of so many as seventy-two nations travelling in one company and settling in one plain, and also of their having arisen at such an incredibly short period after the deluge of the whole earth is represented to have taken place.* Many persons also have maintained, that the first *nine verses* of the eleventh chapter have been improperly placed. It has been thought by very learned men, that they ought to precede the tenth. To both these opinions I certainly subscribe. I consider the liberty I am now taking of transposing part of a collection of tracts, as very different from either adding to or deducting any thing from it. Besides, some parts of the Pentateuch are placed in the old Samaritan version, in different places from what they occupy in the Hebrew. This clearly proves that in one or other of the versions a want of care in its preservation has taken place: and as this has happened in one case, it is fair to argue that it may have happened in another. The second verse of the eleventh chapter says, " and it came to pass, *as they travelled* FROM THE EAST, that they found a plain in the land of Shinar; and they dwelt there." In all our maps, *Mount Ararat* is placed between the Black and Caspian Seas: and the plain of Shinar is placed at Babylon. These maps have been made by learned and ingenious men, from comparing together and construing the texts of profane and sacred authors, geographers, and others, as they thought most proper: and no Christian will deny, that we have as much right to consider them, and to put what we think the *right* construction on them, as they had. Now, if we compare the situation where Ararat is placed, with that of Babylon, it will be apparent at once, that, if the book be true, the mount where the ark

* On this it may be observed, that the Samaritan chronicle is at variance with the Hebrew several hundred years.

rested cannot lie between the two seas.* For, to have travelled from any place between the seas to Babylon, they must have moved from the North to the South, and not from the East. Nothing can be more distinct and clear than this. In fact, there is no *authority* for placing Ararat between the two seas, or for placing Shinar and the *Tower of Confusion*, or Babel, at Babylon. A slight similarity of name is not sufficient of itself to justify the location, when directly in the teeth of the text, as it is here. Then it will follow, that Ararat and Shinar must have been situated to the east of Babylon, and we shall find that these places may have been somewhere about Bactriana, near the Oxus and Jaxartes.

THE AUTHOR'S HYPOTHESIS SUPPORTED BY MR. BRYANT.—SECT. III.

Mr. BRYANT says, and I particularly lay a stress upon his opinion, because his learning is well known, "I am far from being satisfied, that the whole of mankind was engaged in this expedition from the East. The Scripture does not seem to say so, nor can there be any reason assigned why they should travel so far merely to be dispersed afterward."

I never for a moment permit any imagined injury to the Christian religion to stand in the way of what I conceive to be the truth, knowing well that, if the Christian doctrine be true, my doctrine, whether true or false, can never hurt it or prevail against it. But I am always happy when I find that the result of my fearless speculations is not at variance with my own or the commonly-received religion, or that, as in this case, I am supported by the most learned of my countrymen.

By a train of very curious and satisfactory reasoning, Mr. Bryant shews, that the text does not warrant the impossible conclusion, that all the nations of the earth named in the tenth chapter of Genesis were assembled in the little plain of Shinar. It delights me to see the text of this most ancient and venerable book rescued from the absurdities of mistaken, though well-intentioned, translators or commentators. Mr. Bryant was a very learned man, and his opinion is deserving of high respect, notwithstanding some nonsensical views which he might entertain respecting the adoration by the Gentiles of the *ark of Noah*.†

If the opinion of Mr. Bryant be adopted, that only a part of mankind were dispersed by the confusion of Babel; that only a part travelled to Shinar, and thence were dispersed; in that case, Babel might mean Babylon, consistently both with my theories, and those of M. BAILLIE, of which I shall presently speak. This assuredly removes much difficulty; and certainly the language does not necessarily imply that all the nations of the earth travelled to Shinar. Yet I still maintain, that though there will be no objection to it, there is no authority for placing Babel at Babylon, except a slight similarity of

* See Map. † Vol. III. pp. 20—28.

name. But I go a little further than this, and I maintain, that the fact of the word Babel meaning *confusion*, is at once a proof that it cannot have been the proper name of the city. No city would ever call itself by such a name, and all cities take the name in the world which they give themselves.

TRANSPOSITION OF PART OF THE ELEVENTH CHAPTER OF GENESIS. CHAP. II. SECT. IV.

Now we will suppose the first nine verses of chapter eleven to be placed before chapter ten. If this be done, and by the mountains of Ararat be meant *Imaus*, or the eastern end of the great chain of the *Caucasian mountains*, which run past the south end of the Caspian Sea far to the east; then, as the text says, *they might journey from the east* before they increased to be too numerous to move in one body, and a plain of moderate size would contain them. The expression of the "mountains of Ararat" in the plural number, seems to shew, that one single, isolated mountain was not meant, but one of a chain. But if Ararat be meant, as now placed, between the Black Sea and the Caspian, the text says what is *impossible;* for they must have travelled from the north, not from the east, as the map which I have given shews. If what I propose be admitted, the book will be reconciled to itself, and every difficulty removed; whether the whole, or, as Mr. Bryant thought, only a part, of the nations migrated. We can never mathematically demonstrate where Babel and Shinar were situated. No point of doctrine depends upon the question; a considerable doubt must always remain, and, therefore, common sense requires, that we should place them in the situation most consistent with the context, with history, and with probability.

Persons who read this are requested to observe, that by the slight transposition of the order proposed by me, without altering a word of the text, we come at a possibility instead of an impossibility. Therefore the argument may be considered as a conditional one, and it will be assumed, that by Ararat was meant, some mountain eastward of the Caspian Sea. To make these suppositions, is not to take half so great a liberty as is taken in various other cases, to make the text agree with our imperfect knowledge. In fact, in this case all that it amounts to is, that we have been mistaken in the situation of a place nowhere particularly described. This theory brings the sacred volume much nearer, in fact reconciles it, to the geographical theory, founded on astronomical calculations, of the celebrated Monsieur BAILLIE, as laid down in his *History of Astronomy*. This being admitted, then, it will follow that the *tower of confusion*, as the Hebrew calls it, was not the tower or observatory of the Assyrian God *Baal* or *Bel*, as it has been supposed. It must have been some other tower in the East. The Pentateuch nowhere says, that the temple at Babylon was Babel; this is only an unauthorized assumption of divines.

GREAT KNOWLEDGE DISPLAYED IN THE TENTH CHAPTER OF GENESIS. CHAP. II. SECT. V.

Many learned men have considered the tenth chapter of Genesis to be merely a geographical description of the earth as it became divided amongst the nations. In whatever different points of view persons may consider it, I apprehend every one will be obliged to allow, that it displays a knowledge of the world little to be expected amongst the records of a secluded mountain of Palestine. It was, with no little surprise and pleasure, I found the Rev. Mr. Davies* outgrowing the prejudices of his order and his nursery, and opening his eyes to the evident truth that this very curious and very ancient book was not the work of one man, but was *a collection* of tracts, though chiefly made, according to received tradition and to probalibity, by Moses.

According to the view which I take of this subject, the reader will perceive that it is my opinion, that the great legislator who partly wrote and partly compiled the Pentateuch, had no object beyond giving his people a code of laws for the regulation of their worship to their Creator, and of their moral conduct to their neighbour; their duty to God and man. And pray, what can any one wish for more? This evidently removes difficulties without end, and leaves the doctrine of the divine inspiration of Moses perfectly untouched. What a mass of thorns and briars it instantly sweeps away! and not a single dogma of the Greek, Roman, Protestant, or Calvinist, does it affect.

Ignorant persons will be alarmed at the supposition that the books of Genesis should have been written by an uninspired penman. It is extraordinary that they cannot perceive, that if the writing be adopted by an inspired person, it is precisely the same thing, as far as inspiration is concerned, as if he wrote it himself. Besides, why may not Moses have adopted these histories, by way of accommodation, into his system; a system only intended to serve as a rule of faith in doctrine and morals, without being responsible for any thing contained in them, except what is necessary to that end?

EXAMINATION OF ARARAT AND ARMENIA.—CHAP. II. SECT. VI.

In order to support what I have said, I now think it right to detain my reader by making a few observations on the consideration of the word *Ararat*. This word is formed of the two words הר-ירד *Er-ird*, which mean the *mountain of descent*. Mr. *Le Clerc*† says, "pro אררט *Arrt*, Moses reperitur in *codice* Samaritano, הררט *(Errt)* Hararat."

Josephus says, Αποβατηριον τοπον τουτον Αρμενιοι καλουσιν. The Armenians call this place, the *place of descent*.‡

* *Celtic Res.* p. 124. † Vol. I. p. 72. ‡ BRYANT, Vol. III. p. 4.

I believe it is a general tradition in India, which is supported by the most ancient of the books of the Bramins, that the ark rested near Bactriana, on the Himmaleh mountains, which mean, in Sanscrit, the Mountains of the Moon. And what says the Latin Vulgate? Why, that it rested on a mountain of Armenia. And what is Armenia? It is a word composed of the two words הר *er*, a mountain, and מני *mni*, the moon, i. e. Har-mini. In Amos, it is called הר-מונה *Er-mune*, or mountain of the moon. The version of the *Seventy* here renders it Montem Remman. *Aquila* renders it Montem Armona. *Theodotion*, Montem Mona. They are all, except the *Seventy*, exactly the same; and on it Mr. Bryant observes, "Even the Remman of the Seventy is a transposition of the true name for Ar-man, the same as Armini in the Chaldee paraphrase." Now Mr. Bryant allows, that the Taurus extended far to the East, and that there was a mountain there called Da-moan (that is THE moon, Da being the Chaldaic particle analogous to our particle THE), where tradition says the ark rested.

As usual, every engine has been set in motion to force the word מקדם *mkdm*, ex Kedem, ex Oriente, *from the East*, from its true meaning, to suit the views of ignorance or prejudice; but in vain. The reader may find it all in *Bochart*. The same has taken place with the plain of Senaar. Some have put it at Babylon, some at Bagdad, some in Pontus; in short, it has been put every where but to the East, where it ought to be.*

D'HERBELOT'S OPINION.—CHAP. II. SECT. VII.

D'Herbelot says, "The Arabs teach that a person called *Fars* gave name to Persia, which is in general terms the country of Fars, and of Agem: the ancient Persians called it Pars, and a native of it Parsi: Pars, Parsi, Parthi, are the same words, flowing from the same root, for *th* in Persian and Turc, is pronounced in the same manner as we do *S*." *Abulfagarius* says, that "in the reign of Ptolemy Philadelphus, one named Arshak, an Armenian, revolted against the Greeks, and founded the empire of the Aracides: we," says he, "call them Parthi; and Vologesus, one of their kings, is called king of Armenia." Look at the map for these Armenians, Parthi, or Parthians of the Lunar mountain, and they are found, not in the mountains of the moon between the two seas, but in those to the east of the Caspian. The reader must bear in mind, that the ancients

* The Rev. Mr. Huddleston says, "The confusion of languages, which then took place, cannot be taken literally and absolutely, otherwise it must follow, that there were as many different languages as individuals at Babel. Hence no two individuals would have been intelligible to each other, and the purposes of social intercourse, for which alone language was conferred on man, would have been wholly defeated. The term *confusion of language* is most probably nothing more than a strong oriental metaphor, expressive of dissension or discordancy." HUDDLESTON'S *Toland*, pref. p. iv. Others have considered that there was not a confusion of languages, but only an effect produced upon the lip, which caused the division by rendering some unintelligible to others. Either is consistent with the narrative.

always called the *highest* chain of mountains *Har meni* or mountain of the moon. It is by not attending to this, that all the confusion has arisen. One chain has continually been taken for another.*

ST. JEROM RESPECTING BABYLON AND SHINAR.—CHAP. II. SECT. VIII.

St. Jerom, without reflecting upon the improbability that any persons should call their grand and new-built city by the name of *confusion* or Babel, was taken with the similarity of the word. Reading of the wickedness of Babylon, and of the famous astronomical observatory, then called *astrological*, to which word he had no partiality; finding also that there were near it mountains of Menu or the moon; he hastily determined that these mountains of the moon must be the place where the ark rested. He never thought of looking to see if there were any other *armenias* or mountains of the moon: if he had, he might have found several mountains of this name: for instance, one in Bactriana, another in the African Ethiopia, at the head of the Nile, others in Spain, and others in Ireland.

The tower was doubtless called Babel or *confusion:* but the city of Babylon was only called by the Israelites Babel, as a mark of disgrace or execration, in the same way that they called the city of *On* or Heliopolis, or the city of the Sun, in Egypt, *the city of destruction.* The proper name of Babylon and its temple may be seen in Herodotus:† Διος ΒΗΛΟΥ Ἱρον—The Temple of the God BEL.

Richardson, not attending to the meaning of the word Armenia, says, that it is much more extensive than was generally imagined; and, that it was considered nearly the same as ancient Parthia.‡ Here we find this learned man *obliged* to stretch his Armenia into Parthia.

Though nothing can be inferred from the present ruins of Babylon in favour of what I have advanced, there is certainly nothing found there against it. For if travellers, whose minds have been prejudiced, think they see the remains of the observatory, they have nothing of the appearance of the *base* of a tower whose summit was to reach to heaven.

NINEVEH NEAR TO BABYLON.—CHAP. II. SECT. IX.

In our Received Version, *Asher* is said to have built Nineveh; in the Rev. Mr. WELLBELOVED'S, Nimrod is said to have gone into Assyria and built it. When the short

* In *Dion Cassius* we learn, that Cæsar made war on the Hermini. Look in the map of Portugal and you find that these Hermini were inhabitants of the highest mountains of the country—mountains of the moon. The Hermini are nothing but Armenians. There was a clan of the Heremon in Ireland. Probably they had their name from the same cause. VALLENCEY, *Col. Reb. Hib.* Vol. IV. pp. 330—333.

† Lib. i. c. clxxxi. ‡ *Arab. Dic.*

distance of these two cities is considered, it is very unlikely that these contemporaries should have built them, or that one of them should have built both. This again makes against the received opinion respecting the situation of Ararat.

M. BAILLIE'S HYPOTHESIS ON A PRIMEVAL NATION.—CHAP. II. SECT. X.

About the beginning of the French Revolution, the celebrated philosopher BAILLIE published his History of Ancient Astronomy, in which he endeavoured to prove, that the first race of men after the flood had been situated on the East of the Caspian Sea, and thence had extended towards the South. This he defended with so much talent, that it raised an outcry from the bigots in all quarters, who spared no exertion to run down and misrepresent what they could not refute; and to this end, some men, who ought to have been above such unworthy proceedings, lent themselves.

The following is a passage of Sir William Jones's, quoted with approbation by the Rev. Mr. Maurice. Speaking of the doctrine of M. Baillie, Sir W. Jones says, "Great learning and great acuteness, together with the charms of a most engaging style, were indeed necessary to render even tolerable a system which places an earthly paradise, the gardens of Hesperus, the islands of the Macares, the groves of Elysium, if not of Eden, the heaven of Indra, the Peristan, or fairy land, of the Persian poets, with its city of diamonds, and its country of Shadcam, (so named from pleasure and love,) not in any climate which the common sense of mankind considers as the seat of delights, but beyond the mouth of the Oby in the Frozen Sea, in a region equalled only by that, where the wild imagination of *Dante* led him to fix the worst of criminals in a state of punishment after death, and which he could not, he says, even think of without shivering." I have scarcely ever met with a more wilful misrepresentation than this. Most uncandidly Sir W. Jones conceals from his readers that M. Baillie spoke of a time previous to the flood, and founded his doctrine upon a supposition that *before that event*, in consequence of the axis of the earth being placed in a different direction from that in which it now is, and other causes, the climate of the Polar regions must have been mild and temperate.*

M. BAILLIE'S DOCTRINES.—CHAP. II. SECT. XI.

In his treatise on the origin of the sciences in Asia, that most excellent man and great astronomer *Baillie* has undertaken to prove that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to the Egyptians or Indians, immediately after the flood, inhabited the country to the north of India, between the lati-

* I regret exceedingly that I am obliged to point out such a blot in the character of Sir William Jones, which affords a lamentable example of the power of religious bigotry to corrupt the mind, of even the best of men.

tudes of forty and fifty, or about fifty degrees of north latitude; a country which would not be, as artfully represented by Mr. Maurice, to throw discredit on the doctrine which he could not refute, uninhabitable from perpetual snow, but a country possessing a climate somewhat milder than that of London—than that of lat. 51½. M. Baillie endeavours to prove, that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and that arts and improvement gradually travelled thence to the equator. The people to whom his description is most applicable, are the northern progeny of Bramins, settled near the Imaus, and in northern Thibet—a country in which very celebrated colleges of learned Indians were anciently established, particularly at Nagracut and Cashmere, where it is supposed very considerable treasures of Sanscrit literature are deposited, but which have not yet been examined. Mr. *Hastings*, who is unquestionably an irreproachable witness, informed Mr. Maurice, that an immemorial tradition prevailed at Benares, which was itself in modern times the grand emporium of Indian learning, and therefore the less likely to preserve such a tradition, against itself, that all the learning of India came from a country situated in forty degrees of northern latitude. On this the Rev. Mr. Maurice says, "This in fact is the latitude of Samarcand, the metropolis of Tartary, and by this circumstance the position of M. Baillie should seem to be confirmed." And it is also the country where we shall see, according to the testimony of *Josephus* and other ancient historians, cited by the learned *Abbé Pezron*, that the first Celtæ are to be found. The astronomical calculations, the tradition, and the evidence of the old writers, all seem to confirm the doctrine advanced by Baillie; and though this is contrary to the theory of divines, it is absolutely necessary to make the book of Genesis consistent with well-known fact and history. For, I repeat once more, that if Shinar were Babylon, and if Ararat were between the Caspian and Black Seas, the nations could not have travelled from the East, but from due North. If the correction which is here suggested be adopted, *not the correction of Genesis*, but the correction of a mistaken idea or inference of divines, or of Gentile geographers, a very considerable step will have been taken to reconcile Genesis with tradition, profane history, and astronomy; but I fear as usual, many divines, who permit their zeal to blind their judgment, will rather consent to see their sacred book open to the well-founded attacks of philosophers, than yield their own superannuated prejudices. I do not blame them for being jealous of any change, or of the application of critical or theological conjecture to this venerable book. Indeed, the last is totally inadmissible; and is, as Bishop Marsh calls it, no better than wilful corruption.* But this caution is surely carried too far when it prevents the correction of gross mistakes of transcribers, or of the effects of former theological conjecture, or the correction of various readings by comparison of the Samaritan and Hebrew versions, or the transposition of parts of them when, by so doing, great difficulties will be removed.

* Notes on Michaelis.

Surely this book is entitled to all the fair advantage which would be afforded to a Horace or a Virgil.

M. Baillie thus commences his History of Astronomy: "Nous entendons par l'astronomie antediluvienne la plus ancienne dont nous ayons connoissance. Ce n'est pas que les faits ou l'histoire en établissent l'époque précise, et puissent faire juger d'une manière incontestable, si elle doit être placée au tems des premiers hommes, c'est-a-dire, des patriarches qui vivoient sur la terre avant la destruction terrible du genre humain: mais instruits, de la date de cet évènement mémorable, renfermée par les chronologistes sacrés dans des bornes dont nous avons choisi la plus reculée, nous devons regarder les faits d'une antiquité plus haute, les connoissances qui n'ont pu être acquises depuis, et dans la durée d'une monde en quelque façon si jeune encore, comme des faits que ont précédé le déluge."*

(By antediluvian astronomy we mean the most ancient of which we have any knowledge. Not that facts or history establish its precise epoch, and enable us satisfactorily to decide whether it should be assigned to the period of the first race of men, viz., the patriarchs who lived before the deluge: but, acquainted as we are with the date of that memorable event, confined by the sacred chronologists within limits of which we have adopted the most distant, we should consider facts of a higher antiquity, and acquirements in knowledge which cannot have been made since, and within the period of a world in some measure still new, as *facts which preceded the deluge.)*

OPINIONS OF BAILLIE, BUFFON, AND LINNÉ, ON THE EARTH AND ON MAN. CHAP. II. SECT. XII.

About the time when M. Baillie lived, the natural philosophers of France, with M. Buffon at their head, had indulged themselves in many very curious speculations respecting the origin and formation of man, &c. &c., and M. Baillie supposed with Buffon, Linné, and several others, that the earth, previous to the formation of the human race, had been in a state of fusion; that it had gradually cooled, and that the cold was by very slow and imperceptible degrees gradually increasing. From a very close attention to the nature of the ancient mythologies, all which are intimately connected with astronomy, they imagined, that man had been created, and that the arts and sciences had taken their rise, not far from the arctic circle, where the earth had first cooled—and that they had extended southwards as it by degrees became more and more cold. Many sepulchres and other very surprising remains of antiquity, &c., had been found in upper Tartary, about the neighbourhood of Selenginskoi, so disgracefully alluded to by Sir. W. Jones. These were supposed to be remains of an ancient world previous to the flood. This being new to the ignorant devotees amongst the priests, they instantly took the

* Bail. *Hist. Astro.*, liv. iii. sec. 1.

alarm, and the outcry of Atheism, as usual, was raised; though in all this, when the first verse of Genesis is properly explained, there is not a word either in favour of Atheism, or against the Jewish and Christian dispensation. All that it opposes is, the *ipse dixit* of Jerom, the Monk, by whom modern divines have been misled. After the flood, as the reader will have collected from the Rev. Mr. Maurice's expression cited above, (p. 46,) Baillie supposed that the first increase of man took place between the latitudes forty and fifty, but East of the Caspian, not West of it. In his reasons for fixing the *longitude* here, he was guided by a great number of concurring circumstances, all tending to produce his conviction of that fact.

BAILLIE'S REASONS FOR HIS HYPOTHESIS—CHAP. II. SECT. XIII.

Amongst many other things he has remarked, that the knowledge displayed by the ancients, of the movements of the sun and moon in their cycles of nineteen and six hundred years—the Metonic cycle, and the Neros, prove that, long before Hipparchus, the father of modern astronomy, lived, who did not correct, but rather increased the errors of his predecessors, the age of the year was known with a degree of exactitude which Hipparchus had not the means of discovering: and, that the slight errors in these ancient cycles were not found out till after the lapse of nineteen hundred years. He observes, that these cycles could not have been the invention of an ignorant and barbarous age, and thence infers, that they were part of the science of a generation far removed from us. Josephus has affirmed, that the cycle of 600 years was the invention of the Antediluvians. This must have come to him by tradition from the Patriarchs; and was probably well known to Abraham, and to the Druids, as we shall soon see.

CYCLE OF THE NEROS,—CHAP. II. SECT. XIV.

The cycle of the Neros is worthy of much observation: it is formed by 7,421 lunar revolutions of 29 days, 12 hours, 44 minutes, 3 seconds, which make 219,146 days and a half; and this same number of 219,146 and a half, give six hundred solar years of 365 days, 5 hours, 51 minutes, 36 seconds each, which differs less than 3 minutes from what its length is observed to be at this day. Now Ptolemy and Hipparchus made the year to be 365 days, 5 hours, 55 minutes, 12 seconds.

Supposing this cycle were correct to a second, if on the first of January at noon a new moon took place, it would take place again in exactly six hundred years, at the same moment of the day, and under all the same circumstances.

The least that can be said for the evidence of Josephus, that it was of antediluvian invention, is, that it is the record of an ancient tradition, and, under all the circumstances, a very respectable record. M. Baillie has gone at great length into the history of

this cycle, and thinks he has proved, that it must have been of antediluvian invention, and that nothing less than such a catastrophe as a flood could have caused so important a discovery to be forgotten. Now it is quite certain that the Egyptians, in very early times, did not understand the length of the year, but assigned it only 360 days. It is also very certain from this Neros, that the length of the year was in still earlier times known with a much greater degree of correctness. All this looks very like a science forgotten and like endeavours to recover it, according to the hypothesis of M. Baillie. It is positively asserted by astronomers, that this cycle could not have been discovered except by a very long series of observations—a series of at least two periods of six hundred years each, during which the observations must have been taken with great care and regularly recorded.

BAILLIE ON THE SEVEN-DAY CYCLE.—CHAP. II. SECT. XV.

The circumstances attending the septennial cycle or the week, M. Baillie thinks, shew that it must have been established previously to the flood, because he finds the days dedicated to the planets by the Chinese, the Indians, the ancient and the modern Europeans,—not in any order regulated by the distance, or the size, or the brilliancy of them, but arbitrarily, and in all nations alike, and all dedicated to the same Gods. He thinks it is impossible that chance should have led all these nations to adopt the same arbitrary order and names; and he can devise no way of accounting for these circumstances, except by supposing that the order and names existed before the flood, and were communicated, by the few that escaped, to their descendants. He also shews, that the ancients had succeeded in measuring the circumference of the globe with a very great degree of correctness. After much curious and interesting reasoning, he has observed, that in Chaldea we have found rather the *débris* of science, than the elements of it. He asks, "when you see a house built of old capitals of columns and other fragments of beautiful architecture, do you not conclude that a fine building has once existed?"

Speaking of the situation of the first nation after the flood, he says, "Quand je parle du nord de l'Asie je ne prétend assigner aucun degré de latitude; j'entend seulement les pays plus septentrionaux que la Chine, les Indes, la Perse, et la Chaldee."*

(When I speak of the north of Asia, I do not pretend to fix any *certain degree of latitude;* I only mean a country more to the north than China, India, Persia, or Chaldea.)

How different from the representation of Sir W. Jones!—M. Baillie sums up his argument with the following observations:

"These facts, then, unite to produce the same conclusion; they appear to prove to us, that the ancient people who brought the sciences to perfection, a people who succeeded

* Lettre huitième, *sur Les Sciences*, &c.

in the great enterprise of discovering the exact measurement of the earth, dwelt under the 49th degree of latitude. If the human mind can ever flatter itself with having been successful in discovering the truth, it is when many facts, and these facts of different kinds, unite in producing the same result."

SIR W. DRUMMOND SUPPORTS BAILLIE.—CHAP. II. SECT. XVI.

On this subject the following observations from the pen of the honourable and learned SIR W. DRUMMOND are so much in point, that it is impossible to omit them:

"The fact, however, is certain, that at some remote period there were mathematicians and astronomers who knew that the sun is in the centre of the planetary system, and that the earth, itself a planet, revolves round the central fire;—who calculated, or like ourselves attempted to calculate, the return of comets, and who knew that these bodies move in elliptic orbits, immensely elongated, having the sun in one of their foci;—who indicated the number of the solar years contained in the great cycle, by multiplying a period (variously called in the Zend, the Sanscreet, and the Chinese, *ven*, *van*, and *phen*) of 180 years, by another period of 144 years;—who reckoned the sun's distance from the earth at 800,000,000 of Olympic stadia; and who must, therefore, have taken the parallax of that luminary by a method, not only much more perfect than that said to be invented by Hipparchus, but little inferior in exactness to that now in use among the moderns;—who could scarcely have made a mere guess, when they fixed the moon's distance from its primary planet at fifty-nine semidiameters of the earth;—who had measured the circumference of our globe with so much exactness, that their calculation only differed by a few feet from that made by our modern geometricians;—who held that the moon and the other planets were worlds like our own, and that the moon was diversified by mountains and valleys and seas;—who asserted, that there was yet a planet which revolved round the sun, beyond the orbit of Saturn:—who reckoned the planets to be sixteen in number;—and who reckoned the length of the tropical year within three minutes of the true time; nor, indeed, were they wrong at all, if a tradition mentioned by Plutarch be correct."* And now, *Sir William*, may I be permitted to ask, of what nation do you think these astronomers were? Do you suppose they were the Indians who forgot their formulæ, the Egyptians or the Chaldeans who fixed the year at 360 days, or the Greeks who laughed at the stories of the comets' being planets? Search where you will you must go to Baillie's nation, between forty and fifty degrees of latitude. And that great man, the successor of Galileo, Bacon, and Worcester, in spite of the priests, must at last have justice done him.

* DRUMMOND *on the Zodiacs*, p. 36.

MR. LEDWICH ALSO SUPPORTS BAILLIE.—CHAP. II. SECT. XVII.

The Rev. Mr. LEDWICH is obliged to make the following admission, which, coming from so learned an opponent to the doctrine I advocate, is very important: "I am free to confess that there seems to have been a very remote period, of which we have scarce a glimpse, when knowledge had attained to its present perfection; and this the learned *M. Dutens* has made more than probable in his 'Recherches sur l'Origine des Découvertes attribuées aux Modernes,' wherein he has clearly demonstrated, that our discoveries in the natural and moral world are not novel, but the same as those delivered by antiquity; and that where the parallel fails, it is to be ascribed to the want of literary memorials, now buried amid the ruins of time. However, I refer to an epoch antecedent to the flourishing state of knowledge in Greece. I would seek for it in Egypt, Media, and particularly in Chaldea:* I would say with Galen, that no man or age is sufficient to perfect any art or science, and that when we behold them advanced to such astonishing maturity in those ancient empires, they must have been long before known and cultivated.† That learning visited the parched sand of Africa, and the chilling regions of the north, that it illuminated every climate from the rising to the setting sun, is no new discovery. Besides the labours of erudition, modern travellers give proofs of this enough to convince the most incredulous."‡ I quite agree with Mr. Ledwich that a learned nation formerly existed: but it was not in Egypt, or in Chaldea. He may search, but he will not find it in either. I am glad of the opportunity of shewing that the priests are beginning to open their eyes.

From a careful consideration of the tenth chapter of Genesis it is perfectly clear, that the author was well informed in the topography of all the nations of the then known world, and that he ascribed their origin in general to the source whence etymology and history shew that the nations themselves derived it. This will be ascribed by many to inspiration: on this point of course every one will judge for himself; but I beg leave to observe, that it is very unphilosophical to ascribe any thing to a miraculous cause which can be accounted for without it. And surely no one who has perused Mons. Dutens's beautiful Essay on the Discoveries of the Ancients attributed to the Moderns, can doubt the possibility of the author of Genesis having received his knowledge from one of the persons of great learning who had flourished before that time; perhaps one of the order of persons from whom *Pythagoras* learned the true system of the universe, &c.§

* *Strabo*, Lib. xvi.; *Plin.* Lib. vi. cap. xxvi.

† *Diod. Sic.* Lib. v.; *Plin.* Lib. vii. cap. lvi.; Voss. *de Philosoph.* cap. i. ii. iii.

‡ *Archæol. Soc. Ant. Lond.*, Vol. VI. p. 319.

§ There are few points on which we have been more proud than that of the discovery of *gravitation* and the *form of the heavenly bodies.* On this subject Strabo says, "the earth and the heaven are both sperical, but the tendency is to the centre of gravity." Lib. ii. 110.

PERSIA, INDIA, AND CHINA, THE DEPOSITARIES, NOT THE INVENTORS OF SCIENCE.—CHAP. II. SECT. XVIII.

It is now the fashion to believe, that the generation for the time present is always more enlightened than the generation preceding. But is this true? Probably for many hundred years back to the present time it may be true. But were the generations in the ninth century of Christianity more enlightened than those in the time of Augustus? I am inclined to think that after the flood, for many generations, man did not improve, but gradually fell off in science; and that what we find in Babylon and Egypt, were the ruins of a mighty building which philosophers were then endeavouring to reconstruct, and amongst which *Pythagoras* found some beautiful specimens of ancient architecture, which he brought to Greece, and which the vanity of the Greeks soon tempted them to claim as their own. The philosophic *Baillie* has remarked, that every thing in China, India, and Persia, tends to prove that these countries have been the depositaries of science, not its inventors. He says, the things alluded to, do not assimilate to the climate or the countries; they appear in an unnatural state, like the elephant at Paris. He adds, "when I contemplate this gigantic beast, which with us will not propagate its kind, I instantly conclude that it is a stranger. Thus it is with many of the incidents in the systems of the Hindoos; they suit not to the climate nor to the heavens; they are daily dying away; they barely exist;—hence I conclude them a race of foreign growth."

I consider the instance of the *Neros* as a very strong part of M. Baillie's system, and therefore I have selected it as an example, and dwelt upon it the longer; but it forms a very small part of the argument in support of his doctrine. As this is only incident to my subject, the Druids, I do not think it proper to go into the whole case, but must leave my friends to consult Baillie's beautiful work itself, which is justly admitted by *Sir William Jones*, as the reader has seen, (p. 45,) to possess "learning and acuteness, and a most engaging style."

WHO THE CELTÆ WERE.—CHAP. II. SECT. XIX.

It now becomes necessary to shew who were the ancient Celtæ. "Celtæ, Gauls, Gaedil, Cadel, or Keill, and in the plural, according to our dialect, Keiliet, or Keilt (now Guidhelod) Irishman. The word Keilt could not be otherwise written by the Romans than Ceilte or Celtæ."*

Cæsar says the Gauls, were called Celtæ: "Qui ipsorum linguâ Celtæ, nostrâ Galli appellantur."†

* Lhwyd's *Pref. in Nicholson's Irish Historian*, p. 107. † *Bell. Gall.* Lib. i.

They were by the Romans always called *Gauls*, and by the Greeks *Celtæ* or *Kelt*, Κελτοι. Whenever Parthenius speaks of the Gauls, in the story of Hercules and Celtina, he makes use of the term Κελτων, or Κελτινην Celtina, or Κελτον Celtum. And in the same story Diodorus Siculus calls the Gaul, Kelt or Celtæ of Parthenius, by the name of Γαλατην Galates, the people Galatians. Callimachus, in his hymn *in Delum*, indiscriminately uses the words Galates, and the country Galatia, and Celtæ, for one another.—As we have already seen, Virgil calls the inhabitants of Cisalpine Gaul *Galatæ*.

The Abbé Pezron treating of the Celtæ says, "At least a part of them were called Cimbrians and Cimmerians, before they bore the names of Galatæ and Gauls. The word Cimbri is taken from the Latin Cimber, and this last is derived from Kimber or Kimper, which signifies a warrior in the Celtic tongue: it bears the same signification amongst the Teutones or Germans: and as for Cimmerian, it is what is softened out of Cimbri or Cimbrian, as some of them have well observed. But here, by the way, it is necessary to take notice, that the name of Cimbrians was in a manner given to none other of the Celtæ but such as anciently were fixed in the northern parts of the world. I mean above the Euxine and to the north of the Danube. It was a colony of these people, and a very ancient one too, that gave name to the Chersonesus, or according to modern pronunciation, the Cimbric Chersonesus, now the country of Jutland, beyond Holstein."*

Herodotus† says, that the Celtæ are the most remote inhabitants to the West of Europe, except the Cynetæ. These Cynetæ I take to be the Cymry or Cimmerii or Cimbri, who named the Chersonesus. At the mouth of the river Albis, or Elb, on Herodotus's map, will be found the place called Amber, or Umber. [Hamburg.] This is nearly opposite to the North-Eastern shore of England, where we find the river Umber, North-Umberland, and C-umberland. Amongst all the gross mistakes of Herodotus, the truth in respect to these people evidently creeps out, as is proved by the names which they still retain.‡

Diodorus Seculus§ says, "And now it will be worth while to declare that which multitudes are altogether ignorant of. Those who inhabit the inland parts beyond Massylia and about the Alps, and on this side the Pyrenean mountains, are called Celtæ; but those that inhabit below this part, called Celtica, southward to the ocean and the mountain Hyrcinus, and all as far as Scythia, are called Gauls. But the Romans call all these people generally by one and the same name, Gauls."

* *Ant. de Nat.*, Ch. ii. p. 8. † Lib. iv. Sect. xlix.

‡ The Cimbri also were Celtæ. "Et evolve *Florum*, Lib. iii. cap. iii.; SALUSTIUM, *Bell. Jugurth.* in fine; RUFUM, *Brev.* cap. vi., qui omnes Cimbros disertè *Gallos*, et ab extremis Galliæ profugos, nominarunt." SPENERI, *Notitia Germaniæ Antiquæ*. Hal. Magd. 1717, 4to. p. 123.

§ Lib. v. c. ii.

In the same chapter Diodorus says, that Galates, the son of Hercules, ruled in Celtica, built Alesia, (now Arras,) and from his name the people were called Gallatians, and the country Gallatia, or Gallia, Gaul.

THE CELTÆ WERE GOMERIANS.—CHAP. II. SECT. XX.

The eldest son of the Japhet of Moses, named in the tenth chapter of Genesis, is said to have been *Gomer*, from whom came the Gomerians, afterward called in the west of Europe the Cimbri and Cimmerians. Zonaras says, that the people of Gaul were called Gomari, Gomeræi, and Gomeritæ. The Bretans call themselves Kumero, Cymero, and Kumeri. The G or Gimel or Gamma hard, the third [Greek] letter having the power of 3, became changed into first the C hard or K, then the C soft or sibillant, with the ç under it of the French, but still remaining the third letter.* These people, by abreviation called Cimbri, were the same people who under Brennus pillaged Delphi, in Greece, and are unanimously called Gauls. Appian, in Illyricis, says, they were called Cimbri. "The Celti (or Gauls)," says he, "whom they call Cimbri."

Posidonius (apud Strabo, Lib. vii.) says expressly, that the Greeks gave the Cimbrians the name of Cimmerians; "Cimbros Græci Cimmerios appellavere."†

Lucan says, that the assassin sent to kill *Marius* was called a Cimbrian. Livy calls him a Gaul; and Reinerus Reineccius, who is called by Camden an excellent historian, from Plutarch's life of Sertorius, affirms, that the Gauls and Cimbri used the same language. Josephus also makes Gomer the father of the Galatæ. Bochart understands them of the Asiatic or Phrygian Galatæ, or Gallogræcia and Galatia; and Ezekiel places Gomer north of Judæa, near Togarmah. Now there is surely no difficulty in finding the Celtæ or Keltæ in the Galatæ, the C and G as usual being changed; but the Britons were also called *Cumeri* and *Kimbri*.‡

The Abbé Pezron says, "that the most ancient name the Celtæ ever bore, while they remained in higher Asia, was that of Comarians, or rather Gomarians, by some authors called Gamerites. That was their first and true name, being that which they had from the earliest times of the world, or rather from their very first origin. They took it from Gomer, the eldest son of Japhet, he being the person whom they looked upon to be their father and founder. This name, which now appears to be obscure, was not unknown to the ancient geographers, and we find it famous in the provinces of higher Asia, whence the Celtæ of whom we are speaking had their origin." Josephus, speaking of Japhet's son, Gomer, says, "he was the founder of the Gomerites, who now, by the Greeks, are called Gauls and Galatians." This has been noticed by Mr. Davies, who

* GOUGH'S *Camden, Brit.* pref: p. liv. Ed. 2. † PEZRON, ch. vii. p. 48. ‡ GOUGH'S *Camden, Brit.*

says, "Josephus informs us, that the persons whom the Greeks call Galatæ or Celtæ were descended from Gomer, described in the tenth chapter of Genesis as the grandson of Noah. Then a people descended from Gomer might be called גמרים *Gmrim*, or גמרי *Gmri*, Gomeri; and as the C or K in the Celtic and other European languages occupies the place of the Hebrew ג G or Gimel, Cimri or Cymri or Kimmerii may be nothing but Gomerii."* Thus we see that, according to Josephus, the Gomarians, or descendants of Gomer, were the Celtæ. On this the Abbé Pezron says, "Let us but cast our eyes a little upon the books and maps of Ptolemy,† the famous geographer, and survey but for a moment the provinces of higher Asia, I mean those between Media Bactriana, and the Caspian Sea, and there we shall easily find the Chomarians or Comarians, who are no other than the Gomerians of Josephus, and whom some of the ancients have likewise called Gamarites, which all amounts to the same thing. The Gomarians, therefore, according to Josephus, were the Galatians or Gauls." Josephus is a very respectable authority to a fact of this kind, particularly in this case for several reasons; but he is far from the only authority. Eustathius, of Antioch, in the commentary upon the Hexameron, (p. 51,) and who, after the Septuagint, calls Gomer *Gamer*, says, "Gamer was the founder of the Gamerians, whom now we call Galatians or Gauls. Γαμερ ὁστις Γαμαρεις τος νυν Γαλατας συνεστησεν. St. Jerom also adopted this opinion, for he says, that the Galatians were descended from Gomer.‡ Isidore§ says, "Filii autem Japhet septem numerantur, Gomer, ex quo Galatæ, id est, Galli"—The sons of Japhet were seven, of whom Gomer was the father of the Galatians, that is to say, the Gauls. The chronicle of Alexandria also says, Γαμερ ἐξ ὁ Καλᾶτοι—Gamer, from whom the Celtæ or Keltæ are descended.

Theophilus, of Antioch, says, "Ex omnium Historicorum fide certum est, Gomerum seu Aschenazen, cum aliis Noemi nepotibus, Galliam primos inhabuisse:" that is, From all historians it is certain that Gomer or Aschenaz, with other grandsons of Noah, first peopled Gaul. From this we learn what was the tradition in the time of Theophilus. And when the expression of Gomer having peopled Gaul is used, it must be considered in the same sense as when it is written, Israel passed out of Egypt and peopled Palestine. It is from the construing of figurative expressions of this kind improperly, that much of the confusion in history has taken its rise.

The Jew *Joseph Goronidis*, also says, "Filii Gomer sunt Franci, qui habitant in terrâ Franciæ ad flumen Seina"—The sons of Gomer are the Franks, who dwell in France on the Seine. He calls these Franks dwelling on the Seine, to distinguish them from the Franks of Germany. These authorities decidedly prove, that Bochart was himself mistaken when he accused Josephus of mistake.

* *Celtic Res.* p. 124.

† *Geog.* Lib. vi. cap. xi. xiii.

‡ *Trad. Heb. in Græc.*

§ *Orig.* Lib. ix. cap. ii.

PEZRON'S SUMMARY OF THE DIFFERENT OPINIONS.—CHAP. II. SECT. XXI.

The learned *Pezron* has justly observed, from these authorities, It is incontestible that, by the Gomer named in Genesis, the father of the Celtæ, or Comerians, or Cimmerii, or Gauls, was meant; and that the place where they came from was to the East of the Caspian in Bactriana;—that this doctrine respecting the Gomarians is confirmed by Dyonysius, of Alexandria, or rather of Charax, by Pomponius Mela, Pliny, and Ptolemy;—and, that it is still further confirmed by Ezekiel in his 38th chapter, where he names, amongst others, Gomer *et universa agmina sua*, as coming down from the north, over mount Taurus.*

Although perhaps enough has been said, I will give one more passage of the *Abbé Pezron's*: "The Gomarians, as we have already said, having from the very earliest times possessed themselves of the provinces that lie to the East of the Caspian Sea, and that reach from Media to the river Jaxartes, several of them stopped in Margiana, which is a rich and fertile country, and its air temperate and delightful. This people, in process of time, increasing to a vast multitude, could not always live in repose and tranquillity; the seeds of dissensions and jealousies began to spring up amongst themselves. Amidst these factions and domestic commotions, those who proved the weaker, either in number or strength, were expelled by the other, and forced to seek for a retreat in the neighbouring countries." Here we see the facts admitted, that the *Celtæ* did occupy these countries, and did increase to such great multitudes, that they were obliged to emigrate. This is all that is necessary for my argument.

In this argument the only difference between me and the Abbé Pezron is, that he, mistaking the passage of Genesis, supposes the first increase after the flood to have taken place in Assyria, and then, for this great nation to have gone *eastwards* to Bactriana.† I suppose that Bactriana was the first place, and that mankind remained there till they increased very considerably, and then dispersed. To this the consistent Christian cannot object: to the Deist I say, You will not deny that there has been a great flood, or floods, and that mankind must have been saved at the last flood, or created since. Then I take the liberty to ask him if he will not admit the place where man was saved or created to have been in latitude 45, or thereabouts, and about the longitude of Samarkand, where he will please to place it? He may say, perhaps, that he does not allow the flood, as described in Genesis. I reply, I have said nothing about the particulars of that event, therefore you have no right to make them an objection: and the Christian

* PEZRON, *Eng. Tran. Ant. Nat.*, ch. iii. p. 21.

† For no purpose but to come back again, as Mr, Bryant justly observed. This was because he fancied himself bound by Jerom's version of Genesis.

cannot object, because I have not denied a single particular of Genesis. My argument, therefore, is conclusive to both.*

OBSERVATION RESPECTING THE OPPOSITION OF PRIESTS.—CHAP. II. SECT. XXII.

It has been observed to me, that it is useless to my theory or system to move the location of the first inhabitants of the earth from between the seas to the East of the Caspian, and that, by so doing, I should offend all the priests and devotees. I shall not give up an argument founded *in truth*, whether it make for or against religion, as they may fancy, to please any of them. It is not likely, then, that I should give up an argument which I see is necessary not only to truth, but to the authenticity of the books of Genesis and of Christianity also. It delights me to be able to place Genesis on a firm foundation, by shewing that it is consistent with tradition, astronomy, and profane history. It appears to me to be of the first importance to fix the situation of the first people where I have placed it, instead of in the interval between the two seas, because it removes many great and serious objections to the history, which are necessarily raised by the facts pointed out by *Baillie*. Let it not be forgotten, that if philosophers had waited on priests, they might still have been watching the *sun* running his diurnal course.

SUMMARY OF THE ARGUMENT.—CHAP. II. SECT. XXIII.

I have now, I think, proved, upon unquestionable evidence, that the Gomarians were the Celtæ, and that they were situated to the East of the Caspian Sea. I have also shewn, that this is not only not contrary to *sacred writ*, but that it is connected with reasoning which explains the text of the sacred writer, and removes several great difficulties. I shall, therefore, consider that I am justified in assuming it as a *proved fact*.

I must now draw the reader's attention to the famous UMBRIANS of Italy, and their predecessors, their contemporaries, or their successors, the ETRUSCANS, by whom *Mr. Vallencey* thought Ireland was colonized. There is no people on the face of the earth whose history is more curious, or more involved in difficulty.

* I think it is very probable, that MOSES made the collection of tracts called *Genesis*, from the chronicles or records of several of the patriarchal or Nomade tribes, which were first formed after the dispersion, taking such parts of each as suited his purpose. This accounts for their difference of style, which is so evident in both the Hebrew and the Greek, and, indeed, in the English also. The first tract ends with the 3d verse of the 2d chapter. The second ends with the last verse of the 4th chapter. The third ends with the last verse of the 9th chapter. Then come nine verses of chapter eleven, which form the fourth tract; and chapter ten forms the fifth tract. Considering this collection of tracts in a religious point of view, of course no comparison can be made; but putting that consideration out of sight, for the sake of argument, it is superior to most of the works of the Greek and Roman historians.

Florus states the *Umbri* to have been the earliest people: "Umbri antiquissimus Italiæ populus."* This is confirmed in nearly the same words by *Pliny*: "Gens antiquissima Italiæ."† This is again confirmed by *Dionysius Halicarnassus*, who says, that it was a very great and ancient nation: "Erat ea gens multùm antiqua et ampla;"‡ and, that it possessed all Umbria and Tuscany. *Abbé Pezron* observes, that the Umbri must have been settled in Tuscany 1500 years before the building of Rome, and that the Etruscans, when they conquered them, took 300 towns,—"trecenta oppida." *Solinus* says, on the credit of Bocchus the historian, that the Umbri were the descendants of the ancient Gauls: "Gallorum veterum propaginem Umbros esse."§ *Servius*, in his commentary on the 12th book of the Æneid, confirms what Solinus has said: "Sanè Umbros Gallorum veterum propaginem esse, Marcus Antonius refert:"||—Mark Antony relates that the Umbri are descended from the ancient Gauls. All which is confirmed by Isidore, of Seville; and the Scholiast of *Lycophron* says, Ομβροι γενος Γαλατων—"Umbri Gallorum genus"¶—The Umbri are a race of Gauls. Nothing more need be added to this. These Umbri are said to have been conquered by the Etruscans, but who these were is a very difficult question.**

I suspect these Umbri were the persons from whom the Greeks and Etruscans learnt to make their beautiful vases, and received their taste for the fine arts; unless, indeed, they were the same as the Etrusci, or were preceded by them. How to account for the surprising state of refinement amongst the Tuscans I know not, except they were, as I suppose, part of the highly civilized society which I have endeavoured to prove existed in a very remote period, and that it was in very early times that they branched off from the parent stock.

If it could be admitted that the Etruscans were a Celtic colony, it would seem to shew, that the people who sent forth such a colony could not be more barbarous than those they sent out. Now look at the Etruscan vases in the British Museum, at the beautiful grouping and colouring of the figures, and it will be impossible to deny to them a high degree of perfection in the fine arts at least. What can be more beautiful than the group of *the birth of Minerva*, so often copied into modern cameos? I was surprised to discover the original of this upon an antique brass plate in the cabinet of antiquities at Bologna, proved to be Etruscan by the names of the gods being inscribed on the figures *in old Etruscan letters*.

* Lib. i. cap. xvii. † Lib. iii. cap. xiv. ‡ Lib. i. § Cap. viii. || Lib. ii.

¶ TZETZES, *Schol.* p. 199, apud *Pezron.*

** Sabines, Umbrians, and Celtæ, the same. See DION. HALICAR. *Ant. Rom.* Lib. i.; *Plin.* Lib. iii. cap. xiv. *Flor.* lib. i. cap. xvii.; *Solin. Polyhist.* cap. viii., &c.; SMITH'S *Hist.* p. 47.

Dionysius Halicarnassus, states, that when Tarquinius Priscus had conquered the Tyrrheni or Etrusci, he received from them the ensigns of royalty, such as had been used to be borne by the Lydians and Persians.* What could the Etruscans have to do with ASIATIC ensigns of royalty? I suspect some great mistake in the history, and the Etruscans or Thusci, with their *thirteen* letters, to have been one of the very first subcasts from the Asiatic hive.

I must now beg the reader's attention to the language of the people, who in the first periods of *authentic* Roman history (which in fact goes back but a very few years) are found to have been in possession of the country of the ancient Etruscans, called the *Latin*, and to compare it with the Celtic and Sanscrit. And I think when the wonderful affinity is observed between the three, a descent from a common parent, at no greater distance than one remove, must be admitted. The reader will not forget what he has seen of the ancient alphabets of these people. The following is a comparison between the Celtic, the Sanscrit, and the Latin languages, which may perhaps surprise the reader. I particularly beg his attention to the names of numbers, and to the helping verb.

AFFINITY BETWEEN THE LATIN, SANSCRIT, AND CELTIC.—CH. II. SECT. XXV.

CELTIC.	SANCRIT.	ROMAN.	ENGLISH.
Dia	Deva	Deus	God
Aran	Aram	Aratum	Cultivated land
Mathair	Matara	Mater	A mother
Bhrathair	Bhratara	Frater	A brother
Faid	Vadi	Vates	A prophet
Ter, Tir	Dhara	Terra	Land
Uim	Bhumi	Humus	Ground
Sacard	Sacradas	Sacerdos	A priest
Doras	Dwara	Fores	A door
Focal	Vac	Vox, vocalis	A word, a vowel
Maōthadh	Matta	Madidus	Wet, drunk
Maighne	Maha	Magnus	Great
Gein	Janu	Genu	The knee
Mis	Mass	Mensis	A month
Riogh	Raja	Rex	A King
Naoi	Nav	Navis	A ship
Cladh	Clada	Clades	A calamity

* *Cumb. Orig.* p. 316.

CELTIC.	SANSCRIT.	ROMAN.	ENGLISH.
Di	Divos	Dies	A day
Son	Swana	Sonus	Sound
Stadh	Sthan	Statio	A station
Bim	Bhim	Timor	Fear
Peann	Parna	Penna	A pen
Meadhon	Madhya	Medium	The middle
Roth	Ratha	Rota	A wheel
Fem, Femen	Vamini	Fœmina	A woman
Fear, Fir	Vir	Vir	A man
Falla	Vala	Valor	Strength
Read	Rai	Res	A thing
Mein	Mana	Mens	The mind
Nuadh	Nava	Novus	New
Stabul	Sthir	Stabilis	Stable
Ruadh	Rudhir	Ruber	Red
Loc	Loca	Locus	A place
Bhru	Bhru		A brow
Ludhd	Lubhda	Lubido	Lust
Tu	Twau	Tu	Thou
Ceal	Cealas	Cœlum	Heaven
San-Scriobhte	Sanskrita	Sanctum scriptum	Holy writ
Aon	Ec	Unus	One
Da	Dwau	Duo	Two
Tri	Traya	Tres	Three
Ceithar	Chatur	Quatuor	Four
Coig	Pancha	Quinque	Five
Sia	Shat	Sex	Six
Seachd	Sapta	Septem	Seven
Ochd	Ashta	Octo	Eight
Noi	Nova	Novem	Nine
Deich	Dasa	Decem	Ten

Edinburgh Rev. 1809, from WILKINS' *Grammar;* TOLAND, *Hud.*, p. 384.

*	Vos	Vos	Ye
	Nos	Nos	We

* Celtic unknown to the Author.

CELTIC	SANSCRIT.	ROMAN.	ENGLISH.
	Este	Est	He is
	Sunti	Sunt	They are
	Smŭs	Sumus	We are
	Estŭ	Esto	Be thou
	Suntu	Sunto	Let them be
	Adya	Hodie	To-day
	Yūvŭn	Juvenis	Young
	Stā	Sto	To stand
	Dā	Do	To give
	Dive	Divus	To be like a God
	Men	Mens	Mind, or to think

These are a very few examples out of a great number. Mr. Huddleston has very justly observed, that if the Celtic language or letters are to be derived from the Romans, so must the Sanscrit. I think it is very evident that the Latin language has not been derived from the Greek or the Greek from the Phœnician, but that they have all been derived from a common source now lost. None of the stories of colonies, from here or there, in the Latin or Greek books are to be depended on for a moment, if in opposition to the extraordinary coincidence of these alphabets. I request those who object to my doctrines to account for the identity of the *Celtic* the *Latin* and the *Sanscrit* languages.

I request them to inform me by what road, except that which I shall presently point out, the Sanscrit could arrive in Italy without being lost by the intermixture of the other languages. I request them to account to me for the superior state of civilization proved to have existed amongst the Etruscans long before the fine arts flourished in Greece, by many circumstances—by the fine vases now in such numbers in the British Museum, and by the temples at Pæstum, which were subjects of admiration to the Romans in the Augustan age, but of whose builders tradition did not even at that time give any *probable* history. I request them to inform me, who was the Sybil that founded the oracle at Cuma, and who were the Cimmerii that dwelt there.

I believe there are many objections to the derivation of the Latin from the Greek. If it be admitted that the Latin exhibits many terms in a more rude form than that in which they appear in the Greek, as Dr. Jamieson has observed, and as I believe will not be denied, a derivation is indicated from a cognate language far less refined. I have no suspicion that the Latin was derived from the Sanscrit after it was polished and brought to its present state of perfection, but previously to that event, and previously to the establishment of the Hindoo polity; after the establishment of which it was not likely to travel to Italy. I conceive the Sanscrit was rude like all other languages, (in fact

then Pracrit,) and was moulded into its present fine form, when the Bramin or perhaps prior Boodh polity was established. But of this date I give no positive opinion.

Dr. Jamieson says much about the Scythians, which is all applicable to their predecessors the Celtæ. The Scythians were nothing but a later tribe of the same people. Their first appearance was evidently long after that of the Gomerians on the East of the Caspian. As the Scythians in those early times would have nearly the same language, letters, and manners, as the first Gomerians, much of what applies to one will apply to the other. But there is no making any thing like order out of the confused accounts of the Greeks, without keeping the two peoples separate. Dr. Jamieson distinctly and properly allows that the Celtæ were the first. They would consequently have the most of the primeval character of the antediluvian people, and it is to them that the language of the first inhabitants of Europe must be attributed, and through them that the languages must be traced to the East.

The Celtæ came first and supplied a language: then in the course of thousands of years came different tribes of the same people. The language of each *radically* the same as the first, but from the lapse of time somewhat changed. If gentlemen would keep this great principle in view, I think they would find no great difficulty in reconciling all the discordant accounts.

The following extract from the learned treatise of Dr. Jamieson called *Hermes Scythicus*, will shew that he is in reality entirely of my opinion. His admission is quite sufficient for my argument: "It seems beyond dispute, that the Cimmerii were the posterity of Gomer, the eldest son of Japhet, the Japetus of the Greeks: *and that they were the first race who peopled Europe.* Their name is obviously retained by the descendants of the ancient Britons, who still denominate themselves Cumri. As they anciently possessed the Chersoneus Taurica, and gave their name to the Cimmerian Bosphorus, they undoubtedly occupied part of the territory which afterward pertained to the Scythians."*

Mr. Pinkerton also admits, that the Celtæ were the first inhabitants of Europe. This is quite enough for my argument. Where did they come from?

AFFINITY BETWEEN THE HEBREW AND THE CELTIC.—CHAP. II. SECT. XXVII.

In the course of this work the reader will often notice in the etymologies striking traits of similarity between the Hebrew and the Celtic names of places in Britain, (which Celtic has just been shewn to be Sanscrit,) all which tend to prove, that the Hebrew and Celtic tongues are nearly related; but in the *Annual Register*† will be

* *Hermes Scythicus*, Sect. i. p. 5.

† Vol. XLVII. pp. 887, &c.

found an attempt to shew that the ancient Celtic is Hebrew *itself*. Several whole verses are given from a Welsh Bible which are actually Hebrew. Not understanding a word of Welsh, I am obliged to depend upon the Register, but it is a very respectable publication. I think the subject is worthy of a more careful examination.*

Mr. Vallencey has, at great length, proved that the famous passage in the Pænulus of Plautus, which is in the Phœnician language is correct Irish Celtic. It is too long for insertion if I had the power to insert it: but it is many years since I saw it. I have not been able to procure it here; and, if I had it, an abstract would be very unsatisfactory; I must, therefore, refer my reader to the publication itself. It is not in the *collec-*

* *Hebrew.* Byllang Adonai-eth cal neoth Jangeob.
Welsh. By-llwng Adon-ydh holl neuodh Jago.
English. The Lord has swallowed up all the tabernacles of Jacob.
Hebrew. Derech bethah ittsengad.
Welsh. Dyrac buth-hi ai-i-sengyd.
1. The road of her house he would tread.
2. The avenue of her dwelling he would go to tread.
Hebrew. Mehuaze malec hacâvodh Jehovah tsebâoth hua malec hacavodh. Selah!
Welsh. Py yw-o sy maeloc y-cavad I-a-ywoo savwyod yw-o maeloc y-cavad. Selah.
1. Who is the king of glory? The Lord of hosts, he is the king of glory. Selah.
2. Who is he that is possessor of attainment? "I that am he of Hosts," he is possessor of attainment. Behold. (Literal translation.)
Hebrew. Mageni ngal Eloim.
Welsh. Meigen-i hwyl Elyo.
1. My shield is from God.
2. My protection is from the intelligences.

The following is a sentence in such form that a person who does not understand Hebrew may be able to understand it. And if the Welsh be correct the case is very clear.

The reader must recollect to read the first and second lines of each series from left to right, and the two next lines beginning from the left, but each word from the right.

Quis ipse	rex	gloriæ	Dominus
Me-hua-ze	maloc	y-câvad	I-a-ywoo
זה-הוא-מי	מלך	הכבוד	יהוה
im-aue-ez	*clm*	*dubce*	*euei*

exercituum	ipse	rex	gloriæ	Selah
savwyod	yw-o	maeloc	y-cavad	Selah
צבאית	הוא	מלך	הכבוד	סלה
tiabj	*aue*	*clm*	*dubce*	*els*

The reader will please to observe that the Welsh pronunciation of the word Jehovah or Ieue, must be the same as it is shewn, in Ch. i. Sect. xxi., that it is pronounced by the Samaritans. This is *an important coincidence* in favour of the simple system of these alphabets which I advocate.

tanea. I also beg to refer my reader to the appendix to Mr. Roland's *Mona Antiqua*, where he will find an astonishing number of British words which are correctly Hebrew.*

AFFINITY BETWEEN THE GREEK, SANSCRIT, AND CELTIC.—CHAP. II.
SECT. XXVII.

Hecatæus, of Miletus, who lived in the time of Darius, the son of Hystaspes, says, that the barbarians dwelt in Peloponnesus before the Hellenes or Græcians. Οτι προ τον Ελληνων ωκησαν αυτην Βαρβαροι—Quòd ante Græcos habitaverunt eam Barbari.† (These Barbari I take to have been the first swarm of Celtæ who, we shall see by and by, established the oracles at Delphi.) Hecatæus says this only of Peloponnesus, but Strabo and Pausanias say it was the case of almost all Greece.‡

These authors are perfectly right. It was natural to suppose that the Barbarians would not pass Greece in their way to Italy, without giving it a call and leaving marks behind them; plenty of which may be found in the second chapter of the second book, and at the end, of Mons. Pezron's *Antiquities of Nations*, where may be seen a vast number of Latin and Greek words, which are evidently derived from the Celtic language.

Amongst a great mass of fabulous Greek nonsense quoted by the Abbé Pezron, I think he has pretty well established the fact that the *Curetes* were Celtæ, and that the Olympic games were established by them;§ and this we shall soon find to be of importance.

The following is a very curious example of the Sanscrit in Greece; and when the reader reflects upon the striking marks of identity between the Celtic and the Sanscrit which he has just now read, there will be no necessity for me to make any observation.

The Arundelian marbles say, that Eumolpus, the Thracian, introduced the Eleusinian Mysteries into Greece.

Lucian says, "It was strange that the Barbarians were excluded from the mysteries, as Eumolpus, a Thracian and Barbarian, introduced them among the Athenians."‖

At the conclusion of these mysteries the congregation was dismissed in these words:

ΚΟΓΞ ΟΜ ΠΑΞ.

The author is informed by a learned friend, that these words, which were not understood by the Greeks, are pure Sanscrit; and are used at this day by the Bramins at the conclusion of religious rites. They are thus written in the language of the Gods, as the Hindoos call the language of their sacred books. "Causcha, Om, Pachsa." *Causcha*

* *Append. Mon. Ant.* p. 296. † *Strabo*, Lib. vii.

‡ I suppose these people arrived in Greece about the same time with the Umbri or Etrusci in Italy.

§ Ch. xvii. ‖ *Demonax*, p. 552, Paris, 1615.

signifies the object of our most ardent wishes,—*Om* is the famous monosyllable used both at the beginning and the end of prayer, or any religious rite, like Amen,—*Pachsa* answers to the obsolete Latin word *vix ;* it signifies change, course, stead, place, turn of work, duty, fortune. It is used particularly after making libations in honour of the Gods and Pitris. I have no doubt that these mysteries came from the same quarter and by the same people who brought the Sanscrit language into Italy. It has been said that they were brought by the Thracians from Egypt.

It is certainly possible that those mysteries may have come from Egypt ; but I think it much more likely that they came from the *Hyperboreans* from whom their oracles came, by the north, from the parent hive, whence the Hindoos acknowledge that they drew all their learning. It is not very probable that the Thracians should be employed as the carriers of those articles from Egypt to Greece, nor that they should bring them in the Sanscrit form or dress. I beg my reader to look to the Map. Besides, the Hindoo polity was certainly established long before the Greeks had any historical accounts of their Eleusinian mysteries ; and after it was once established all emigration certainly ceased. From the circumstances here detailed respecting these mysteries, I think there is reasonable ground to believe them the oldest of which we have any record. When the Greeks began to write histories they found them, but they knew not whence they came. I do not believe that the Sanscrit system of letters was the first, but I think it was much older than the religion of Brahma. Budda with his flat black face and *curly head*, as yet seen in the temples,* preceded Brahma by a long series of years.

Although I may probably be thought to bestow more labour than necessary in demonstrating a demonstrated fact, yet I cannot refrain from repeating the observation which the Abbé Pezron† makes, after quoting the admission of Plato, in his *Cratylus*, "that many Greek words are only to be found amongst the Barbarians ;" that the Celtic words from which he contends the Greek are derived, are more simple than the Greek ones, as most of them are no other than monosyllables, whereas the others are dissyllables : but that, if any of the Celtic words be so, they are so very seldom. It is, therefore, as he says, plain enough, that the Greek words have been taken from the Celtic, and not the Celtic from them : for it is a general rule in almost all languages, that the longer and larger words are derived from the shorter and more simple ones. When in addition to this, the reader considers the circumstances of the oracles, mysteries, games, &c., of the Greeks and Italians derived from the Barbarians, which he will see explained more at large by and by, I have no great fear of his continuing to entertain the superannuated prejudice, that the Celtic words were derived from Greece or Latium.

* Sir W. Jones's *Diss.* III. on *Hind.*, p. 111 ; Maurice's *Hind. Ant.* Vol. II. pp. 374—376 ; Fitzclarence's *Journey from Ind. ; Quarterly Rev.* No. LIII. p. 235, July, 1822.

† Liv. ii. ch. ii.

THE TERM BARBARIAN.—CHAP. II. SECT. XXIX.

Before I proceed, I must make a few observations on the word *barbarous* or *barbarian*. This word has been much misunderstood by us. We affix to it the ideas of uncivilized, unpolished, cruel; but this is a translation which leads to much error. The ancients affixed no such meaning to it. Certainly when they spoke of strangers who were uncivilized, the meaning would of course attach to it; but the word was applied to learned strangers as well as to the unlearned. It meant strangers, either *barbari* or not *barbari*. Thus Tibullus: "Barbara Memphitem plangere docta bovem." Again, Martial: "Barbara pyramidum sileat miracula Memphis." Again, Thucydides calls the war carried on with strangers βαρβαρον πολεμον. Thus St. Paul, in the first Epistle to the Corinthians says, "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian to me."*

Virgil was a Celt and so was Gnipho, the præceptor of Cicero, and many other men amongst the Romans of whom we read, without ever suspecting them of being uncivilized in our sense—barbarians. Divitiacus, the friend of Cæsar, was a king and a Druid, and according to all appearance as little of a barbarian, in the vulgar meaning of the word barbarous, as the elegant Cæsar himself.

Cicero thus writes of the Gauls in his third Phillip.: "Ne vero de virtute, constantiâ, gravitate, provinciæ Gallicæ taceri potest. Est enim ille flos Italiæ, illud firmamentum imperii Romani; illud ornamentum dignitatis."†

Having thus shewn the original seat of man, after the last flood, to have been in the country East of the Caspian Sea, we have a right to suppose that the dispersion of the species, to any great distance, would not take place till it had increased to a very great number. The colonies, probably, would be all at first *nomade* or shepherd tribes: some would continue thus a long time; others would settle themselves and build cities. Some we know have continued in the same state to this day: the Arabians, for instance. Abraham was at the head of a tribe which did not settle till after it had conquered Palestine under Joshua. The peninsula of India would be one of the first peopled countries, and its inhabitants would have all the habits of the progenitors of man before the flood, in as much perfection or more than any other nation. Whatever knowledge was retained by the persons who were saved, would probably be found here, as well as many of the habits, manners, and religious rites, of the earliest of mankind. In short, whatever learning man possessed before his dispersion and *survived it*, may be expected to be found here; and of this, Hindostan affords innumerable traces, notwithstanding all the perhaps well-intended but nonsensical and fruitless efforts of our priests

* 1 Cor. xiv. 11.

† Vide on this subject, MARSH, *Hor. Pel.* cap. ii.

to disguise it. And now I wish to ask the serious and candid unbelieving philosopher, what objection he can have to the nations having brought with them some of the customs or learning which they possessed before the flood? I assume, that he believes in a flood, for it is absolutely impossible that he can doubt it. We will leave this for his consideration, but we will return to it on a future distant day. We must now take some long journeys with our Celtæ.

THE CELTIC THE FIRST SWARM FROM THE PARENT HIVE.—CHAP. II. SECT. XXX.

If the Unbeliever will not admit the *Mosaic* account of the deluge, he must admit, upon his own principles, that it was possible on that great event taking place, that a part of mankind might have escaped on the most elevated grounds: and where are *they* to be found but where I have placed the second creation, as we may call it, amongst the mountains of Bactriana, the ancient Imaus, or what may be called a continuation of the Himmaleh mountains?

After the first persons who survived the deluge had descended from those mountains, the highest known mountains in the world, then called Imaus, Ararat, or Armeni, and had increased to a very great number, I suppose that a dispersion took place. In consequence of some cause, no matter what, the hive casted and sent forth its swarms. One of the largest, represented by the book of Genesis to have descended from Gomer, the eldest son of Japhet, took a direction North, then Westwards, nearly along the forty-fifth parallel of North latitude. At first, of course, it would not go very far; but after a time it would be pressed on by succeeding swarms, and, in consequence, would advance along nearly the same parallel of latitude, between forty-five and fifty degrees, until at last it would arrive at the shores of the Atlantic Ocean, and would ultimately send forth swarms, either little or great, to colonize Britain. During the vast length of time that this was going on, it would itself cast its swarms in different directions; but chiefly, on account of the climate, on the southern flank of its line of march. I request my reader to turn to the Map.

CIMMERIAN BOSPHORUS, ITALY, CUMA, SPAIN, GREECE.—CHAP. II. SECT. XXXI.

One swarm branched off through Sarmatia, and, inclining a little to the South, arrived on the Euxine, and there settled; and, happening to be the first settlers, gave it the name of the Cimmerian Bosphorus. Another branched off into Italy, and founded the states of the Umbrii, and of the Cimmerii at Cuma, near Naples, where they are found

under that name, and perhaps that of the Etrusci. Another advanced into Spain, and were called the Celtiberians.* As it is evident that the circumstances under which these emigrations or irruptions would take place would be infinitely various, so of course the effects would possess equal variety. It may also be observed, that probably as these swarms of shepherds became more distant in time from their parent, they would become more ignorant and barbarous. Shepherds make pretty subjects for poetry, but no shepherd tribe, *whilst such*, ever rose to a high degree of civilization and refinement. We shall have occasion to recur to this observation in our future inquiries.

SWARMS CAST OFF INTO THE SOUTH.—CHAP. II. SECT. XXXII.

During the time that these Celtæ were migrating, as we have seen, of course other great swarms cast off from the first hive on the southern side of the Caspian Sea, and peopled the countries towards the south.

An original cast had no doubt advanced across the Euphrates, perhaps had been pushed on by fresh swarms until it arrived at the Mediterranean Sea: it there settled, built cities, and formed Phœnicia: another no doubt had advanced into Arabia Felix. It is evident that as soon as a swarm arrived on the sea-coast, as it could advance no farther, its only chance of security would be to build towns to defend itself from fresh tribes pressing upon it. I do not enter here into detail; it is unnecessary: but it would be very easy to shew, that all this is in substance perfectly consistent with both sacred and profane history. Thus it is that we generally find the traces of the parent stock the strongest, in the first cast-off swarms in the extremest points near the sea, and this is what may naturally be expected. They would be the people possessing most of the primeval habits and customs, and probably much more civilized than later swarms.

It is difficult to us, living in walled towns and roofed houses, to form a correct idea of the moveable nature of the pastoral nations of the earth, so many millions of whom yet occupy the steppes of Asia, and ramble in the delightful plains of Arabia Felix, the independent descendants of the *interesting Ishmael.*† If persons would consider well

* The word Celtiberians is the same as the Celt-Hebrews. The word Hebrew is derived from the word עבר *obr*, which means beyond, literally the man of the beyond or distant country; as applied to Abraham and his clan or tribe, the country beyond the Euphrates, from which he came. The Hebrews are called עברי *obri*, in the Hebrew language. From a similar principle the name of Celt-oberians was formed. They were the Celt-oberi, the foreign Celtæ. There must have been two influxes of Celtæ into Spain. Then the old Celtæ would call the new ones Celtoberi. The Hebrews had not their name from Heber, the son of Salah, as some persons have thought.

† The lot of the unfortunate Ishmael, and his unoffending mother, have always been to me peculiarly interesting. An infant expelled his father's house for no offence, thrown under a tree to starve, the victim of an old man's dotage, and a termagant's jealousy. God forgive the wicked thought, (if it be wicked,) but, speaking in a temporal sense, and knowing the histories of the two families, I would rather be the outcast Ishmael than the pampered Isaac, the father of the favoured people of God. I know not what divines may see, but I see nothing contrary to the

the circumstances in which tribes of this description are placed, they would not be surprised that they should be found in the remotest bounds of the earth. They would naturally keep advancing as new tribes pressed upon them. As plenty of fine unoccupied virgin pasture lay before them, when pressed, it would hardly be a punishment to advance,—to advance generally to finer climates and better pastures. It has been observed, that the Western Celtæ were an unwarlike race, easily conquered by the Scythians, &c. This was what might reasonably be expected. The temperate nature of their climate kept up their active habits; but, as they never found enemies in the countries they overran, they knew little of the use of arms. Thus they never fought till they could advance no farther, and were obliged to turn upon those who were pressing them in the rear.

It may be objected to what has been said, as it has been objected to Pezron by D' Haviland, that the Iones, the nation described as the posterity of Javan, or some other cast by a southern route, may probably have peopled Greece from Asia Minor, previously to the arrival of the Celtæ in those countries. There is nothing in this against what I have said. Probably swarms from the parent hive cast southwards, and, after arriving at the boundaries of the land in Syria or Asia Minor, sent out colonies to people the islands, or to pass over into Europe. And thus a partial peopling of these countries might take place, quite sufficient to give occasion to all the confused accounts of the Greek historians, and to furnish a ground-work for episodes in their plays or poems. But I am of opinion that these very early colonies in their boats, must have borne no proportion whatever in point of strength to the swarms of oriental Celtæ.

Greek authors talk of the Titans, and say that the Celtæ descended from them. By Titans some writers meant giants, others sons of the earth. I know nothing of giants or sons of the earth; I class them all with Bacchus and Hercules. There are giants most certainly in Jerom's Bible, and in our Bible; but there are none in the books of Moses.

NOTHING TO IMPEDE THE ADVANCE OF THE TRIBES.—CH. II. SECT. XXXIII.

Give me leave to suppose for a moment with an unbeliever in the sacred character of the Pentateuch, that the small remains of mankind, one family only, had escaped from THE or A flood (a flood he must admit), on the top of the Imaus or the Himmaleh mountains. After the whole surface of the land had been covered for a time with salt

Divine attributes in supposing, that when in the one, God thought proper to give a grand example of mercy and benevolence, he should think proper to give in the other a grand example of retributive justice. The descendants of the pampered Isaac have known little but misery, have become a by-word of contempt, the slaves of slaves; but the descendants of the outcast Ishmael in their healthy country, proverbial for its luxuries and happiness (Felix), have walked with heads erect. The world has bowed beneath their yoke, or trembled at their name; but they *never have* either bowed or trembled, and I hope and trust they *never will.*

water, it would not be very prolific for some years, therefore it would not probably be overrun with wood sufficiently to prevent the migration of tribes with their flocks; and then, what is there to prevent such tribes as the Cimbri were in the time of Marius, from removing to the extremest West in no very long space of time? We have actual knowledge, within the reach of history, of the surprising propensity of Gauls, Cimbri, Goths, Huns, to migrate; then, why should not similar effects have taken place still more early? There is surely nothing extraordinary or unphilosophical in this.

If my reader will cast his eye upon the map, and at the same time consider the ancient histories of the countries which lie between the forty-fifth and fiftieth parallels of latitude, he will instantly perceive that, nearly till the time of the Romans, the whole must have continued a sheep-walk;—not a great city or settled country the whole way. If there were walled cities, they were walls of waggons and houses of canvass. Consider only the ease with which a Nomade tribe, with its flocks, would pass along the southern or the central parts of France, in the summer seasons, for a series of years, if these countries were unoccupied; and then a perfect idea may be formed of the trifling difficulties of the first tribes in their advance. After once doubling the north point of the Caspian Sea, they would not even meet with a single chain of mountains of any consequence to impede their progress. With the greatest ease they would steal down into Greece, and creep between the head of the Hadriatic and the Alps into Italy; and between the Carpathian mountains and the Alps into Gaul; scattering a few stragglers as they passed into the beautiful valleys of the latter, where traces of them in Druidical monuments and language are occasionally found. Along the line here pointed out, they would have to pass the rivers about the middle of their courses, where there would be no serious difficulty. And seas there were none. The Nomade tribes, concerning which we have the best information, generally changed their residence with the seasons; in the mountains in the summer, and in the plains in winter.

They would naturally always keep inclining towards the southern sun, and this would cause them in succession to send off subcasts to occupy Greece, Italy, Spain, and Gaul. Now look at the other line through Media, Assyria, Asia, which soon became thickly set with strong cities, and contemplate the seas and mountains to be passed, and then, I think, there will not be much doubt as to the line by which the great mass of population flowed into the Western countries. The very warmth of climate of the Asiatic route would operate against continual migration,—would produce habits of indolence and a tendency to settle and to repose; and we may be very certain, that if any of the swarms took by mistake a wrong direction, to the north instead of to the south, they would, sooner or later, find their mistake, and endeavour to correct it.* When they got into Italy, or

* When we read of an irruption of the Celtæ into any country, we generally find them distinguished by a number of different names. Thus, about six hundred years before Christ, they crossed the Rhine into Germany, and were called Biturgies, Senones, Boii, &c. This shews that, like the ancient Israelites and present Arabians, they were

Greece, to Cuma or Delphi, they employed themselves upon recovering the lost arts of their ancestors,—making statues or Etruscan vases; they willingly moved no more: but if they happened to lose their way, and by mistake to go to the North—we will now see what they did.

EXAMPLE OF THE CIMBRI.—CHAP. II. SECT. XXXIV.

I shall now present the reader, from the spirited pen of Dr. Percy, the Bishop of Dromore, with the history of an attempt of the Cimbri, the colonisers of North-umberland, Cimber or Cumber-land, and the banks of my county river Umber,* to correct their mistake when they happened to travel to the North instead of the South, then he will see how these tribes proceeded upon these occasions. It will, I think, enable him to form a more correct idea of the character of these Nomade wandering tribes, and of the nature of their emigrations, than any thing that I can say. Besides, it is a well-known, established history, of which we happen to have a full account, and cannot be disputed. It is just what we know took place amongst these very Celtæ many times before; the first of whom, finding the countries unoccupied, settled and established themselves and their patriarchal customs, and were called by later settlers *Aborigines*. As may be expected, in the country which they had occupied, many remains of their priests are to be found. (See Plates 22 and 23.) Circumstances of this kind account for the remains of Druids in various parts of Germany, where Cæsar says they had no priests or Druids. The Cimbric Chersonesus or Holstein, were they had settled, was far from an agreeable situation, and its boundaries limited on every side.

. . . . . The history of Rome† informs us, that in the consulship of Cæcilius Metellus and Papirius Carbo, about one hundred and eleven years before the Christian æra,‡ the republic was agitated by intestine divisions which already began to threaten its liberty, when the intrigues of the several factions were all at once suspended by the sudden news of an irruption of Barbarians. More than three hundred thousand men, known by the name of Cimbri and Teutones, who chiefly

divided into tribes. A remnant of this custom has remained to our time in the mountains of Scotland. Suppose the Highland chieftains determined to invade England, we should read, that the Scottish Highlanders invaded England, that they consisted of the Campbells, the M'Gregors, &c. &c.; but though they are Campbells, &c., yet they are all Scots. In consequence of this, from time to time, we read in ancient history of these swarms, under various names, attacking different settled countries, and committing dreadful devastations, in fact, upon their former friends, civilized, settled, and forgotten. The burning of the Temple of Apollo at Delphi, in Greece, is one example of this; the burning of Rome, when the state was *said to be* saved by a man called Camillus, is another.

* I believe the Umbri and Cimmerii of Italy were nothing but Cimbri or Cumbri, and Umbria got its name like the river Umber and North-umber-land.

† See PLUTARCH in *Mario; Oros.* Lib. v.; *Vel. Patercul.* Lib. ii.; *T. Liv.* epist. l. 68; *Flor.* Lib. iii. cap. xxx.

‡ *Anno Urb. cond.* 640.

issued from the Cimbric Chersonese and the neighbouring islands, had forsaken their country to go in search of a more favourable climate of plunder and glory. . . . . Terror every where went before them, and when it was reported at Rome, that they were disposed to pass into Italy, the consternation there became general. The senate despatched Papirius Carbo with an army to guard the passage of the Alps, deeming it a sufficient degree of good fortune, if they could but preserve Italy from these formidable guests. But, as they took a different route, and stopped some time on the banks of the Danube, the Romans resumed courage, and condemning their former fears, sent in a menancing tone to the Cimbri, to bid them take care not to disturb the Norici, their allies. At the same time, the Cimbri being informed that a Roman army approached them, and respecting the character of the Republic, sent ambassadors to the Consul Papirius, "to excuse themselves, forasmuch as having come from the remote parts of the north, they could not possibly know that the Norici were the allies of the Romans;" adding, "that they only knew it to be a received law among all nations, that the conqueror hath a right to whatever he can acquire: and that the Romans themselves had no other pretensions to most of the countries they had subdued, than what was founded on the sword. That they had, however, a great veneration for the Roman people, on account of their virtue and bravery; in consideration of which, although they knew not what it was to fear, they consented to leave the Norici in peace, and to employ their valour in some other quarter, where they could do it without incurring the displeasure of the commonwealth." Satisfied with so moderate an answer, the consul suffered them quietly to remove; but when the Cimbri were retired into Dalmatia, and expected nothing less than hostilities from the Romans, *a party of these, commanded by Carbo, surprised them by night, asleep and unarmed.* These brave warriors, full of indignation, flew to their arms, and defended themselves with so much intrepidity, that they wrested the victory out of their enemies' hands, and forced them to seek their safety by flight. But although the Romans almost all escaped the vengeance of their enemies, this defeat was not the less fatal to the republic; for the splendour and reputation which it added to the arms of the Cimbri, drew on all sides under their banners such nations as were either impatient of the Roman yoke, or jealous of their incroachments: particularly the Tigurini and Ambrones, two people originally of Helvetia. With these new auxiliaries, they overwhelmed Gaul* a second time, and advancing to the foot of the Pyrenees, endeavoured to establish themselves in Spain: but meeting with a vigorous repulse from the Celtiberians, and tired of so many unprofitable invasions, they sent a new embassy to the Romans, to offer them their services, upon condition they would give them lands to cultivate. The senate, too prudent to enter into any kind of accommodation with such dangerous enemies, and always divided among themselves about the distribution of lands, returned a direct refusal to their demand. Upon which the Cimbri resolved to seize by force what they could not gain by intreaty, and immediately fell with so much fury upon the new Consul Silanus, who had received orders to march against them, that they forced his intrenchments, pillaged his camp, and cut all his army in pieces. This victory was soon after followed by another, which their allies the Ambrones gained over Cassius Longinus, at the mouth of the Rhone: and to complete the misfortune, a third army of Romans, more considerable than the two former, was soon after entirely defeated. Scaurus, who commanded it, was made prisoner, and afterwards put to death; his two sons were slain, and more than fourscore thousands of the Romans and their allies were left dead in the field. Last of all, two other generals, the Consul Manlius, and the Proconsul

* Cisalpine Gaul, Lombardy.

Cæpio, to whom had been intrusted a fourth army, already half vanquished with fear, and who were disunited and jealous of each other, were attacked near the Rhone, each of them in his camp, and entirely defeated.

Such repeated losses filled Rome with grief and terror, and many began to despair even of the safety of the state. In this melancholy conjuncture, minds less firm than those of these spirited republicans, would doubtless have suggested the imprudent measure of granting to the conquerors conditions capable of softening them: they would have given them at once the lands they had required, or perhaps have purchased their friendship with a sum of money. This dangerous policy would probably have ruined Rome in this exigence, as it did some ages after. The Gauls, the Germans, and the Scythians, poor and greedy nations, who grasped after nothing but slaughter and booty, roving and warlike, as well by inclination as necessity, would have harassed by continual inroads a people which had let them see that they were at once richer and weaker than themselves. The prudent firmness of the Senate, and the valour of Marius, saved Rome for this time from the danger under which it afterwards sunk. All the citizens now turned their eyes towards the conqueror of Jugurtha, as their last and only support. They decreed him consular honours for the fourth time, and associated with him Catulus Luctatius, a person scarcely inferior to him in military skill, and who far excelled him in all the other qualities which make a great statesman.

Marius having quickly discovered that the ill success of his predecessors was the effect of their imprudence, formed to himself a very different plan of conduct. In particular, he resolved not to join battle with the enemy, till their furious ardour was abated, and till his soldiers, familiarized to the sight of them, should no longer consider themselves as conquered before they came to blows. Their former victories, their tallness of stature, rendered still more terrible by their dress, their ferocious air, their barbarous shouts, and unusual manner of fighting, had all contributed to strike the Romans with the greatest terror; and this terror was the first enemy he had to encounter, an enemy which time alone could subdue. With this view, Marius judged it necessary to encamp on the banks of the Rhone, in a situation naturally advantageous, where he laid in all sorts of provisions in great abundance, that he might not be compelled to engage before he saw a convenient opportunity. This coolness of the general was regarded by those Barbarians as a mark of cowardice. They resolved, therefore, to divide themselves into different bodies, and so penetrate into Italy. The Cimbri and Tigurini went to meet Catulus; the Ambrones and Teutones* hoping to provoke the Romans to fight, came and encamped in a plain full in their front; but nothing could induce Marius to change his resolution.

Nevertheless, these Barbarians insulted the Romans incessantly by every means they could devise: they advanced as far as the very intrenchments of their camp, to reproach and deride them; they challenged the officers and the general himself to single combat. The Roman soldiers were by degrees accustomed to look their enemies in the face, while the provocations they received every day, more and more whetted their resentment. Many of them even broke out into reproaches against Marius for appearing so much to distrust their courage; and this dexterous general to appease them, had recourse to a Syrian prophetess in his camp, who assured them that the Gods did not yet approve of their fighting.

At length the patience of the Teutones was exhausted, and they endeavoured to force the Roman intrenchments; but here they were repulsed with loss: upon which they resolved to abandon their

* The Teutones, a distinct tribe from the Cimbri.

camp and attempt an irruption into Italy. They filed off for six days together in the presence of Marius's army, insulting his soldiers with the most provoking language, and asking them if they had any message to send to their wives, whom they hoped soon to see. Marius heard all these bravados with his accustomed coolness; but when their whole army was passed by, he followed them as far as Aix, in Provence, harassing their rear-guard without intermission. When he was arrived at this place he halted, in order to let his soldiers enjoy what they had ardently desired so long, a pitched battle. They began with skirmishing on both sides, till the fight insensibly growing more serious, at length both armies made the most furious attacks. Thirty thousand Ambrones advanced first, marching in a kind of measure to the sound of their instruments. A body of Ligurians, supported by the Romans, repulsed them with great loss: but as they betook themselves to flight, their wives came forth to meet them with swords and hatchets in their hands, bitterly reproaching them, and, striking indiscriminately friend and foe, endeavouring to snatch with their naked hands the enemies' weapons, maintaining an invincible firmness even till death. This first action raised the courage of the Romans, and was the prelude to a victory still more decisive.

After the greatest part of the Ambrones had perished in that day's action, Marius caused his army to retire back to his camp, ordering them to keep strict watch, and to lie close without making any movement; as if they were affrighted at their own victory. On the other hand, in the camp of the Teutones were heard continual howlings, like those of savage beasts; so hideous, that the Romans, and even their general himself, could not help testifying their horror. They notwithstanding lay quiet that night, and the day following, being busily employed in preparing all things for a second engagement. Marius on his part, took all necessary precautions; he placed in an ambuscade three thousand men, commanded by Marcellus, with orders to attack the enemy in the rear, as soon as they should perceive the battle was begun. When both armies were come within sight of each other, Marius commanded his cavalry to dismount; but the Teutones hurried on by that blind impetuosity which distinguishes all barbarous nations, instead of waiting till the Romans were come down into the plain, attacked them on an eminence, where they were advantageously posted. At the same instant, Marcellus appeared suddenly behind with his troops, and hemming them in, threw their ranks into disorder, so that they were quickly forced to fly. Then the victory declared itself entirely in favour of the Romans, and a most horrible carnage ensued. If we may take literally what some of the Roman historians* have related, there perished more than a hundred thousand Teutones, including the prisoners. Others content themselves with saying, that the number of the slain was incredible; that the inhabitants of Marseilles for a long time after, made inclosures for their gardens and vineyards with the bones; and that the earth thereabouts was so much fattened, that its increase of produce was prodigious. Marius, loaded with glory, after a victory so illustrious in itself, and so important in its consequences, was a fifth time honoured with the consular fasces; but he would not triumph till he had secured the repose of Italy, by the entire defeat of all the Barbarians. The Cimbri, who had separated themselves from the Teutones, still threatened its safety. They had penetrated as far as the banks of the Adige; which Catulus Luctatius was not strong enough to prevent them from crossing. The progress they made still caused violent alarms in Rome; Marius was charged to raise a new army with the utmost speed, and to go and engage them. The Cimbri had halted near the Po, in hopes that the Teutones, of whose fate they were ignorant, would quickly join them. Wondering at the delay of these their

* See PLUTARCH'S *Life of Marius.*

associates, they sent to Marius a second time, to demand an allotment of land, sufficient to maintain themselves, and the Teutones their brethren. Marius answered them, that "their brethren already possessed more than they desired, and that they would not easily quit what he had assigned them." The Cimbri, irritated by this raillery, instantly resolved to take ample vengeance.

They prepared immediately for battle, and their king or general, named Bojorix, approached the Roman camp with a small party of horse, to challenge Marius, and to agree with him on a day and place of action. Marius answered, that although it was not the custom of the Romans to consult their enemies on this subject, he would, notwithstanding, for once oblige them, and therefore appointed the next day but one, and the plain of Verceil for their meeting. At the time appointed, the two armies marched thither; the Romans ranged themselves in two wings: Catulus commanded a body of twenty thousand men, and Sylla was in the number of his officers. The Cimbri formed with their infantry an immense square battalion: their cavalry, consisting of fifteen thousand men, was magnificently mounted; each soldier bore upon his helmet the head of some savage beast, with its mouth gaping wide, an iron cuirass covered his body, and he carried a long halberd in his hand. The extreme heat of the weather was very favourable to the Romans. They had been careful to get the sun on their backs, while the Cimbri, little accustomed to its violence, had it in their faces. Besides this, the dust hid from the eyes of the Romans the astonishing multitude of their enemies, so that they fought with the more confidence, and of course more courage. The Cimbri, exhausted and dispirited, were quickly routed. A precaution which they had taken to prevent their being dispersed, only served to forward their ruin; they had linked the soldiers of the foremost ranks to one another with chains; in these they were entangled, and thereby exposed the more to the blows of the Romans. Such as could fly, met with new dangers in their camp; for their women, who sat upon their chariots, clothed in black, received them as enemies, and massacred without distinction their fathers, brothers, and husbands: they even carried their rage to such a height, as to dash out the brains of their children; and completed the tragedy, by throwing themselves under their chariot wheels. After their example, their husbands in despair turned their arms against one another, and seemed to join with the Romans in promoting their own defeat. In the dreadful slaughter of that day, a hundred and twenty thousand are said to have perished; and if we except a few families of the Cimbri, which remained in their own country, and a small number who escaped, one may say, that this fierce and valiant nation was all mowed down at one single stroke. This last victory procured Marius the honours of a triumph, and the services he thereby rendered the commonwealth appeared so great, that he received the glorious title of third founder of Rome.

Thus have we given in a few words what historians relate of the expedition of the Cimbri; it drew upon them for a moment the attention of all Europe. But as literature and the fine arts can alone give lasting fame to a nation, and as we easily lose the remembrance of those evils we no longer fear, this torrent was no sooner withdrawn within its ancient bounds, than the Romans themselves lost sight of it, so that we scarcely find any farther mention of the Cimbri in any of their writers. Strabo only informs us, that they afterwards sought the friendship of Augustus, and sent for a present a vase, which they made use of in their sacrifices; and Tacitus tells us, in one word,* that the Cimbri had nothing left but a celebrated name, and a reputation as ancient as it was extensive.

* Parva nunc civitas, sed gloria ingens, veterisque famæ latè vestigia manent. TACIT. *Germ.* cap. xxxvii.

From this account it appears, that the Celtæ wanted a settlement in a better climate than that they had left. If they had not been prevented by the circumstance that the countries through which they had passed were those of their friends, their cousins, there can be no doubt that they would have settled on the Upper Rhine or the Danube, or turned on one side to the beautiful Loire. The Romans reprobate their barbarism, but the facts which escape,—their magnificent armour,—their negociation,—their adherence to the faith of treaties, &c. &c., prove, that they deserved not our appellation of Barbarians; but that, of the two, the epithet was more justly due to their enemies. Dr. Percy permits himself in part to be deluded by the misrepresentation of the Romans, and repeats what they say respecting the ravages committed in Gaul. A little attention to the circumstances which escape, prove that they did not make an indiscriminate ravage, but the appearance is rather the contrary—that they passed peaceably through, like the Israelites of old, in search of a new habitation, unoccupied lands. The story of the women dashing out the brains of the children, is merely a copy of the misrepresentations of the Romans, to justify their slaughter of the women and children, and is not worth a moment's attention.

What can be more like the irruption of Joshua and his six hundred thousand fighting men into the land of the Canaanites or Phœnicians? Both tribes had been resident many years; several generations; when, with one consent they rose up and walked away. Many similar events are to be found in the history of the Celtic tribes. The author remembers some years ago, in the time of Catherine, reading accounts in the papers of a large tribe of some kind in Russia, having in like manner made preparations for a removal, when being discovered before they commenced their march, the empress sent a large army to compel them to remain quiet.

It has been alleged, that the horde of Barbarians here exhibited gives but a bad sample of the patriarchal Celtæ. This is very true; but it would be very absurd to draw any conclusion against the ancient Gomarians of the East, from whom the Cimbri descended, from the reduced state in which the latter are found after experiencing all the vicissitudes of a shepherd and wandering tribe for thousands of years. How can any one be surprised at this, who considers the well-known fact, that the Bramins lost the principles of their sublime astronomy, although they never stirred from the precincts of their magnificent temples? But descend into the tumuli of the ancient Etruscans,—Etruscans buried long previously to the foundation of Rome, or of the birth of the fine arts in Greece—and contemplate the beautiful painting and grouping of the figures on their elegant vases; and then you will see something probably much more in keeping with the character of the mighty nation of Upper Asia, the inventors of the Neros and the Metonic Cycle,

when it first sent forth its colonies into the Western world. When we look deeper into the history of these wandering tribes, we shall find another circumstance to have taken place which is not of a nature to surprise us much. The shepherds, the people themselves, seem to have descended into a state of ignorance and barbarism, out of all proportion to the character of the priests. Unfortunately the system of priesthood which arose, constantly tended to produce a division of society into two orders, the one ruling and privileged, and the other degraded and enslaved, subservient to the gratification of the former.

REASONS AGAINST THE EXISTENCE OF AN ANCIENT NATION NOT VALID. CHAP. II. SECT. XXXVI.

It has been alleged against the existence of such a people as I here contemplate in Bactriana or the neighbouring country, that we do not find the remains of them as we ought to do. I think there is not much weight in the objection. We know of many countries which have been highly peopled, with fine towns and cities, scarcely a remnant of which is now to be found. Many of the cities of the Persians, Assyrians, and Canaanites, which certainly existed, are now sought for in vain. What has become of the cities of the Pontine Marsh, described by Pliny? By accident we see a few old stones, by which we discover where the famous Capua stood. The situation of Veii furnishes a fine subject of dispute to Roman antiquarians. And some persons have *thought* that they could discover the remains of the magnificent city of Nineveh. It is now not quite 2000 years since the cities of Egypt were in their glory under the beautiful Cleopatra. Alas! where will they be in 2000 years more? But the Romish missionaries, M. Baillie says, report that there are the remains of large cities in the countries here spoken of, and all the northern part of India is full of the remains of a great people. What are the caves of Elora and Salcette? What there may be in the upper part, about Balk, we know not: nearly all the attempts of our travellers to penetrate thither have failed. Thence it is, however, the writings of the Persians inform us, that all the learning of the world descended. There it was, they say, that Zoroaster first constructed his famous orbicular caves, and thence it is, that the histories of the Bramins say, they received all their astronomy, mythology, &c., all of which are assertions confirmed by the researches of Baillie.*

From the situation of the country to the East of the Caspian Sea, it is not surprising that the Greeks and Romans should have said little about it. Except when Alexander made his hasty incursion into it, they seem to have had as little connexion with it, as we have had with the interior of China; but it was well known to them, though for the reasons just assigned, we hear little about it. Strabo† informs us, that about 250

* *Hist. Ast.*, liv. ii. p. 43, ed. 8vo.

† Lib. ii.

years before Christ, Arsaces, from whom all the Parthian kings were called Arsacides, ruled over the Dai, surnamed the Parni, who lived near the banks of the Occus, a river that runs close to the confines of Margiana and Bactriana; and that it was by the help of these people, who *were very ancient*, that he made himself master of the neighbouring province called Parthia; and thence it was that his kingdom, which became very mighty, was called the Parthian empire. In the ancient map we find the city of Maracanda, the modern Samarcand; what is there, except the long period of time, to hinder his city from having been the capital of the first nation after the flood? I know no historical evidence against this which may not be traced to the Jews since the time of Moses, and the gratification of their hatred to the Assyrians, in branding their capital with the epithet of *confusion*. Josephus is the principal authority; and the numerous misrepresentations which his book exhibits, shew that he is never to be depended on when he has any object to serve, unless he be confirmed by other testimony.

THE SCYTHIANS.—CHAP. II. SECT. XXXVII.

Mr. Pinkerton and several others have maintained, that these islands were peopled by Scythians or Goths, not by the Celtæ. It is very probable that a great swarm from the hive bearing the name of Scythians, may have arrived in Germany, and come thence into Britain. If they did, they can only be considered as a succession of the same race of people. Indeed I have no doubt that they did come, and at a very early period, so early as not to have lost their first knowledge. They may have passed along rather a higher parallel of latitude than the Celtæ, and that will account for their being in Germany instead of Gaul. It seems reasonable to expect that from these great top casts, smaller ones should be found branching off to different countries, and settling themselves. Thus the Cimbri of Holstein would have been now found in some part of Italy, if the Romans had been so impolitic as to have complied with their desire. The passage of these Cimbri through the Gauls, their cousins, is precisely like the attempt of the Israelites to pass peaceably through some of their cognate tribes. And similar events may have probably taken place, which accounts for the odd mixture of the different tribes in distant and remote countries.

Of the learning of the Scythians, we have a very remarkable proof in the Melpomene of Herodotus. "Anacharsis, a famous Scythian philosopher, went to Athens, to pay a visit to Solon, and was much admired by the Greek lawgiver for his great learning and extensive knowledge; but, because he affected the manners and customs of the Greeks, when Anacharsis was ever mentioned, the Scythians would answer they knew nothing of him." Zamolxis was a Scythian; he and Abaris both wrote of a place of happiness in a future life.*

* VAL. *Coll. Reb. Hib.*, Vol. III. *pref.* p. cli.

COLONEL VALLENCEY IMPOLITIC.—CHAP. II. SECT. XXXVIII.

Col. Vallencey has proved, as clear as the sun at noon, that the ancient gods of the Greeks and Romans came from the Hyperboreans. His anxiety to make out his case has induced him to enter too minutely into the subject, till he becomes tiresome; and no doubt (that he may miss nothing) he has strained his etymologies to an extreme which they will not bear, *when taken by themselves*, or detached from the circumstances attending them. This has afforded to Mr. Ledwich and others an opportunity to turn them into ridicule. This they have done, because they feel themselves weak in argument. But as every good cause and real truth is proof against ridicule, a great part of Col. Vallencey's doctrine has prevailed, and will prevail against all his opposers. It is the peculiar character of the *argumentum ad ridiculum*, to be strong in the beginning, but weak in the end. In spite of all divines may say, ridicule is the best of all the tests of truth: and as soon as ever the difficulties which are in our Bible, but which are not in the original, are removed out of it, by means of a new translation, our divines will immediately agree with Lord Shaftsbury and me. Amongst all the faults laid to the charge of these good gentlemen, they cannot be accused of being an obstinate and stiff-necked generation.

It is said that the Scythians overran Asia. Nothing is more likely. Look at the map. Consider the example of the Cimbri, and of the Huns and Goths more lately, and then deny, if you can, the feasibility of a swarm of half a million or a million marching down between the two seas, and overrunning Asia. This easily accounts for the Scythians being intermixed every where. It is probable that the Celtæ and the Scyths were in fact the same people, who, from migrating to these Western parts at different times, became known by different names. Eastern Scythia and Bactriana do not lie far asunder, if they be not the same countries.

ARRIVAL OF PHŒNICIAN COLONIES IN IRELAND.—CHAP. II. SECT. XXXIX.

The Irish claim to have been colonies from Phœnicia; but it has been affirmed that there is no ancient evidence, except that of the Irish records, that the Phœnicians ever made any settlements in Ireland. This really amounts to no objection, when it is considered that all the records of the Sidonians and Tyrians have long since disappeared from natural causes; that those of the Carthaginians were destroyed by the Romans; and that afterward, Patrick or the monks followed, and destroyed all that they could lay hands on: but the assertion is not quite correct.

Gorijonides, in his book *de Hannibale*,* says, that Hannibal conquered the Britains who dwelt in the islands in the Ocean.

Selden was of opinion, that our islands were the Fortunate Islands of the Greeks. Isaac Tzetzes, who cannot be supposed to have any Irish prejudice, or *esprit du corps*, says, " In oceano insula illa Brittania, inter Brittaniam illam quæ sita est in Occidente, et Thylen quæ ad Orientem magis vergit." Justus Lipsius quotes the following passage from Aristotle:—" In mari extra Herculis columnas, insulam desertam inventam fuisse, silvâ nemorosam, fluviis navigabilem, fructibus uberem, multorum dierum navigatione distantem, in quam crebo Carthaginienses commearint, et multi sedes etiam fixerunt; sed veritos primores, ne minis loci illius opes convalescerent, et Carthaginis laberentur, edicto cavisse et pœna capitis sanxisse, nequis eò navigasse deinceps vellet."†

Lipsius then expresses his opinion that this cannot apply to the Canaries, but to the British islands only.‡ And in this I quite concur with Lipsius, who lived in the twelfth century, in Germany, and therefore cannot be supposed to have been infected by Col. Vallencey. In my opinion the question of the antiquity of Ireland has not been judiciously managed. Colonel Vallencey and others have attempted a great deal too much; and they seem to have begun at the wrong end. They ought first to have endeavoured to shew, by external Greek or Roman evidence, like that from Aristotle given above, that there had been some communication or settlement of the Phœnicians made in the country. This expedition from Carthage is said to have been commanded by Hannibal: that very name instantly, in the minds of most persons, will throw a degree of discredit on the story. It will immediately strike them that Hannibal must have had something else to do than to explore unknown countries; and thus the foolish, and in fact deceitful, method of rendering the word, injures the object it means to serve. Nobody can doubt that it was intended by the translator to mean the great Hannibal: the mode of translation conveys that idea, when probably the original means no such thing. Hannibal was as common a name in Carthage, as Walker or Wood in England. I think the quotation from Aristotle is enough, when combined with circumstances which have been noticed, and others which will be noticed, to satisfy any person, that there was a settlement of the Carthaginians in Ireland, from whom many of their customs and antiquities may have been derived. It is not unlikely that this may have been the Milesian settlement, of which so much has been said. It may have consisted in part or in the whole of Carthaginians from Spain, at that time under the yoke of Carthage. On the passage above of Aristotle's, Lipsius observes, " Quod verum censeo de una aliqua novarum insularum: quia multos dies navigatione impendet; neque probabile igitur Canarias, aut alias vicinas, fuisse. Noster Seneca (nam ille Tragediæ Medeæ certò auctor est) de iis ipsis prædixisse videtur, pueris jam decantatum—

* Lib. iii. cap. xv. † *Arist. in admirandis.* ‡ VAL. *Coll.* Vol. IV. p. 28.

——————— venient annis
Sæcula seris, quibus oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Deteget orbes, nec sit terris
Ultima Thule.
A time will come, in ages now remote,
When the vast barrier by the ocean form'd
May yield a passage; when new continents,
And other worlds, beyond the sea's expanse,
May be explored; when Thule's distant shores
May not be deemed the last abode of man.

Quod ille tamen propriè de Britannicis insulis intellexit, et in Claudii gratiam scripsit.*

The marks of the patriarchal people certainly appear to be much stronger with the Irish than any other people of the British isles. This may have arisen naturally from the same cause, which makes them stronger in the islands of Scotland, Icomkill, or Wales, than in England, their secluded situation preserving them from admixture with foreigners. Besides, it is probable that the colony brought from Carthage, under the Hannibal of whom we have spoken, would tend to keep the Phœnician customs alive, if a former Phœnician colony had arrived, instead of destroying them, as the influx of Romans, Saxons, &c., would tend to do in Britain.

ORIGIN OF THE IRISH FABLES.—CHAP. II. SECT. XL.

After a very long and laboured article by Col. Vallencey to prove the Irish were descended from Armenia, he says, "My reader being now prepared for the ancient history of Ireland, we must observe, that the ancient Armenians and Magogian Scythians, from whom the Irish descended, having been one and the same people, both named Eirineach and Ahiranach, it will not be surprising to find, that the transactions of their ancestors in Armenia, being either handed down by tradition or records, have been mistaken for the transactions of these in Eirin or Ireland; and the same of the expeditions of the Scythians into Iran or Persia." Again: "The general disgust to the ancient history of the Irish, has arisen from the ignorance of the translators, who, zealous for the antiquity of their country, did not, or would not, see that the early periods of this history related not to Ireland, but to those parts of Asia their ancestors came from."† This is not very satisfactory.

Col. Vallencey‡ gives an account of an ancient Irish romance, in which Cyaxeres the

* *J. Lipsius*, Vol. IV. p. 594. † VALL. *Coll. Reb. Hib.*, Vol. IV. No. XIV. pp. 49, 50.

‡ Vol. IV. p. 362 of the *Coll. Reb. Hib.*

took place in their colleges or druidical monasteries in several parts of Ireland. What happened in one place might readily happen in another. There is surely nothing improbable in this. Every one knows how the learned have regretted the dispersion and consequent destruction of the library of Iona, in the stormy periods of the Reformation. The unhappy state of Ireland for the last two thousand years, is quite enough to account for the destruction of their institutions similar to that of Iona, and of most of their manuscripts. It is from the Irish manuscripts that we learn the particulars of the institution or regulation of the Bards to which I have alluded, and therefore to this the Irish gentlemen cannot object. Then I ask, How can any thing be more probable than that a set of men, constituted for such an object, should flatter the vanity of their employers, by making up the histories in the way in which we find them in their old languages? Indeed, Col. Vallencey admits the fact. They were poets laureate; they would not have got their *sack* if they had not pleased their employers. They were men of leisure, whose bread depended upon singing their song to such tune as suited the taste of their hearers. The similarity which these men would find out between their Gods and those of the Asiatics who traded with them, would naturally draw them to a consideration of their common descent, and it seems very natural that they should endeavour to account for it by having recourse to such books of foreigners frequenting their shores as they could obtain. Now I can entertain little doubt, that if the manuscripts were all faithfully translated, a moderately good critic would be able to point out those which were the most ancient; and as (if I be right in my theory) the writers must have availed themselves of such ancient histories as they could get, either in Iona or elsewhere, they may have used such as have not come down to us, and from this source it is possible that chasms in our histories might be supplied, apparent contradictions reconciled, or errors corrected.

But something more I apprehend *might* come from this. It is allowed by the most learned Hebrew scholars (for example Maimonides), that that language is in great part lost. Now it is very certain, that the Hebrew and the Irish languages stand to each other in no more distant relation than either grandchild and grandsire or second cousins. And, perhaps, one may serve to explain the other. For example: Aos, in Irish, is a tree, and it signifies knowledge; so in Hebrew עץ *az* or *es* is a tree.* When Moses sent out to search the land, he bade them try to find if there were any עץ *az* there: that is, any learned men; whether in fact they were civilized; not if they had *wood* in the land. This is confirmed by the Talmudists, who say, that the reply was not as our text has it, that there were giants, but that there were men of learning (their meaning of the word Anakim) in the country.†

* Numb. xiii. 20.

† VALL. *Coll. Reb. Hib.*, Vol. IV. p. 266.

MR. O'CONNOR'S DOCTRINES NOT APPROVED BY THE AUTHOR.—CHAP. II. SECT. XLII.

A few years ago, Mr. O'Connor published a work, in two large volumes, from Irish manuscripts, which were deposited for public inspection, for some time, in London. It purports to be a chronicle of the Kings of Eri.

If these manuscripts be genuine and free from modern interpolations, they certainly prove incontestibly all that Mr. Vallencey and Mr. O'Connor contend for. But it is much to be regretted, that we do not find with them a critical dissertation on the genuineness and antiquity of the MSS., as well as a complete history of them. I am sorry to say, that I think Mr. O'Connor's preface has hardly allowed them fair play. He ought to have recollected that the public requires a most rigorous examination into all matters of this kind.

Monsieur Gebelin, who is called by Colonel Vallencey a great luminary of learning, says, the Greek or Pelasgian, before the time of Homer and Hesiod, sprung from the Celtic, and from the same Celtic, the Latin and Etruscan; all facts which, I think, cannot be disputed. The Colonel, Mr. O'Connor, and other Irish gentlemen, will not allow this; they will have a separate pedigree and descent for themselves; they will not be contaminated by Gaulish blood.* But I think, if the reader will cast his eye on the 2nd Plate of Languages, p. 5, and compare the Etruscan and Greek with one another, and the number and names of the letters of the Irish alphabets, he will not have much doubt that they have all descended from a common parent.

The circumstance of the Irish manuscripts being found in two different alphabets, the Bobeloth and the Bethluisnion, tends to confirm an opinion that Ireland was settled by two sets of persons at different times:† by one set coming by sea, and bringing one alphabet, and by another from Britain bringing the other, both carrying on their faces evident marks of a descent from a common ancestor.

Mr. O'Connor says, "The Cimmerii were the Aborigines of all the countries from the Tanais to the German Ocean, of which, to the Cronus and the Theyss or Tobiscus, they were dispossessed by the Sarmatæ and Scythians, and that, from thence to the German Ocean, between the Baltic north, and the Ister and Rhine south, they did continue to possess and rule, as Cimmerii, Cimbri, or Germanni." And, "That they were neither descended from Gomer nor from Og, but *produced from the elements of their own proper soil and climate;* as old as the hills and waters of their lands."‡

I quite agree with Mr. O'Conner that the Cimmerii were the first occupants of the countries or of most of the countries which he describes; but I have a very great difficulty about his mode of accounting for their being found there. I have no experience of

* VALL. *Coll. Reb. Hib.*, Vol. IV. p. 95. † *Ibid.* ‡ O'CONNOR'S *Chronicles of Eri*, Vol. I. p. ciii.

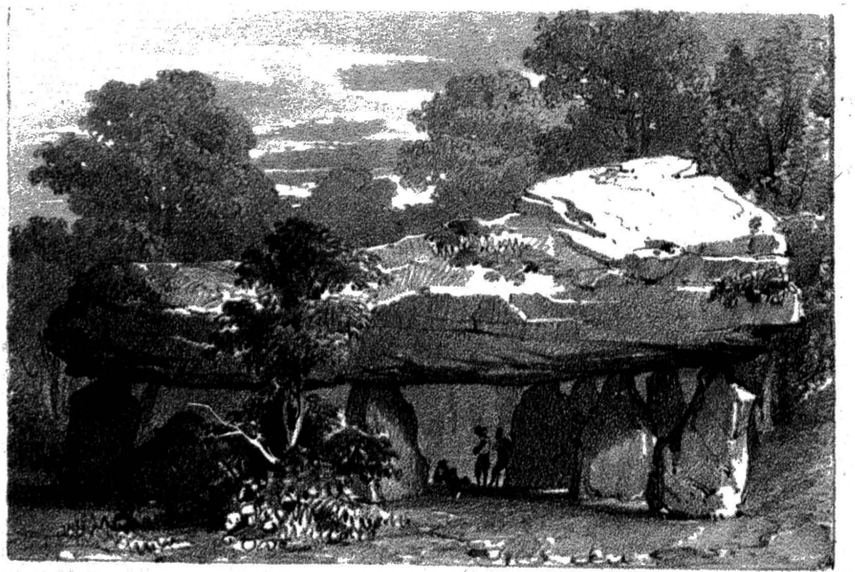
mushroom-grown men. I am so difficult to please, that even the history of the men grown by the sowing of the teeth of serpents, by Cadmus, is not *quite* satisfactory to me. Indeed, so little is that story to my taste, that I have been induced to suspect one of the usual mistakes of the Greeks in a Hebrew sentence, which ought not to have been rendered, that he conquered by men produced by sowing teeth, but by men armed with spears of brass, either of which expressions the unpointed Hebrew will bear. So that, as I am in the habit of making difficulties, I hope Mr. O'Connor will be kind enough to excuse me for not quite liking his mode of peopling a country.

Mr. O'Connor's contrivance of converting the flood of Noah into a flood of Scythians from the North, through the opening between the two seas into Asia, is as little to my taste as his earth-grown men. That the Scythians did come down like a torrent we learn both from Ezekiel and profane authors, and if Mr. O'Connor will have them to be a flood, well; so let it be. But I am quite certain he cannot look at the cliffs of Dover, nay, even into any common well or stone quarry, or read the extract from Cuvier, which will be found in my fourth chapter, and not be convinced, that a great and terrible convulsion, attended with an immense flood, has taken place. Various floods have taken place, but the last is that to which I allude, and that to which the book of Genesis alludes. I shall return to Mr. O'Connor by and by.

Mr. Pinkerton seems to be of Mr. O'Connor's opinion. As these gentlemen are obliged to allow that the Celtæ occupied the countries before the Scythians, it is no bad contrivance to make them grow there. The former says, "It is a self-evident proposition that the Author of nature, as he formed great varieties in the same species of plants, and of animals, so he also gave various races of men as inhabitants of several countries: a Tartar, a Negro, an American, &c. &c., differ as much from a German, as a bull-dog, or lap-dog, or shepherd's cur, from a pointer. The differences are radical, and such as no climate or chance would produce; and it may be expected that as science advances, able writers will give us a complete system of the many different races of men." In this passage I think Mr. Pinkerton cannot be acquitted of a little dogmatism. Again, he says, "The latest and best natural philosophers pronounce the flood impossible; and their reasons, grounded on mathematical truth and the immutable laws of nature, have my full assent."* I leave Mr. Pinkerton to the priests, with this single observation, that the proof which Mr. Laurence gave in his fine Lectures of the error of Mr. Pinkerton's first dogma, by demonstrating that the race of man did all descend from one pair,—was, in fact, one genus and one species, ought to have saved him from the forfeit of his copyright, which the Chancellor Eldon levied upon him, equal, I have been told, to £2,000. Mr. Laurence's Lectures are the best defence of the Mosaic system that has ever been published.

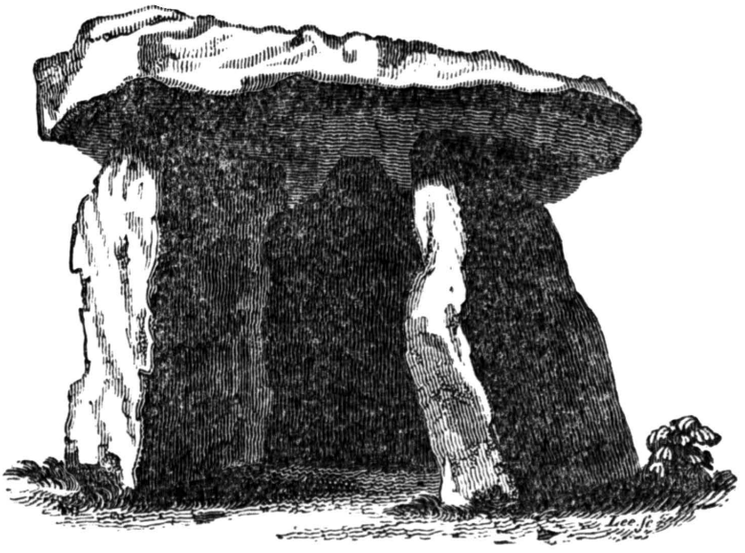
* *Pinkerton*, Vol. II. p. 33, 8vo. 1789.

I shall take little more notice of the Scythians, because I treat of a time before they existed under the name of Scythians; and I am of opinion that nothing which has been proved respecting them militates against any thing I have said or shall say. Much more warmth has been displayed by Mr. Ledwich, Mr. Pinkerton, and Mr. Huddleston, upon this subject, than, in my opinion, is in good taste. It seems very extraordinary that gentlemen cannot discuss such a subject as this without losing their temper.



Cromlech at Plas Newydd in Anglesey. W. Day. lithog

THE BRITONS.



KITT'S COTTY HOUSE, NEAR AYLESFORD, KENT.

CHAPTER III.

DERIVATION OF THE WORD BRITAIN.—SECT. I.

As may well be expected, much trouble has been taken to ascertain the origin and derivation of the word *Britain*. Mr. Toland supposes, that it was derived from a Gallic king called Bretannus, who had a daughter called *Celtina*, with whom *Hercules* fell in love. He argues that Britain was peopled from Gaul, (which no doubt it was,) and called from this king *Britannus*. The attention to this ridiculous story of Hercules is not in Mr. Toland's usual good taste; and if it were repeated in a hundred Greek authors it would convey no conviction to my mind. It is perfectly clear that whenever the Greeks met with any god, or tradition, or local superstition, or custom, which they did not understand, instead of undertaking any rational inquiry or etymological inves-

tigation, they cut the matter short by inventing a history, connecting it mostly with something which was flattering to their own national vanity, generally to their own gods. Their conduct is pretty well described by Strabo in the last chapter. Sir Walter Scott has done this in his historical novels: and I am strongly inclined to think, that many of the Greek historians had no higher object in view in their histories than Sir W. Scott has in his works, acknowledged to be *novels;* and, on this account, they did not consider themselves as more culpable in the liberties which they took with truth, than he does for those which he has taken in his works. If I be right in my supposition, it is hardly fair to accuse an historian of mendacity in repeating such stories as the above respecting Hercules and Bretannus, his daughter Celtina, and his son Celtus.

DIGRESSION RESPECTING THE HERO GODS.—CHAP. III. SECT. II.

Before I proceed further it is necessary to explain, that in no case can I for a moment attend to the stories told of Bacchus, Hercules, &c., &c. Mr. Bryant has proved to a demonstration, that all the gods of the ancients resolve themselves into one—the god *Sol*, either as God, or as an emblem or Shekinah of the Divine presence. The learned *Cudworth*, in his inimitable fourth chapter, has proved, that all the enlightened and learned of the Gentiles believed in one only God. And M. Dupuis, in his *History of all Religions*, has proved, that all the different labours of Hercules, Bacchus, Theseus, the Argonauts, with Jason and his Golden Fleece, are nothing but astronomical allegories. It is necessary, therefore, to discard the nonsense of the travels, marriages, &c., of the persons here alluded to. These stories were, generally, nothing but contrivances of the priests to furnish a reason to their followers for circumstances which they found existing, and for which they could not account. In certain cases these histories are very useful to inform us of collateral circumstances, or to teach us what was the prevalent opinion at the time respecting them. For instance, from the story of Hercules having married Celtina, the daughter of Bretannus, we may conclude, that at the very earliest periods the Celtæ were probably resident in Gaul, and that in some way or other they were closely connected with the Britons; that, in fact, such was the case as far back as the people who told that story had learned from history or tradition. From the story of the Ogham language having been invented by Hercules, we may couclude, that the language had been in use from time immemorial to the relater of the story. But the fact of Hercules having invented it is all nonsense. There never was such a man as Hercules; and there never will be an ancient history worthy the perusal of a person of common understanding, till we cease to take chronology and history from epic poems; and till we send all the heathen gods and their goddesses back to the stars, whence we may be perfectly assured that they never descended to the earth, but that they are every

one of them astronomical allegories, and that Hercules was not a hero deified for cleaning a stable, or frightening the birds from a fish-pond.*

DERIVATION OF THE WORD BRITAIN CONTINUED.—CHAP. III. SECT. III.

But it is the more incumbent on us to omit no care in our endeavours to separate all such chaff from the good grain. I shall therefore pay no attention to what Toland says about this king. The name of Britannia or Britain or Βρεταννικη, is evidently Greek. It is in the Greek historians that we meet with this name: and it was probably derived by them from some name or idea connected with the country, or from some word of the country, or from both. It is very seldom that people call a foreign and newly-discovered nation by the name used by the natives; but generally christen it from some prominent quality or peculiarity, which it may possess or be supposed to possess. There can be no doubt that the British isles were known to the ancient Phœnicians and Greeks, as Herodotus called them *Cassiterides* or the *countries of tin;* and it was chiefly on account of the abundance of this, at that time scarce metal, that they were an object of attention. This word is the Celtic *Casse-tair*, pronounced *Cassiter*, to which the Greeks added their peculiar termination *os*, and formed *Cassiteros*. *Casse-tair* signifies the vulgar, or base sheet or bar, to distinguish it from silver, which is called *Airgad*—i. e. "the precious sheet or bar."†

* As the situation of the heavens in many hundred years became changed, the labours of Hercules came to have but a very little relation to the constellations. The Greeks had not globes perfected like ours, and knew not how to correct such indifferent planispheres as they possessed. But when M. Dupuis, a man profoundly versed in every branch of astronomy, came to the task, with our improved instruments, and threw back the heavens to the situation proper to the time of the invention of the labours, they were visible in the plainest and most unquestionable manner. His explanation of the labours of Hercules admits of no dispute. His grand work is fast disappearing from the face of the earth. The priests of the Bourbons are every where at work to destroy it. The globes made for it are gone. I could neither see one nor hear of one in Paris.

From the way in which, as it was very apparent to M. Dupuis, the mythologies and astronomical allegories of the ancients were connected with the periodical return of the seasons, he was induced to suppose that they must have taken their rise in ancient Egypt, where the annual inundation or deluge was marked in so peculiar a manner. And for this reason only he was inclined to attribute them to that country. It is very surprising that it never occurred to him, that, with the variation of a few weeks in time, the Ganges and the Indus produce effects similar to those caused by the Nile. And it is in a very peculiar manner worthy of consideration, that a colony from India arriving in Egypt, so far from finding their country's superstitions discouraged by dissimilarity of circumstances or the want of an inviting opportunity to the use of them, that, on the contrary, they would find every circumstance of season and climate in their favour. Something like what happened in the French war to the British seapoys, who, on their arrival from India at ancient Thebes, in Egypt, found their God Krishna, and instantly fell to worshipping. I have no doubt that Egypt was colonized from the East, previously to the invention of the *Deva-nagari* character, and previously to the establishment of the present polity in India. It received one of the earliest swarms from the Bactrian hive.

† TOLAND, *Hud.*, p. 341.

From Bochart and Borlase I learn that the word *Baratanac*, in the Phœnician tongue, signifies *a land of tin*. The word *stan* or *tan*, as Pezron has observed, signifies in Celtic *a region*. Now I think that it was first called Baratanac or the country of tin, afterward translated into Cassiteros by the Greeks, and also Britannia or Βρεττανικη. It is in my mind no objection to this derivation that only a small part of the island produced tin. It is quite certain that the natives of Greece and Phœnicia at first would only know that it was the land whence tin came. Whether it were produced in every part of the country or only in a small part, would not be an object of inquiry. The land generally, with its islands, was called Britannia. The word *tan* was a common termination for the names of countries, as Mauritania, the land of the Moors; Aquitania, the land of waters; Lusitania, Bastitania, Turdetania, &c., &c.*

There is another derivation given by Mr. Borlase,† which is ingenious and worthy of consideration. He says, "It may not be amiss to refer it to the learned as a thing to be considered, whether the former part of the word Britain may not be found in the Hebrew language, which, as we are well assured, is the ground of the Phœnician and ancient Celtic." "In the British tongue there are many,‡ some say 300 Hebrew roots to be found, which will make it not unlikely to find the root of Brit in that sacred language. There ברא *bra* in Pihal, signifies, to cut off or divide, and with the ת *t* added (an usual termination of nouns derived from verbs, as ברית *brit*, fœdus, &c.) will signify, a division or separation; and doubtless this is the first idea that strikes us, when we compare the situation of Britain with that of its neighbouring countries on the continent, from which it is so entirely divided:"

Et penitus toto divisos orbe Britannos.

WHITAKER'S DERIVATION OF THE WORD BRITAIN.—CH. III. SECT. IV.

Mr. Whitaker gives the following derivation, which the reader will find before he has gone through this work is substantially the same as the last. "The original word appears to have been equally pronounced Brict, Brits, and Bricth, Breact, Breac, and Brig; and appears to be derived from the Gallic Bresche, a rupture, the Irish Bris, to break, and Brisead, a breach. And the word occurs with all this variety of termination in the Irish Breattain or Breatin, Bretam, and in Breathnach, Briotnach, and Breagnach, a Briton; in the Armorican names of Breton, Breiz, and Brezonnec, for an individual, the country, and the language of Armorica; in the Welsh Brython and Brythoneg, the Britons and their language; and in the ancient synonymous appellations of Brigantes and Britanni. But how shall we lengthen Brit into Britanni and Britones? We cannot with Camden

* *Borlase*, p. 4; GOUGH'S *Camden, Brit.* pref. p. lxviii.

† *Corn.* ch. i. p. 4. ‡ See ROWLAND'S *Mona*, iii. p. 278.

call in the Greek ταυια, for a country, to our aid. And we must not with Pezron and Carte adopt the equivalent Tain of the Celtic."* Now here I disagree with Mr. Whitaker, because I think the Greek ταυια and the Celtic *tain* were the same word. The ταυια derived from the Celtic tain. The word Brit I take to have been the root; the same as the Hebrew ברת *brit*, and all the rest formations from it; and its meaning was, as Mr. Whitaker says, separated. I cannot agree with him that the tribe of Brigantes, which we find in Yorkshire, Ireland, PORTUGAL, &c., has taken its name from Brit, the separation of Britain from Gaul. I do not pretend to give the derivation of Brigantes. It is often easier to say what a thing is not, than what it is; but I cannot allow Valencia in Spain, Evora and Brigantia in Portugal, to have taken their names and to have been peopled from Britain.

I beg my reader not to forget that Evora or Ebora, the name of York, and Brigantia, the country of the Brigantes, names of peninsular cities, are found in Yorkshire. Those who deny the possibility of a colony coming from Spain to Ireland, must account for this similarity of names, here so very striking.

The Irish histories are full of accounts of the arrival of a colony from Spain under the command of a person called Milesius. These are strongly opposed by Ledwich and Innes; but after all that they say, there does certainly appear to be a strong tradition that a colony did arrive from Spain in very early times. The possibility of such a thing cannot surely be denied. When it arrived, or in what force, are questions upon which I shall not at present enlarge.

DERIVATION OF BRETAGNE IN GAUL.—CHAP. III. SECT. V.

These derivations neither of them satisfactorily account for the etymology of the Gallic name Bretagne on the opposite coast. It cannot be doubted that the origin of the name of these two countries, such near neighbours, both speaking, even unto this day, the same language, must have been the same. When I consider the great number of casualties, or of intermixture or intercolonization which may have taken place between the two countries in a vast series of years, I think it highly probable that some emigration or colony of the islanders may have returned from Britain to Gaul, and found shelter or refuge, perhaps from their enemies, after their country had by means of the Greeks and Phœnicians acquired the name of Britain. Or these latter landing from their ships, and finding a people similar to the Britains in language, and in general character, may have given them the name by which they passed amongst Grecian and Roman historians, till they regularly acquired the name in the country itself, conquered, it must be recollected, by the Romans.

* WHIT. *Hist. of Brit. asserted*, p. 94.

Some writers have pretended that it was conquered by the islanders when fleeing from the Saxons; others by Constantine's discharged soldiers. These gentlemen have not given themselves much trouble to inquire, or they would have found it quoted by its name of Bretagne by authors long before the time to which they allude. I think the old story of Hercules and Celtina, the daughter of king Bretannus, is of itself enough to settle this question. Dionysius Afer and Pliny also speak of the inhabitants of Bologne by the name of Bretons. Mr. Cambry, (pp. 45—47,)notices many other ancient authors who have named them. It is fortunate that the question is of little moment, as it does not seem likely to be settled. Not that learned men will admit their ignorance. Rather than confess such a shocking thing, they will account for it as wisely as they accounted for the word Beelzebub, whom they made *lord of flies*.

Ausonius names the people of Armorica or Bretagne, as connected with the worship of Apollo, Bel, and the Druids, in a curious manner. He says,

"Qui (Phœbicius) Beleni ædituus,
STIRPE SATUS Druidûm
Gentis Armoricæ."

Phœbicius,* Priest of Belenus, you who count amongst your ancestors the Druids of the Armorican people. *Cambry*, p. 44. Again, Ausonius says—

"In Baiocassis stirpe Druidarum satus
Si fama non fallit fidem
Beleni sacratum ducis a templo genus,
Et inde vobis nomina:
Tibi Pateræ; sic ministros nuncupant
Apollinares mystici."

You sprung from the Baiocassæ, or people of Bayeux, of the race of the Druids, (unless report deceives us,) derive your sacred pedigree from the temple of Belenus, and from thence is your name of Patera, for so the Apollinarian mystics call their ministers (or priests). AUSONIUS, *Profess.* iv. and x.

Mr. Scawen† says, that Armorica received princes from Cornwall, and Cornwall from it, and that mutual assistance was afforded, and that a great intercourse of private families took place. What authority Mr. Scawen had for this does not appear. Mr. Lhwyd‡ informs us, that "the Armoric Britons do not pretend to be Gauls, but call the neighbouring provinces such, and their language Galek; whereas they term their own Brezonek, (that is British,) as indeed it is, being yet almost as intelligible to our Cornish as the language of the illiterate countrymen of the West of England to those of the North." I do not think it necessary to repeat what is said by the British historians, although they

* Phœbicius means man of the sun, and was the name of the father and brother of the Patera named above, which was also a curious name. The word Petyarah, in Persian, means Satan or the Devil. The Manichæans were constantly called, by way of reproach, Pataravini or Patarini. This and the connexion of the word with the Mystics of Apollo, shew that there is something more here meant than meets the eye.

† M. S. p. 40.

‡ Pref. to *Etymologicum*, p. 267.

pretend to remove the difficulty; for unfortunately, their accounts are often so mixed up with fable as to render them unworthy of credit, although they may, and probably do, contain much that is true.*

DERIVATION OF THE WORD ALBION.—CHAP. III. SECT. VI.

I think Dr. Whitaker's derivation of the word Albion is very probable. He thinks that this name was given to it by the Gauls, from first seeing its lofty white *cliffs* near Dover; the word Alb meaning lofty in the Celtic language; on which account the Alps, Apennines, Mount Albis, &c., got their names. From the white snow-clad tops of these mountains it might in time acquire the meaning of *white*. The Highlanders of Scotland are called Albanach, that is, when correctly translated, people of the HIGH lands. It was called by British poets, Inis Wen, or the White Island; it is called by Orpheus Λευκαιον Χερσον, or the White Land. Αλφος is Greek for white, Albus in Latin.†

Bochart says, that the Phœnicians called Ireland עבר-נאה *obr-nae*, that is, ultima habitatio; and that אלבין *Albin* implies the East; whence Britain, to the East of Ireland, was called Albion.

DERIVATION OF THE WORD DRUID.—CHAP. III. SECT. VII.

The meanings given to the word Druid are very numerous, but not more numerous than nonsensical. The Greeks, as every one knows, derived it from Δρυς, an Oak, from the word Druid having a similarity to the Greek word Δερυς, and from their having their worship in groves of oaks, trees which they were said to consider with profound reverence, and to which they were supposed to pay a low species of adoration. But how absurd to derive a word of an ancient language from a modern one! Besides this, the word has been supposed to mean, a revenger, cruel, valiant or hardy, dear or precious; it has also been thought to be derived from the Celtic *trewe*, that is faith, or from *drut*, a friend; others from the Hebrew Derussim, Drussim, or Drissim, that is, people of contemplation; and the learned Keysler‡ says, that Draoi, in the plural number Draioith, signifies a magician or enchanter. Magic was, in fact, very little more than the knowledge of astronomy. Druwydd, Drudau, Drudion, Drudon, and Derwyddon were equally names of the Druids.§

Mr. Vallencey says, "Welsh *Drud*, a Druid, i. e. the absolver or remitter of sins; so the Irish Drui, a Druid, most certainly is from the Persic *duru*, a good and holy man."‖

* Vide TOL. *Hud.*, pp. 177, 178.

† GOUGH'S *Cam. Brit.*, pref. p. lxvi.

‡ P. 37.

§ BORLASE, *Ant.* p. 67.

‖ VALL. *Coll. Reb. Hib.*, Vol. III. p. 503.

Ousely says,* "In the Arabic, *deri* means a wise man, which in Persian is *daru*, whence English Druid." The word Druid being in substance found in all these languages is very striking, and, I trust, my reader will not forget it.

The Romans, on discovering Gaul and Britain, found an order of priests with forms and ceremonies almost new to them, whose name, in the language of the country, was Druids. This word they adopted instead of calling them priests; as, on many accounts the Druids did not answer to the description of priests, such as priests were with them; they therefore adopted the Celtic word into their language, as they did the word Magus from the Persians, for a similar reason. The Celtic Irish word for Druid is Drui, corruptly Droi, and sometimes more corruptly Draoi, all having the same sound. In the nominative plural it is Druidhe, whence comes the Greek and Latin Druides; as Druis, in the singular, was formed by only adding *s* to Drui, according to their way of terminating their words. According to their usual custom and the genius of their language, they formed Druidæ for female Druids.†

The Druid of the Celtæ answered in every respect to the Magus of the Persians. The Celtic word for magician is Drui, and the magic art is called Druidheacht, and the wand or rod, which was one of the badges of their profession, was called Slatnam Druidheacht.‡ Pliny§ confirms this and says, "the Gauls call their Magi, Druids."‖ But after all the ingenuity which has been bestowed upon the origin of the word Druid, I am by no means certain that the simple derivation of Mr. Davies from Taliessin, the Welsh bard, may not be the true one. The latter says, that it is a compound word composed of the Welsh, i. e. Gaelic or Celtic, word *Gwydd*, a priest, and *Dar*, superior—superior priest or chief-priest. And this may readily account for its being found in all these languages and countries.

DERIVATION OF THE WORDS VATES AND BARDS.—CHAP. III. SECT. VIII.

Strabo¶ divides the Druids into four orders, called Δρυίδαι, Druids, Ουατεῖς,** Vates or Prophets, and Βαρδοὶ, or Bards. Ammianus Marcellinus makes the same division.†† He says, "Posthæc loci hominibus parum exculti ingruere studia liberalium doctrinarum, inchoata per Bardos, Euvates, et Druidas;" i. e. Afterward, amongst the rude, unpolished people, grew up the knowledge of arts and sciences, begun and set by Bards, Euvates, and Druids. Then he proceeds to account for these three orders as Strabo before him had done. Diodorus Siculus and Cicero have named another order of men called

* *Coll. Orient.* No. IV. p. 302. † Vide HUDDLESTON'S ed. of *Toland's Druids*, p. 65.

‡ *Ibid.* p. 68. § Lib. xvi. cap. xliv. ‖ See PICTET'S *Culte des Cabires*, p. 93. ¶ Lib. iv.

** Frickius, cap. i. p. 33, would have the word Eubages to be a corruption of Vates Οὐάλυς, to Οὐάγυς, Eubages.

†† Lib. xv.

Saronides.* But Bochart and other critics have shewn that Druids and Saronides, being Greek synonyma, were anciently taken to express the same thing. Of these Ammianus, the resident of Marseilles in Gaul, who could not help knowing the truth, says, "The bards sung in well-made compositions, on their harps, the heroic acts of men; the Euvates or Eubates, more deeply considering nature, made attempts to discover her highest arcana and most secret workings; and amongst these the Druids, men of more polished parts, *as the authority of Pythagoras has decreed*, affecting formed societies and sodalities, gave themselves wholly to the contemplation of divine and hidden things, despising all worldly enjoyments, confidently affirmed the souls of men to be immortal." These words of Ammianus are worthy of attention: "Ut auctoritas Pythagoræ decrevit, sodalitiis astricti consortiisque." They seem to point strongly to the monastic institutions of Pythagoras.

Mr. Vallencey says, "The Vates or Prophets, the last order of Druids, were called Baidh, Faith, Faithoir, or Phaithoir. The first was written Vaedh by the Arabs, and by the Greeks Ouateis. Baid is the Chaldæan bada, בדא *bda*, prædicavit; בדים *badim* divinatores.† The Irish Faithoir is the Hebrew פתר *ptr*, to solve an ænigma."‡

Pezron says, "The word Baid, in the Celtic language, means poet."§ The Eubages or Vates were an inferior class of Druids, as is plain from the following expression of Ammianus Marcellinus: *Eubages scrutantes seria, et sublimia naturæ pandere connabantur. Inter hos Druidæ ingeniis celsiores.*‖

The word Bard, often written Barth, probably comes from the Hebrew or Chaldee word פרט *prt*, to sing. They sung to the harp, in Hebrew כנור *cnur*, in Irish, *cinur*. Diodorus and Ammianus describe the bards as singing to their harps. Mr. Vallencey says, they were also called by the ancients, Saronides. Searthon, in Irish, is he who sings, chants, or repeats in *sail*, i. e. recitative, and is called Searandon; the last syllable applying like our word Doctor.¶ Mr. Vallencey would have been more correct if he had said, "like our word Lord." A-don is Welsh for Lord; the A probably being emphatic, and Don, every one knows, is a Spanish title of honour; and they both come from the word Adonis, and the Hebrew word אדני *Adni*, Lord.

Diodorus Siculus lived a little after Julius Cæsar; he says, the Saronides were the Gaulish philosophers and divines, and held in great estimation; nor was it lawful to perform any sacrifice without the presence of a philosopher.

* Mr. Toland says, "The Celtic Literati were by the Greeks called Ουατεις, and by the Romans *Vates*, which yet is neither Greek nor Roman, but a mere Celtic word." TOL. *Hud.*, p. 77.

Bochart shews that Saron or Saronis, amongst the Greeks, was an oak, and equivalent to δρυς. *Archæol. Brit.* Vol. VII. p. 310.

דרוש *Drus*, an expounder, interpreter. See *Parkhurst in voce* דרש *drs.*

† SPENCER *de Urim et Thummim*, p. 1020.

‡ VALL. *Coll. Reb. Hib.*, Vol. IV. p. 427.

§ *Antiquité des Gaules*, Vol. II. p. 378; *Innes.*

‖ Lib. xv. p. 51. *Ib.*

¶ VALL. *Coll. Reb. Hib.*, Vol. IV. p. 424.

Φιλόσοφοι τε τινες εισι και θεολογοι περιτιμως τιμώμενοι, ὲς Σαρειδας ονομαζεσι, χρωνται δε και μάντεσιν αποδοχης μεγαλης αξιουντες αυτες.—Philosophi apud eos sunt et theologi (Druidas ipsi vocant) quos eximio honore dignantur. (Wesselingius then shews in a note that the manuscripts vary in the words ΟΥΣ ΣΑΡΟΥΙΔΑΣ, which ought to be ΟΥΣ ΔΡΟΥΙΔΑΣ. To this, as Mr. Ledwich makes no objection, I suppose there is none to be made.*)

This text Mr. Ledwich has taken much pains to misrepresent. I think that the words are perfectly clear, and the distinction between philosophers and divines marked. By philosophers and divines he meant a divine skilled in philosophy. This is the fair meaning of the words. And Mr. Ledwich's attempt to shew that philosophy amongst the Greeks only meant theology cannot be admitted. Was the philosophy of Plato and Aristotle nothing but the theology of the day? But Diodorus is confirmed by Strabo, who informs us,† that the Druids, besides the study of natural causes or physics, cultivated also moral discipline or ethics.

Pliny‡ says, The Druids are the *Gaulish Magi*. Porphyry§ says, The name Magi in the East was most august and venerable: they alone were skilled in divine matters, and were the ministers of the Deity.—Οι περι το θειον σοφοι, και τετε θεραποντες Μαγοι μεν προσαγορευονται μέγα και σεβάσμιον γενος.

This is quoted against the Druids by Mr. Ledwich, which really seems to shew, that his passion has quite blinded his judgment. He then quotes a lie of St. Jerom's to prove that the Scots were cannibals.‖

BRITAIN HOW PEOPLED.—CHAP. III. SECT. IX.

What Cæsar says respecting the peopling of Britain carries truth almost on the face of it. "The interior parts of Britain are inhabited by those whom tradition reports to be natives of it, the maritime parts by those who crossed over from Belgium in Gaul in order to invade it, almost all of whom have their names from the states whence they sprang, and on the ceasing of hostilities remained there." Tacitus also says, "All circumstances considered, it appears probable that the Gauls possessed themselves of the neighbouring country of Britain." Pliny and Dionysius Afer say, the Bretanni dwelt in the remotest part of Gaul. These were the natives of Bretagne. Dion. Afer seems to confound them with the Iberi.

* Diod. Sic. *Wessel., Amstel.* MDCCXLVI. lib. v.

† Lib. iv.

‡ *Nat. Hist.* lib. xvi. cap. xliv. *sub finem.*

§ *De Abstinen.* lib. iv. Sect. xvi.

‖ If my memory do not deceive me, this pious father says he had the marks on his back where angels flogged him. If I be right, which I believe I am, few people will deny that he deserved flogging for the lie about the angels; and probably he deserved a flogging for the second lie, as well as for the first.

Here at the extremest promontory dwell
Near to the Pillars, the Iberians brave;
Lengthwise from shore, where the cold northern sea
Rolls his wide wave, there the Bretanni dwell,
And the fair-skinned tribe of martial Germans.

It is pretty clear that the Gaulish Bretanni and the British were the same people. It is also worthy of observation that they were Iberians, or Iberi, or Oberi or Hebrews.* I shall shew who these Iberi were by and by. This seems to countenance the history of colonies from Spain or of Iberians coming to the British isles. Indeed I do not see how this can be disputed.

Cæsar must be allowed to be, in this instance, a disinterested witness; and he probably received his information from the natives, who had received theirs from tradition, if not from a better source, viz. records. The tradition, or the belief, in his day was, "that the maritime parts of Britain were chiefly inhabited by people from Gaul and the Belgæ, who called their new towns and habitations by the names of those places that they had left."† This is clear and *positive* testimony; and if any person will look at the maps of England, France, and Belgium, he will see evidence *probable* too. Let him consider Cumberland, the river Humber, Evora, Brigantia, &c., &c.

Mr. Pinkerton has endeavoured to prove, that the Belgæ were *Goths*, and that, consequently, Kent was peopled with Goths. This Mr. Huddleston has strenuously denied: and he charges Mr. Pinkerton with several wilfully dishonest misquotations. I think Mr. Huddleston has the better of the argument; but I can hardly say that the question is certainly decided, either one way or the other. I think the Belgæ, when they came to Britain, were probably a mixed race, and neither strictly one nor the other.‡

Belgic Gaul was no doubt first occupied by Celtæ. It is probable that they were afterward conquered by a German tribe called Belgæ, whence the country was called Belgic Gaul, and the inhabitants became a mixed race. And thus, those who say the inhabitants of that country were *Celtæ*, and those who say they were *Germans*, may both be right; but the warmth of temper in which gentlemen indulge, will not give them time to consider circumstances of this kind. A similar misunderstanding has arisen with regard to the *Cimbri*. Some say they were Germans; this is with much animation denied by those who say they were Celtæ. The fact is, they were *Celtæ* when they first came from the East, probably of the first tribe; but it is evident that after they had resided in Holstein, or the Cimbric Chersonesus, a vast number of years, probably undergoing during such residence many casualties, they became Ger-

* But not Israelites. See Chap. II. Sect. xxxii. note *.

† Cæsar, *Comm.* Lib. v. cap. x.

‡ See Mr. *Huddleston's* 66th note on *Toland*, p. 332.

mans, and, in all likelihood, formed a complete mixture, (like the inhabitants of Belgic Gaul,) when they were defeated by Marius. Dr. Percy's account evidently proves that they cannot be called merely *Teutones*, because in several places a marked distinction is made between these two clans or tribes.

Livy* says, that in the reign of Tarquinius Priscus, about 600 years before Christ, Ambigatus, king of the Celtæ, finding his country over-peopled, sent out two strong colonies, one to the North, the other to the South, to seek new habitations. This is a striking example of subcasts going off from the first great swarm.

MR. DAVIES'S OPINION OF THE FIRST SETTLERS.—CHAP. III. SECT. X.

Mr. Davies says, the Celtic nation at large may be regarded as comprising a race of two different characters, though sprung from the same family. The one sort were those who took peaceable possession of a country which had not been previously inhabited. There they supported the character ascribed in history to the ancient Hyperboreans, establishing a national religion, the best calculated for securing peace amongst themselves, but which, till it was gradually changed by political necessities, rendered its votaries incompetent for the defence of their country, or the support of their national independence.—The other sort were a people who had less of scruple in their principles, but who, having been inured to arms before they approached the West, and confiding in their native prowess, forced their way into many possessions of their unresisting brethren.

In the Welsh, the Armoricans, and the Cornish, undisputed votaries of Druidism, we recognise the former, and in the Irish or Highlanders, the latter of these two branches. It is not at all necessary to suppose that where these people established themselves, the others were either extirpated or entirely removed. They seem in several parts to have amicably incorporated.

The scruples in the principles of these good people, as above described by Mr. Davies, may flatter his national vanity, and they do honour to the goodness of his heart. But the naked probability is, that where the swarms found few or no inhabitants, they settled peaceably. In those cases in which the countries were fully or numerously settled, war would take place: different tribes or swarms of the great hive might arrive by different routes, and at different periods of time—hundreds of years after one another. If a country were settled by stragglers from a neighbouring continent coming from time to time, they would probably unite together peaceably. The contests constantly taking place between the literati of Ireland, Wales, and Scotland, respecting their relative seniorities are only worthy of up-grown babies. Which came *first* is not of the slightest importance, and can never be satisfactorily known; and it is as little likely that the country

* Lib. v. cap. xxxiv.

they last embarked from can ever be ascertained—whether it was Gaul, Belgium, or the shores of the Baltic.

The expression used above, of *up-grown babies* may be thought strong; but really a most enormous quantity of labour has been expended to as little purpose as can possibly be imagined. Of what use can it be to ascertain how the different tribes came from the East? Whether the first comers were Celtæ or Scythians is really of the least possible consequence. If the fact can be made out that a great hive existed somewhere in Upper Asia, which did from time to time send out its swarms, and that these swarms did people this country, it is all we can safely depend upon. The correct collocation of the small divisions of these shepherd tribes it is in vain to attempt. Every fresh antiquarian can shew reasons enough for some one tribe to have been the first settlers in preference to others. Mr. Pinkerton is for the Goths, Scuths, Scyths, or Scythians; Mr. Chalmers for the Celtæ or Cimbri. It is a mere play upon words: they were all the *same*, using the same language, only varied with the natural small differences which would inevitably arise in great length of time, and under their migratory and ever-varying habits of life and circumstances. In most of the questions respecting the dates and localities of the respective subordinate tribes, whichever side an ingenious man may take, he will succeed in proving his hypothesis as far as probability extends; and really in these researches nothing more than probability can be looked for. And if any person should maintain that it was not the author's Celtæ but his own Scythians or Goths who first came, it will scarcely be considered worth a reply. Call them Goths, then; it matters not. They were the persons, Goths or Celtæ, who first came from the East of the Caspian Sea, bringing with them their *seventeen* letters, their festivals, and their gods.

Dr. Aikin undertook to prove, that the country between the Thames and the Ouse was the Thule of the ancients; somebody else, that the Lothians were peopled by the Saxons; another, that the Orcades were peopled by the Picts, or sea kings: all pretty trifling, of no importance, but of no harm; and surely not deserving of the angry feelings which it has excited. Another equally unimportant question has been violently agitated; namely, which first conquered the other. The Scotch say they conquered Ireland: the Irish say they conquered Scotland; the Welsh, that they conquered both! It is a species of Welsh main, to decide which no attempt will here be made: and then the author hopes he will offend none in this most important concern.

A PASSAGE FROM A POEM OF TALIESSIN'S.—CHAP. III. SECT. XI.

The Rev. P. Roberts, in his *History of the Cymry, or ancient Britons*, speaking of the early accounts of the settlers of Britain says,

"According to these histories the colony of the Cymry or Britons, which first took pos-

session of this island, came originally from Asia. In a poem of Taliessin's, which is called the appeasing of Lludd, the following very singular passage occurs:

" Llwyth lliaws, anuaws ei henwèrys,
Dygorescynan Prydain, prif fan ynys,
Gwyr gwlad yr Asia, a gwlad Gafis;
Pobl pwyllad enwir, eu tir ni wys,
Famen gorwyreis herwydd Maris;
Amlaes ei peisiau, pwy ei hefelys?
A phwyllad dyfyner, ober esnis
Europa."
A numerous race, fierce they are said to have been,
Were thy original colonists, Britain, first of isles,
Natives of a country in Asia, and the country of Gafis;
Said to have been a skilful people, but the district is unknown
Which was mother to these warlike adventurers* on the sea,
Clad in their long dress, who could equal them?
Their skill is celebrated, they were the dread of Europe.

The Gafis here spoken of by Taliessin is evidently the present Cadiz, or Gades, or Cades; by digamma changing the F into the D, to which there has always been a great propensity: as, the οις *sheep* by digamma *oves;* αορνον *avernum:* again, οινον *finum* vinum, wine. The G, or gamma, which begins the word Gafis, is the third letter of the Greek and Hebrew. It answers, as has been shewn in p. 4, to the number 3, in its power of notation, and is in these respects exactly similar to our *c*, formerly pronounced *k*.

It is observed by Mr. Roberts, that " there is a Gabis, the capital of Gabaza, a province of Usbek Tartary;" of which he says, that " it is too far to the East of the route of the Cimmerians to admit of the supposition of its being the place intended by the poet, further than as intimating some place bordering on the Caspian Sea." This is curious. He then goes on to observe, that " in a work called the Triads, it is stated that *Hu*† *the mighty*, who first settled Britain, came from the summer country, which is called Deffrobani, that is, where Constantinople is at present." The idle stories about King Brutus are of no other value than to confirm the fact, that there were *ancient traditions* that the first settlers came from the East.

POPULATION OF BRITAIN AT THE ROMAN INVASION.—CHAP. III. SECT. XII.

Of the state of the population of Britain when the Romans arrived, we have no very satisfactory accounts. But as they found great difficulty in its conquest, their legions

* Strabo says, that when the Cimmerians were expelled from the Chersonese they became wanderers.

† This is an example of the usual practice of going to the gods, when the pedigree can be traced no higher. *Hu the mighty*, was the Hebrew article הוּא *hua*, ille ipse. It is equivalent to the τὸ Αυτο of Plato. This is pointed out by my much esteemed and learned friend, *A. Pictet*, of Geneva, p. 133.

being repeatedly defeated, though in general only opposed by the petty princes in detail, no general, organized, simultaneous defence ever being made, we must conclude that it was very considerable, very much greater than it was some centuries afterward, when again invaded by foreign enemies; for there is but too much reason to believe, that what the excellent Tacitus put into the mouth of his British hero, was generally too true: WHEN THE ROMANS HAVE MADE A DESERT, THEY CALL IT PEACE.

Notwithstanding all the fine actions and traits of heroic character attributed to their ancestors, by the refined writers of imperial Rome, an impartial critical examination, by stripping their history of its false colouring, and exposing its inconsistencies, probably would prove them to have been, until improved by the nations which they overran, no better than a race of uncivilized barbarians. Mr. Lumsden has shewn, in his treatise on the *Antiquities of Rome*, that many of the fine actions attributed by Roman historians to their ancestors, are mere copies from the early history of Greece.

Thus we find the combat of the *Horatii* and *Curiatii* related under different names, but with the same circumstances by Democrates, apud Stobæum.* The action of *Mutius Scævola* is given to Agesilaus, brother to Themistocles, by Agatharchidas, of Samos:† and *Curtius* precipitating himself into the gulf, is ascribed, by Callisthenes, to a son of King Midas.‡

Florus, I think it is, who, speaking of the city *Veii*, says, "The city of Veii, if ever there was such a place." A learned author says, "The Romans pretend to have taken in ten years a mighty town called Veii by them, and Boioi by Diodorus; *decem æstates hiemesque continuas circumsessam.* Their leader, *Fatalis dux ad excidium illius urbis*, was Furius Camillus. His name is a Tuscan title of Mercury, the messenger god, used in Samothrace, Cadmillus or Casmillus, and in ancient India Cadmala."

Three places near Rome claim the honour of being Veii, and I believe they all support their claims by *indubitable genuine* inscriptions. This reminds me of three real original heads of John the Baptist, which are possessed by different churches. *Introd.* p. lxxx. *note.*

BRITAIN KNOWN TO ARISTOTLE.—CHAP. III. SECT. XIII.

It has been a common opinion that the British isles were not known to the ancient Greeks, but this is a great mistake. Perhaps it might not be much known to the philosophers, but only to seafaring persons, and to such as were interested in commerce. Aristotle§ attributes the discovery of it to the Phœnicians, who probably endeavoured as much as possible to conceal the route to it, on account of the great profits which they derived from its trade. It was called Britain then, as now; and under this name were included the adjacent isles. Ireland was also known to them, and distinguished from England by the name of Erin or Ierne.

* *Serm.* 157. † *Ibid. Serm.* 48. ‡ *Lumsden*, p. 3. § *De Mirab. Auscult.*

BRITAIN FIRST DISCOVERED BY PYTHEAS OF MARSEILLES.—CH. III. SECT. XIV.

A certain man called Pytheas, who lived before Aristotle, was despatched by the colony which the Greeks had established at Marseilles, in quest of new countries—a voyage of discovery. He appears really to have penetrated far to the north, because he describes things totally new at that time to him and his countrymen, for which he was only turned into ridicule by the later Greeks for his absurd lies, as they thought;* but experience teaches us, that what he said was in substance true. He described the British isles; and, after leaving them and sailing to the North, he arrived at an island which he called Thule: thence he continued his course till he met with a sea of solid ice, on account of which he could advance no farther. All this, which his enlightened countrymen in later ages considered so absurd and ridiculous, we know was perfectly feasible. Although the ancient writers seem to have been very well acquainted with the fact that there was a cluster of isles about the situation of Briton, yet their ideas upon the subject were very vague and unsettled. The Phœnicians must have known of them very early, as Homer mentions tin, which could have come from no where but Britain.

PHŒNICIAN TRADE TO BRITAIN.—CHAP. III. SECT. XV.

The Phœnicians at a very early period had knowledge enough of navigation to enable them to pass the Straits of Gibraltar, and either they or their offspring, the Tyrians, seem certainly to have made a settlement, and built a temple there. Nothing in ancient history is better established than this: and for some reasons, which I shall give elsewhere, this must have taken place at a very early period: I should think certainly before the date of the Trojan war. Mr. Toland says there are many passages in the works of Eudoxus, Hecatæus, Hipparchus, Eratosthenes, Polybius, Posidonius, not to speak of Dicearchus and others, which prove that, not long after the British isles were discovered by the Phœnicians, the Greeks knew a great deal of truth respecting them.† Herodotus affirms that his countrymen had their tin from these islands; but he certainly seems to have known little about them. He says, "Neither am I better acquainted with the islands called the Cassiterides, from whence *we are said* to have our tin."‡ The Phœnicians, we are told, were very jealous of the interference of the Greeks in their trade to the British isles. This could evidently have any effect only during the barbarous or early times of Greece.

* *Strabo*, Lib. iv.

† Athenæus writes, that Phileas, of Taurominium, was in Britain 160 years before Cæsar.

Pliny, iii. 6, iv. 16, says, that Britain had been eminent in their own and Greek histories. See CÆSAR, *Bell. Gall.* v. 12; STRABO, *B. G.* iv.; GOUGH'S *Camd. Brit.* pref. p. 69; HOWEL'S *Institutes of General History*, Bk. iii. ch. ix. sect. vi. parag. 14, 15: also *Strabo*. II. 104, and *Polybius*, Lib. iii. cap. lvii. p. 290.

‡ *Thalia*, Sect. cxv. *Bel. ed.*

The Abbé de Fontenu,* Mr. Vallencey says, has proved, that the Phœnicians had an established trade with Britain before the Trojan war, 1190 years before Christ, and that this commerce continued for many ages.

THE OLD GREEKS KNEW MORE OF BRITAIN THAN THEIR SUCCESSORS.
CHAP. III. SECT. XVI.

It is said by Orpheus that Chronos was enchanted in an island West of Britain, called Ogygia. In this he is followed by Pliny, Plutarch, Solinus, &c. Orpheus calls the North Sea, Mare Cronium, idem quod mare Saturninum, et oceanus septentrionalis. Herodotus says, that Pytheas called this sea by the same name, Cronium. Col. Vallencey justly observes, " It is evident that the Greeks knew more of the globe in the time of Homer than of Herodotus, who was posterior to Homer by at least 400 years. 'I cannot help laughing,' says Herodotus, 'at those who pretend that the ocean flows round our continent: no proof can be given of it. . . . . I believe that Homer had taken what he delivers about the ocean from some work of antiquity; but it was without comprehending any thing of the matter, repeating what he had read without well understanding what he had read.'† Mons. Gouget has made the same observation: 'The ignorance of the Greeks in geograpay,' says he, 'was extreme in all respects during many ages. They do not even appear to have known the discoveries made in more ancient voyages, which were not absolutely unknown to Homer. I think I have shewn that some very sensible traces of them existed in his poems.' "‡ Vallencey pertinently adds, " How different must have been the marine of the Greeks drawn over-land in the Peloponnesian war, from one sea to another,§ from that of the Carthaginians and Tyrians, who in the time of Ezekiel‖ supplied Tyre with lead and tin from Britain!"¶

Thus, as the later Greeks ridiculed the Pythagoreans, their ancestors, for their ignorant credulity relative to the climate and other circumstances of the Hyperboreans and of Thule, we find them also ridiculing them for their doctrine, that comets were planets, which moved in hyperbolic curves, and approached as near to the sun as Mercury. It is curious to observe the Greeks decreasing in real science, as they improved in civilization and the fine arts. Every step we take we may perceive new proofs that Pythagoras possessed a degree of knowledge vastly superior to that of his successors, and almost, if not quite, equal to that of the moderns. How far his knowledge may have extended we cannot discover, but the more we inquire the more extensive we find it.

* *Mem. de Littérature*, Tome VII. p. 126.

† *Herod.* Lib. iv.

‡ *Orig. of Arts*, Tome III. Lib. iii.

§ *Strab.* Lib. viii.

‖ Ch. xxvii. 12.

¶ *Preface to tract in* 3d Vol. *Coll. Reb. Hib.* p. cxv.

GEOGRAPHICAL IGNORANCE OF STRABO AND THE GREEKS OF HIS TIME.

CHAP. III. SECT. XVII.

Strabo says in his second book, "The utmost place of navigation in our time, from Gaul towards the north, is said to be Ireland, which being situated beyond Britain, is, by reason of the cold, with difficulty inhabited; so that all beyond is reckoned uninhabitable."

Mr. Toland has justly maintained, that the way to Britain was known to the Phœnicians and early Greeks, and that, after the destruction or decline of Sidon, it was lost for many generations. This seems scarcely reconcileable with the fact of the Greeks themselves having ever traded thither; because the utility of *tin* must have made it constantly in greater demand as they increased in civilization and numbers. The manner, however, in which Strabo and others turn into ridicule the true accounts of Pytheas, and the early writers who stated the truth, certainly prove that they were much more ignorant upon this point than their ancestors. Herodotus evidently knew little of the British islands, as his expression *it is said* shews. Now I should rather be led to conclude that the Greeks in those early times did not go for the tin themselves, but were indebted for it to the traders of Phœnicia or Sidon; and that after the ruin of Sidon, the art of navigation was in a great measure lost for some centuries. It is very certain from Homer and Herodotus that tin was procured, and it is almost equally certain that it was not obtained by land through Gaul; for Britain was to the Greeks a complete *terra incognita*. It was to them what Upper Asia or Thibet is now to our residents at Calcutta. They might know that the country lay opposite to Gaul; but it was not possible for them to penetrate through Illyricum and Gaul to Britain with any thing of the nature of caravans, which they must have used to carry on a trade. It is very certain that the Phœnicians did originally *sail* to Britain. We may take this for an established fact. Now Diodorus Siculus describes the carrying of tin from the Cassiterides, and from Britain, by the Romans, to the northern coast of France, and thence on horses to Marseilles, thirty days' journey. If they had been able to have gone by sea, they would certainly never have done this; and it may perhaps be asked, what prevented them? Strabo says, that a Phœnician captain finding himself followed by a Roman vessel, purposely steered into the shallows, and thus destroyed both his own ship and the other. Now this must have been in the latter times of Greece. I think all these circumstances combined seem to shew, that the trade was in a great measure given up after the destruction of the empire of Sidon, but, that some of its merchants, always in a small way, did, probably by coasting along shore, get to Britain. This must have been only an inconsiderable trade, or the Romans would not have permitted the Sidonians, after the destruction of Carthage, to have kept it to themselves. I think it appears, upon the whole, as Mr. Toland says, that the communication between Britain and the Eastern

countries ceased for several centuries. Probably in lieu of the British tin, the difficulty of procuring it compelled the builders to use copper and lead, which, from various circumstances, too evident to require pointing out, might become more plentiful as the state of society improved in Greece.

IRELAND KNOWN TO THE EARLY GREEKS.—CHAP. III. SECT. XVIII.

The early Greeks were well acquainted with the fact that Britain consisted of a cluster of islands, and it is probable they distinguished them by distinct names; that they knew the Scilly isles by the name of Cassiterides, and reckoned them at ten in number, which was substantially true. Ireland was very early known by the name of Little Britain—Μικρα Βρεταννια.* The author of the *Argonautica*,† who is supposed to have lived about the time of the tyrant Pisistratus, calls it *Iernis*, and Aristotle‡ calls it *Ierne*. Mr. Toland justly observes, that Archbishop Usher did not gasconade when he said, that the Roman people could not any where be found so anciently named as *Iernis* was. Diogenes Periegites§ says, in his description of the world, that the Irish were Britons: Stephanus Byzantius calls it *British Juvernia*, the least of the two islands. Diodorus Siculus mentions the Britons inhabiting the island called *Iris*,‖ a name better expressing Ere, (vulgarly Erinn,) the right name of Ireland, than Ierne, Juvernia, Hibernia, or any name that has been either poetically or otherwise used. And Strabo styles Ireland British Ierna. Pliny says in express words that every one of the British islands was called Britain, whereas Albion was the distinguishing name of the Britain now peculiarly so called, and so famous in the Greek and Roman writings. Britannia clara Græcis nostrisque scriptoribus—Albion ipsi nomen fuit, cùm Britanniæ vocarentur omnes. (Insulæ nempe Britannicæ.)¶

Camden adds, that "Britain is described by Orpheus, in the poems which were really written by Onomacritus, who lived in the time of the Pisistratidæ, according to Clemens Alexandrinus and Tatian, all which proves that Britain was known near 200 years before Aristotle, and the ancient geographers Dicearchus and Eratosthenes, and still more ancient Pytheas."**

Festus Avienus says he had himself read an account of an expedition by Hamilco, in

* PTOLEMY *in Almagest.* Lib. ii. cap. vi. † Ver. 1240. ‡ *De Mundo*, cap. iii.

§ *Dion. Perieg.*, DIOD. SIC. and STRABO, Lib. i. p. 43, ed. *Casaubon*, in fol., call it Βρεταννικη Ιερνη: and ARISTOTLE *de mundo*, cap. iii. says, (Αλβιον και Ιερνη) Βριτανοι και λεγομεναι.

‖ This is certainly modern *Irish*. The others are corrupted from the Irish names, Eirin, Iarin, or Ir-innis, which they intrepreted by the *Isle of the West*.

¶ *Nat. Hist.* Lib. iv. cap. xvi.; TOLAND'S *Hist.* p. 182.

** GOUGH'S *Camd. Brit.* pref. p. lxxiii.

the Carthaginian annals, to explore the Western coast of Europe, in which he discovered Britain. All this proves Britain known to the early Greeks. Dio* proves it forgotten: he says, "The early Greeks and Romans did not so much as know that there was such a place as Britain. Later ages doubted whether it was a continent or an island; and much was written on both sides by those who knew nothing certain about the matter, having neither seen it nor been informed about it by the natives, but only resting on conjectures, the offspring of their leisure or invention."

Orpheus, or rather Onomacritus, mentions Ireland; but, says Bochart, "he learned the name and site of it from the Phœnicians: the Greeks at that time had not sailed into these parts." Onomacritus lived 560 years before Christ. Polybius, who lived only 124 years before Christ, acknowledges they knew nothing of the northern nations. "Itaque multa potuisse illis esse perspecta de occidentalis oceani insulis quæ Polybius ignoraverit," says Bochart, speaking of the trade of the Phœnicians to these islands.†

ROAD TO BRITAIN LOST, LIKE THAT TO AMERICA AND AUSTRALIA.—CHAP. III. SECT. XIX.

That a knowledge of the road to Britain should be lost, does not appear more wonderful than the loss of the road to the Americas. And yet no unprejudiced person can doubt, when he has considered all the circumstances of similarity which have been pointed out between many religious rites, names, and local customs, of the natives of Mexico and the Asiatics, that the former were originally peopled from the latter, by means of ships,‡ and not by passing by an almost impassable passsage over the frozen regions near the North Pole.§

SURPRISING IGNORANCE OF THE GREEKS.—CHAP. III. SECT. XX.

Few persons have turned their attention to the extraordinary ignorance of the early Greeks as to the origin of their own religion or mythological system; an ignorance rising almost to a ridiculous excess. This is most clearly proved by the various treatises of their authors upon these subjects—such as Phornutus, Lucian, and many others. Phornutus, speaking of Hercules, "owns the great variety, and consequently the

* Cap. xxxix.

† VALL. *Coll. Reb. Hib.* Vol. IV. p. 81.

‡ Nam non est dubium quin olim Pœni et Cananæi ad eos (Peruvianos) navigaverint, uti ex Hannonis Periplo et aliunde fecimus probabile in notis ad Itinera Mundi. Præterea in Bibliis Græcis legitur quod Solomon, Tyriorum ope, accersivit sibi aurum Φαρειμ, i. e. Peruvianorum, unde verior nominis פרוים [*pruim*] punctatio colligitur. HYDE *de Religione Vet. Persarum*, cap. iv. p. 121.

§ In our own days an instance of a country found and lost again may be seen in Rennel's Geographical History of Herodotus, page 714, where he shews that New Holland, after being discovered, was wholly forgotten.

perplexedness and obscurity that occurs in his history, whereby it is difficult to know certainly what were his real achievements, or what were fabulously fathered upon him."* Indeed, speculations into the nature of these mysterious personages seem to have been as much indulged in and followed by the ancients, as they have ever been by the moderns; but these speculations prove their absolute ignorance. When they began to be literary and enlightened—to cultivate science and learning—they found their country in possession of numbers of gods and goddesses, who had grown up imperceptibly—of a religion of the origin of which they were perfectly ignorant—and of a priesthood whose system was rude and unformed, but gradually and daily increasing in power and ripening into order. Its priests they found, like most others pretending to mysteries and secrets, cheating the populace with juggling tricks, miracles, oracles, &c.: gross, exactly in proportion to the stupidity and ignorance of their vulgar and frightened semibarbarian devotees. The whole was the child of circumstance or accident. The little form and method which it ultimately assumed was an after ingraftation. When the ignorant devotees began to inquire into the existence of their gods, they were amused by their priests with histories of their births and adventures; and hence arose the vast variety of mythological histories of numerous Apollos, Mercuries, &c. The same thing took place amongst them which happened afterward in the Romish church. Every town, every village, was ambitious of having a god for its founder, as in Catholic countries in later times every village has been ambitious of some patron saint. In both cases, as it served the purpose of the priest, he did not long leave them in want. If he found any slight tradition or rumour, he embellished it and made out a history. If he had no tradition to begin with, he soon invented one. These traditions were taken up by the poets as machinery for their poems, and soon obtained credit. In this way the allegories and astronomical fictions of the more oriental nations were gradually seized and clothed with bodies, and believed by the credulous Greeks. Most nations are vain of themselves; but the vainest of the vain were the Greeks. All their learning they received from strangers—chiefly from eastern strangers—whom they denominated *barbarians;* but to whom they were too proud to acknowledge themselves obliged. From an absolute ignorance of all language but their own, they blundered in every thing, of which some very ridiculous proofs will hereafter be given. Every man who endeavoured to enlighten them, as was the case with Socrates, Pythagoras, &c., became suspected by the priests, and consequently hated and persecuted by the devotees. This is what always happens in all ages. Priests are always endeavouring to keep the people in ignorance. They always travel about fifty years in the rear of mankind; but they always boast of themselves as *the most enlightened*, and the rabble uniformly believe them. In the treatises of Lucian, Cicero, &c., it is perfectly ridiculous to observe how these philo-

* Tol. *Hud.*, p. 89.

sophers proceeded to explain the nature of their gods. They, enlightened as they were, could find no way but to have recourse to an explanation of the idle genealogies, pedigrees, &c., instead of going to the origin of their language, and to etymology. They argued as if they supposed themselves the origin of every thing; that there had been no nations before them. Thus we find them deriving every word from their own language, the Greek, when in most instances they ought to have applied to their ancestors or predecessors, *the barbarians*, as they called them. The word Druid may serve as an example of this kind. They derived it from the Greek word Δρυς, an *Oak*, when in fact the Druids were in existence, and called by that name, long before either the Greeks or their language existed. In the *fine arts* the Greeks were giants, but in *science* they were pigmies. What would they have known of science, if their Platos and Pythagorases had not travelled into the East? They were elegant, refined, and highly polished; and, in the fine arts, unrivalled. But in science and real learning, they were inferior to the Orientals, and were the greatest liars upon earth. They wilfully mistated every thing, or they foolishly confounded every thing.

In almost every country Hercules is said to have been the founder of the state. I suspect that this arose from a figurative expression similar to what Virgil applies to the Trojans. Æneas led them into Italy, *sub auspice Teucri*. But it is not meant literally that Teucer was the leader. The same meaning only was originally intended to be conveyed when the Phœnicians are said to have settled colonies here or there under the command of the Sidonian or Tyrian Hercules. A colony settled and erected pillars at the Straits of Gibraltar, under the tutelage of their patron god, who of course is said, by their means, to have erected the Pillars of Hercules. In this way Hercules or some other god is found to have been the leader of every expedition. After a time, as the origin of states began to be forgotten, and superstition increased, the figurative meaning began to be forgotten, and a literal one adopted, and medals were cast and statues erected. It is seldom that these things are fabricated till long after the time of the persons in honour of whom they are made. Thus the Scotch are now erecting a statue to John Knox, the reformer but persecutor, who caused the destruction of all their fine cathedrals. The priests are only playing their old game over again. Priests will say it is not done by them. No; it is their devotees that do it. They are too wise to waste their own money, but they are the cause of it, and could stop it with a single word.

It was a custom in some countries for the priests to assume the names of their gods. This was another source of error. Thus from the union of several causes arose the confusion amongst the gods, and the multitude of gods of the same name. Hercules had almost as many names as the Virgin at Loretto, under whose image the writer of this work counted upwards of forty different epithets.

Many authors have been of opinion that the ancients were acquainted with the loadstone, and knew how to make it available to direct them in their journeys by sea and land. The evidence seems to me to be decidedly in favour of this opinion. On this subject the Rev. Mr. Maurice observes, "The magnet is mentioned by the most ancient classical writers, under the name of Lapis Heraclius, in allusion to its asserted inventor, Hercules; and Dr. Hyde enables me to affirm, that the Chaldeans and Arabians have immemorially made use of it to guide them over the vast deserts that overspread their respective countries.* According to the Chinese records also, the emperor Ching-Vang, above a thousand years before Christ, presented the ambassadors of the King of Cochin-China with a species of magnetic index, which, says Martinius, '*certè monstrabat iter, sive terrâ illud, sive mari, facientibus.*' The Chinese, he adds, call this instrument CHINAM, a name by which they at this day denominate the mariner's compass."† Mr. Maurice proceeds to argue from the laws in the most ancient Hindoo books respecting the rate of interest allowed on money lent on *adventures at sea*, that the compass must have been known to the Hindoos.‡ He then contends, that the vase given by Apollo to Hercules, *in which* he is said to have sailed over the ocean, ought to be the vase *by which* or *by means of which*, &c., and that this vase contained the mariner's compass. Certainly this makes sense of that which is otherwise nonsense. He then observes, that the passage in Homer which describes the vessels of the Phæacians as instinct with soul, and gliding through the pathless ocean without pilot, to the places of their destination, evidently alludes to the compass: and adds, "Whatsoever truth there may be in this statement, it is evident from the extensive intercourse anciently carried on between nations inhabiting opposite parts of the globe, *where the stars peculiar to their own native regions could no longer afford them the means of safe navigation*, that the important discovery must be of far more ancient date than the year of our Lord 1260, to which it is generally assigned, and by the means of Marco Paulo, a man famous for his travels into the East."§

On this Mr. Playfair observes, that "The compass is said to have been known to the Chinese 1115 years before Christ. *Arg* in Irish is a ship, and *iul* is to turn round; it signifies also an index. *Earc* is the heavens, and Earc-iul describes the instrument turning to a certain point of the heavens."

It is not unlikely that Marco Paulo might bring home what *he* thought a new discovery; but the mariner's compass was certainly previously known in Europe. Alonzo el Sabio has, in his famous code of laws promulgated in 1260, a passage to the following effect: "And as mariners guide themselves in the dark night by the needle, which is

* HYDE, *de Rel. Vet. Pers.* p. 189. † MAURICE'S *Ind. Ant.* Vol. VI. pp. 191, 192. ‡ Ibid. § Ibid. p. 199.

the medium (medianera) between the magnet and the star, in like manner ought those who have to counsel the king always to guide themselves by justice." Again; Jacobus Vitriacus, Bishop of Ptolemais, who died at Rome, in 1244, says, "Valde necessarius est *acus* navigantibus in mari," and Vincentio, of Beauvais, (Vicentius Bellovacius) observes in his Speculum Doctrinale, "Cum enim vias suas ad portum dirigere nesciunt cacumen *acûs* ad adamantem lapidem fricatum, per transversum in festuca parva infigunt, et vasi pleno aquæ immittunt." Bellovacius died in 1266.*

Dr. Wallis† seems to have been exceedingly mistaken when he ascribed the mariner's compass to the English. Herwart, in his *Admiranda Ethicæ Theologiæ*, endeavours to prove, that the old Egyptians had the use of it, and that the *Bembin table* contains the doctrine of it enveloped in hieroglyphics. The learned Fuller, in his *Miscellanies*,‡ asserts, that the Phœnicians knew the use of it, which they endeavoured to conceal by all possible means, as they did their trading in general. Osorius, in his discourse of the *Acts of King Emanuel*, refers the use of the compass among the Europeans to Vasquez de Gama and the Portuguese, who found it among some barbarous pirates about the Cape of Good Hope, who probably were some remains of the old Phœnicians or Arabians, or at least had preserved from them this practice. But Mons. Fauchet, in his *Antiquities of France*, quotes some verses from a Poet in that country, who wrote A. D. 1180, wherein is a plain description of the mariner's box as words can convey.

"What objections," says another learned writer,§ "have been made against the veracity of Scripture, upon the supposition that the Jews had not the knowledge of the use of the loadstone or needle (for either will serve) in navigation; but that the knowledge, at least of that use of it, was invented long after! And that they could not sail to the land of Ophir (the Dust coast) without it, every one knows. The others assert that they coasted it, which those who have sailed in those seas say, is impossible to be done against the trade winds, tides, &c. The very acts they make incredible without such knowledge, and the others are without difficulty, when it is shewn, by the Scripture, that they had the knowledge; and the means necessary. What Lucretius,‖ in plain words, attributes to the gross air, the spirit, and shews how it presses the iron to this stone, Plato attributes to the divine force in their God, the air.¶ "It is not art which makes thee excel, but a divine power that moves thee, such as is in the stone which Euripides named the magnet, and some call the Heraclian stone which attracts iron rings," &c. Austin** speaks of the same. We know that magnet, or loadstone, is a wonderful attractor of iron. This stone is six times mentioned in Scripture by the name פנינים *pninim*. The condition, which makes Iron and other things follow it is expressed in

* See *Quarterly Review*, May, 1819, No. XLI. † *Phil. Trans.* ‡ Lib. iv. p. 19.

§ HUTCHINSON'S *Works*, Vol. IV. pp. 121, 122. ‖ Lib. vi.

¶ JOHAN. KIRCHMAN, *de Annulis*, p. 129; PLATO in Ione. ** *De Civ. Dei*, Lib. xxi. cap. iv.

Job* by משך *msk*, ἕλκυσον, attraction.† Its colour is described‡ by אדמה *adme*, flesh-coloured, ruddy, as it is when dug, and more approaching black, as flesh: and many of these stones are, when dried and in their parts contracted, of the colour of reddish clay. Its usefulness and worth is expressed by יקרה *ikre*, by טובה *tube*, *&c.* because no other stone of that size is of any real value, except a spark of diamond to cut glass.

"This will explain and clear a passage of Scripture which seems at present to be but indifferently translated, and which is referred to above. In the twenty-eighth chapter of the book of Job, we are told, that the price of wisdom is above rubies. The literal translation of the original is, agreeably to the true sense of the first and last words before given, '*Attractio* Sapientiæ præ Magnetibus'—the attraction of wisdom is beyond magnets; meaning, that the attraction of wisdom is to the well-disposed greater in effect, and of more value, than the attraction of the loadstone, though it draw the heaviest bodies, and by it all the advantages of navigation and the wealth of commerce are obtained.

"The golden or brass cup, which is said, by very many ancient authors to have been given to Hercules by Apollo, or Nereus, or Oceanus, and with which he sailed over the ocean, can mean nothing but the mariner's compass, to the knowledge of which he had at least attained; though I should rather imagine him to be the inventor of it, by the name Lapis Heraclius given to the magnet."§

In the *Saturnalia* of Macrobius,‖ is an expression which Sir Hildebrand Jacob thinks intimates that Hercules sailed over the ocean not IN a mysterious vase, but BY MEANS of a mysterious vase, which was the mariner's compass, swimming in water; "Ego autem arbitror non poculo Herculem maria transvectum, sed navigio cui Scypho nomen fuit."

"It appears that what was called¶ the image of Jupiter Hammon, (whose Libyan temple, according to Herodotus, took its rise from Phœnicia,) was nothing more than a compass box,** which was carried about by the priests, when the oracle was consulted, in a golden ship."

"It is probable that the famous golden fleece was nothing else: whence the ship of Phrixus†† (who is Apher or Aphricus, and the same with Jupiter Ammon) which carried it, is said to have been sensible and possessed of the gift of speech. So also the ship Argos which fetched it from Colchis."

"To these testimonies I shall subjoin that of the great Homer,‡‡ who, speaking of the Phæacians and their extraordinary skill in maritime affairs, makes Alcinous give to the

* Ch. xxviii. 18. † LXX., *Vulg.*, *and Pagninus.* ‡ *Lament.* iv. 7.

§ COOKE *on Druids.* ‖ Lib. v. cap. xxi.

¶ *Quin. Curtius,* Lib. iv. cap. vii. Umbilico similis, smaragdo et gemmis coagmentatus. Hunc navigio aurato gestant sacerdotes.

** HERWART *de Magnete.* †† BAXTER *in Glos. Ant.* Rom. verb. *Ascania.* ‡‡ *Odyss.* Lib. viii.

shipping of his island the same common character with Argos and the ship Phrixus, in the following lines, which have puzzled all commentators: and which either have no meaning at all, or plainly evince the use of the compass amongst that sea-faring people.

—No pilot's aid Phæacian vessels need,
Themselves instinct with sense securely speed;
Endued with wondrous skill, untaught they share
The purpose and the will of those they bear;
To fertile realms and distant climates go,
And, where each realm and city lies, they know;
Swiftly they fly, and through the pathless sea,
Though wrapt in clouds and darkness, find their way.*

Sanchoniathon, the Phœnician, says, that Omanus contrived Bætulia stones that moved as having life.†

Mr. Vallencey, says, " Many authors have proved that the ancients had the use of the compass: the properties of the magnet were known to them; and in honour of the discoverer, it was called the Heraclean stone, and the place abounding with it was called Heraclea. Refert Stesichorus, Solem in eodem poculo per oceanum navigasse, quo et Hercules trajecerit." ‡

The learned Bayer, in his fine designs of the celestial constellations, represents the arrow of Apollo as a magnetic needle; and he took his designs chiefly from a very ancient book of drawings.

From a careful consideration of the whole subject, I am of opinion that the mariner's compass was known to the ancients, and that it was never lost entirely, either in Europe or Asia, though unskilfully used; and always continued to be known to the Chinese and the eastern nations, whence it was brought to Europe from China, perhaps in an ill-contrived state, by Marco Paulo; and from the Indian seas, about the same time, by Vasco de Gama. That this knowledge should have been possessed by the ancients, will not surprise any one who has seen the learned work of Monsieur Dutens, *sur les Découvertes des Anciens attribués aux Modernes.* It is rather remarkable that he has overlooked this instance of the mariner's compass, which is certainly much more striking than many which he has noticed. There are so many circumstances named respecting the voyages of the ancients, which could not be undertaken without the compass, that when I consider them, and the evidence of the different authors which I have cited, I cannot entertain a doubt that it was known to them; and this removes many great and serious difficulties to the credibility of the historical accounts of the colonization of these western countries.

* Cooke *on the Druids*, p. 17. † Stukeley's *Abury*, p. 97.

‡ *(Athenæus.)*—See also Macrobius, Belonius, Salmathus, Bononius, Calieus, &c., Vall. *Coll. Reb. Hib.*, Vol. IV. p. 68.

TELESCOPES KNOWN TO THE DRUIDS.—CHAP. III. SECT. XXII.

Many persons have thought that the Druids and the ancients generally had the use of telescopes.

According to Strabo,* a large mirror was elevated on the summit of the temple of the sun at Heliopolis, to reflect into that temple the full splendour of its meridian beam, whilst another of still larger dimensions was placed on the Pharos at Alexandria, in such a manner as to reflect ships approaching Egypt at a great distance, and imperceptible to the eye. Mr. Maurice has observed, that if these had been metallic reflectors, instead of glass tinned, they must soon have been corroded. That does not seem to me to follow as a necessary consequence. But we know the ancient Egyptians did possess the art of making glass, as is proved by the glass netting of beads, which I saw spread on the breast of a female mummy in the Museum of Lyons. It came from the *royal* catacombs at Thebes. This female was probably of the Memnonian race, consequently very ancient indeed, because she was a Negress.

Diodorus Siculus says, that in an island west of the Celtæ, the Druids brought the sun and moon near them, whence some have suspected telescopes were known to them.†

The ancients knew that the milky way consisted of small stars; this, it is thought, that they could not have known without telescopes.‡

The expression in one of the Triads, of the moon appearing to be near the earth, is curious, and Mr. Davies suspects from this, that the Druids knew the use of the telescope. These Triads *every one* must allow to have existed long prior to the discovery of telescopes in modern times. In one of them it is written: *Drych ab*, Cibddar or Cilidawr, the speculum of the *Son of pervading glance*, or of the searcher of mystery, as one of the secrets of the island of Britain.§

The Triads insist on the knowledge which the Druids possessed of astronomy. And although the Greeks give the Metonic cycle to one of their countrymen, Hesiod names the great year as known in the regions of Pluto long before Meton's time.‖ There is very good reason to believe, that the regions of Pluto were the countries where they feigned the Cimmerian darkness to be: probably Gaul or Britain was the empire of Dis.

On this subject much very curious information may be found in the sixth chapter of the second volume of the *Origines* of Sir William Drummond. But I think all his reasoning goes to prove, that although the telescope was known to the most ancient astronomers, who may be supposed to have invented the Neros, yet, that like the principles of the ancient formulæ of India, it was lost and unknown in the time of Hipparchus.

Sir William supposes, that the ravages and destruction caused by the Iconoclasts of

* Lib. xvii. † Diod. Sic., Lib. vi., Vall. *Coll.*, Vol. II. p. 245. ‡ Bailie, *Hist. Ast.*, Liv. iii. sect. xvi.
§ *W. Arch.*, Vol. II. ‖ *Theog.* 799, Davies, *Cel. Res.*, p. 192.

Persia, had caused the loss of the science in Chaldea and Egypt. I confess this is not satisfactory to me. I think he must go back to an earlier period. He points out the curious circumstance that the Persians had traditions of several astronomical facts, one of which was, that the Galaxy consisted of stars, which could not have been known without glass lenses. But he acknowledges that this was merely a tradition; and this certainly is all in favour of Baillie's doctrine. There is one supposition which, as it appears to me, may be reasonably entertained, and may, perhaps, go a long way towards removing much of the difficulty, which is, to suppose that the telescope was known to a very few of the priests, and kept by them in private for the use only of the persons initiated into the higher mysteries.

GUNPOWDER.—CHAP. III. SECT. XXIII.

The following observations are very curious, to say the least of them. If gunpowder were not used, recourse must have been had to what is commonly called thundering powder, or pulvis fulminans.

"Among the arcana of nature which our Druids were acquainted with, there are many presumptive, if not positive proofs, for placing the art of making gunpowder, or artificial thunder and lightning: though, like all their other mysteries, they kept the invention of it a secret. Some learned men allow, that the priests of Delphos were in possession of this art; though, for the service of their God and the interest of their own order, they kept it a mystery. The storm of thunder and lightning which, in three several attempts made to rob their temple, kindled in the face of the invaders as they approached it, and drove back, with loss and terror, both Xerxes and Brennus, cannot be imagined any other than this.* Providence cannot be supposed to have taken such concern in the preservation of that idolatrous edifice, as to work a series of miracles so very seasonably in its favour. Whoever reads the accounts which we have of the celebration of the mysteries of Ceres, will plainly see, that it was this secret which constituted the most wonderful part of them. The probationers who were to be initiated, were led into a part of the temple that was full of darkness and horror. Then all on a sudden, a strong light darted in upon them. This quickly disappeared, and was followed with a terrible noise like thunder. Fire again fell down like lightning; which, by its continual flashes, struck terror into the trembling spectators.† The cause of this artificial lightning and thunder is plain. And if the priests of Delphos, or the lazy monks of later times, could find out such an art, which the old Chinese philosophers are said to have been acquainted with, and which seems to have made a part in the mystery of the Egyptian Isis, why may we

* Vide TEMPLE'S *Miscell. on Anc. and Modern Learning;* HEROD. and DIOD. SICUL., &c.

† DIOD. SICUL. and PLUT., in *Anc. Hist., Athen.*

not suppose that those great searchers into nature, the Druids, might also light upon the secret?

. . . . . We may observe in Lucan's satirical description of the Druidical grove near Marseilles, a plain evidence of this invention. "There is a report," says he, "that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its caverns; and that it is sometimes in a blaze without being consumed."* In the poem of *Dargo, the son of the Druid of Bel*, phenomena of a somewhat similar nature are mentioned. No ordinary meteor would have been so much noticed by the poet, nor so much dreaded by the people. The Gallic word for lightning, is *De' lan* or *De' lanach*, literally the flash or flame of God; and *Drui' lan* or *Drui' lanach*, the flame or flash of the Druids. And in a well-known fragment of Ossian, in which he speaks of some arms fabricated by Luno, the Scandinavian Vulcan, the sword of Oscar is distinguished by this epithet, and compared to the flame of the Druids; which shews that there was such a flame, and that it was abundantly terrible.†"

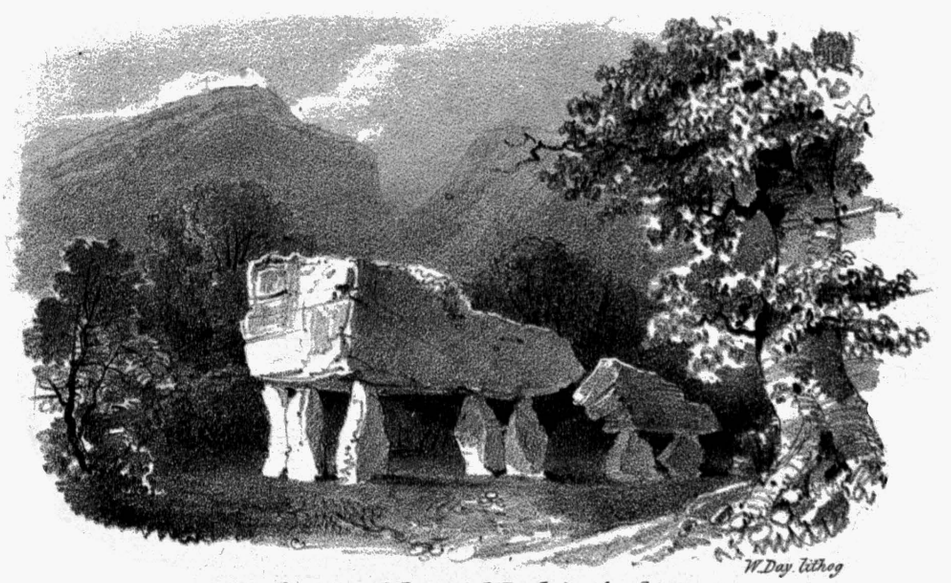
Dr. Smith says very truly, "Every thing within the circle of *Drui' eachd*, or magic, or to speak more properly, within the compass of natural experimental philosophy, was the study of the Druids; and the honour of every wonder that lay within that verge was always allowed them."‡

Mr. Maurice§ states, that in his opinion the Hindoos had the knowledge of gunpowder even from the most remote antiquity. In this he is supported by Mr. Crawford.‖

* In order to produce fire from heaven, they might grind cobalt and oil together, though this was a thing which would not always answer.

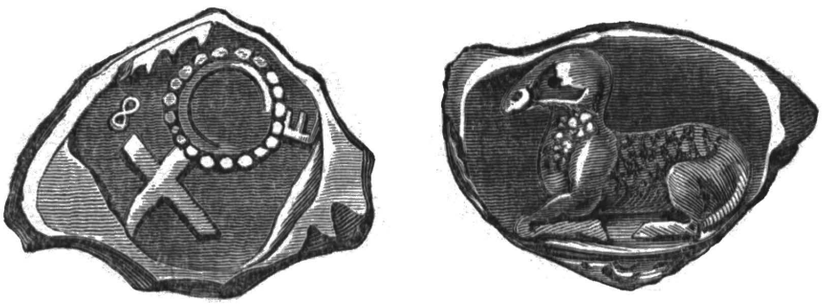
The Celtic name for miracle, is *Mior-Bheil*, or *Meur-Bhe' il*, the finger of Bel, whence comes the French merveille and the English marvel.

† SMITH, *Hist. Druids*, p. 74. ‡ Page 75. § *Antiquity*, Vol. II. ch. xii. p. 443. ‖ *Res.*, Vol. II. p. 149.



Double Cromleh in a Wood in Anglesey.

ABARIS.



A Phœnician Coin brought from Citium, by Dr. Clark.

CHAPTER IV.

THE HYPERBOREANS WERE BRITONS.—SECT. I.

In the ancient Grecian authors frequent mention is made of a nation of people called Hyperboreans. The word is evidently figurative, meaning literally, people beyond the North wind. Diodorus Siculus says, the Hyperborean island was governed by a family called Boreades. In Irish Boreadhach means a valiant chief or noble; and Mr. Vallencey says, that the magistrates in Ireland were often called Boreadhas; but I should think that the word Boreas is probably derived from *Bor*, strong, and *eas*, a blast of wind, and Hyperboreans, a people beyond the North wind, is a figurative expression, meaning the most extreme North. A great question has been raised as to the place of residence of these people. It has been contended by Mr. Huddleston, Mr. Toland, Mr. Davies, &c., that though there were two nations of them, that mostly when they are spoken of by the Greek writers, a race of people is meant residing in all or some of the British islands, and Ireland or Thule. The other Hyperboreans were supposed to lie due north of the Greeks beyond Sarmatia. They are both sufficiently north to justify the figurative expression of Hyper-Borean. According to Herodotus, Aristeas, who wrote

before Homer, reports that the Hyperboreans dwelt upon the sea, beyond the Arimaspi, and their neighbours the Essedones.* Hercules went from Greece to the Hyperboreans through Illyricum, and by the Eridanus or Po.† This points directly to Britain. They are said to have sent gifts to Delos, which first *arrived on the Adriatic*, whence they were forwarded to Dodona, then to Delos. They came then, Mr. Davies says, from the land of the Celtæ, whom Heraclides, of Pontus, calls Hyperboreans.‡

These descriptions are only applicable to the British isles. Neither in the island of Britain, nor in the contiguous parts of Europe, can any religious order of ancient celebrity be found except the Druids, whose theology had a great similarity to that of the Greeks and Romans.§ Hence it seems probable, that the Hyperboreans, who brought their gifts to Apollo in the vale of Tempe, down to the last ages of Paganism,‖ were Druids of Britain. Cicero¶ says, "Tertius (Apollo) Jove et Latonâ natus, quem ex Hyberboreis Delphos ferunt advenisse—Reliqui (Apollines) omnes silentur, omnesque res aliorum gestæ at unum Jovis et Latonæ filium referuntur."—The legitimate Apollo of Grecian worship is therefore an accredited Hyperborean. The following is the account from Diodorus Siculus, which he took from Hecatæus and other ancient historians:

"Opposite to the coast of Gallia Celtica there is an island in the ocean, not smaller than Sicily—lying to the North, which is inhabited by the Hyperboreans, who are so named because they dwell beyond the north wind. This island is of a happy temperature, rich in soil, and fruitful in every thing, yielding its produce twice in the year. Tradition says that Latona was born there, and for that reason they venerate Apollo more than any other god. They are in a manner his priests, for they daily celebrate him with continual songs of praise, and pay him abundant honours.

"In this island there is a magnificent grove τεμενος (or precinct) of Apollo, and a remarkable temple of a round form, adorned with many consecrated gifts. There is also a city sacred to the same god, most of the inhabitants of which are harpers, who continually play upon their harps in the temple, and sing hymns to the god, extolling his actions.

"The Hyperboreans use a particular dialect, and have a remarkable attachment** to the Greeks, especially to the Athenians and the Delians, deducing their friendship from remote periods. It is related that some Greeks formerly visited the Hyperboreans, with whom they left consecrated gifts of great value; and also that in ancient times, Abaris coming from the Hyperboreans into Greece, renewed their friendship and family†† intercourse with the Delians.

"It is also said, that in this island, the moon appears very near to the earth; that

* *Herod.* iv. 13. † *Apollod.* Lib. ii. cap. iv. ‡ PLUTARCH, *in Camillo.* § CÆSAR, B. G. vi. 17.
‖ ÆL. VAR. *Hist.*, Lib. iii. cap. i. ¶ *De Nat. Deor.*, Lib. iii. ** Οικειοτητα. †† Συγγενειαν.

certain eminences, of a terrestrial form, are plainly seen in it, that the god (Apollo) visits the island once in a *course of nineteen years, in which period the stars complete their revolutions;* and that for this reason the Greeks distinguish the cycle of nineteen years, by the name of the great year. During the season of his appearance the god plays upon the harp, and dances every night, from the vernal equinox, till the rising of the pleiades, pleased with his own successes.

" The supreme authority in that city and sacred precinct is vested in those who are called Boreadæ, being the descendants of Boreas; and their governments have been uninterruptedly transmitted in this line."

Diodorus* expressly says, when speaking of *Britain*, that it " Ipsi Ursæ subjectam."† The evidence of Diodorus is complete that, by the Hyperboreans who were so intimately connected with Delphi, the natives of Britain were meant.

It is very curious that the situation of Dodona was unknown to many of the Greek writers. Some say it was in Thessaly, some in Epirus, some in Thespratia, Chaonia, and Molossia, and others say it was so called from Dodonium, the son of Javan. Mr. Vallencey has made a great many very curious observations on the similarity of the Dadanan of Ireland and the Dodona of Greece.‡

TWO NATIONS OF HYPERBOREANS.—CHAP. IV. SECT. II.

Amongst their nonsensical fables, the Greeks had one which stated that Apollo fled from them to the Hyperboreans.

Potter says,§ When the God forsook Delphi, he betook himself to the Hyperboreans, as we learn from Claudian:

——————— pulcher Apollo
Lustrat Hyperboreas Delphis cessantibus aras.

And in former times he was thought to be a lover of that nation, and to remove thither out of Greece. Abaris, one of that country, and priest of Apollo, who travelled into Greece about the time of Pythagoras, is said to have written a book concerning Apollo's oracles|| and removal to the Hyperboreans. And the Athenians, at a time when the plague raged over all Greece, received an oracle from thence, commanding them to make vows and prayers in behalf of the rest: and they continued to send gifts and offerings thither, as they had formerly done to Delphi.

When Pausanias wrote, the ideas of the Greeks were very confused respecting the

* Lib. v. 21. † DAVIES, *Cel. Res.*, p. 190.

‡ See from p. 63 to p. 103 of a preface in the 3d Vol. of *Coll. Reb. Hib.*

§ Chap. ix. || SUIDAS, *verbo* Αβαρις; DIODORUS SICULUS, και αφιξιν εις Υπερβορεους.

Hyperboreans; and Mr. Toland has well observed that care must be taken not to confound the continental with the insular Hyperboreans. I am quite satisfied that by the Hyperboreans, when the Greeks had any tolerably clear ideas, they generally meant the British isles. Apollo was the sun; and when he fled and took away the oracle, as they said, from Delphi to the Hyperboreans, they meant to the extremest West, the utmost point to which he could go. He never went to the north-east. This was an instance of the cajolery of the priests, when the oracle at Delphi began to be laughed out of fashion by those wicked wretches, the Grecian philosophers. Of the meaning of the word Boreas, whence the word Hyperborean comes, the Greeks were perfectly ignorant, as indeed they were of almost every thing relating to the origin of their nation or their language. Though from this censure Plato must in some degree be excepted, for in his Cratylus, he says, "that the Greeks had borrowed many words from the barbarians, especially such of the Greeks as lived in barbarian countries," which Mr. Toland observes may fairly be supposed to include those who navigated, or drove any trafic with them." Hence the divine philosopher himself draws this accurate inference, "That if any man would endeavour to adjust the etymologies of those words with the Greek language, and not rather seek for them in that to which they originally belong, he must needs be at a loss."*

THE ANCIENT ORACLES FOUNDED BY CELTÆ.—CHAP. IV. SECT. III.

Carte, in his History of England, observes, that the conformity of religious worship between the people of Delos and those of the Hyperborei, produced a very early correspondence between them; for they are mentioned by Herodotus, says he, as utterly unknown to the Scythians, (who had no intercourse with the British isles,) but much spoken of at Delos, whither they used to send, from time to time, sacred presents of their first-fruits, wrapped in bundles of wheat-straw, such as were made use of by the Thracians in their sacred rites and sacrifices to Diana; and, adds Carte, "There is not a fact in all antiquity that made a greater noise in the world, was more universally known, or better attested by the gravest and most ancient authors among the Greeks, than this of the sacred embassies of the Hyperboreans to Delos, *in times preceding, by an interval of some ages*, the voyages of the Carthaginians to the north of the Straits of Gibraltar, to which possibly the reports about that people might give occasion." Respecting the embassy to convey the first-fruits named above, Herodotus says, "That the suite of this Hyperborean embassy having been ill-treated by the Greeks, they took afterward another method of sending their sacred presents to the temples of Apollo† and Diana, delivering

* Tol. *Hud.*, p. 206.

† It is stated by Cælean, that the Hyperboreans (or Druids) repaired regularly to the banks of the Peneus, in Thessaly, to worship their deity, Apollo. Ælian, *Var. Hist.*, Lib. iii. cap. i.

them to the nation that lay nearest to them on the continent of Europe, with a request that they might be forwarded to their next neighbours: and thus (says Herodotus) they were transmitted from one people to another, through the WESTERN regions, till they came to the ADRIATIC, and there being put into the hands of the Dodoneans, the first of the Greeks that received them, they were conveyed thence by the Melian Bay, Eubœa, Carystus, Andras, and Tenos, till at last they arrived at Delos."* The route by the Western regions and the Adriatic, fixes them clearly to the British isles.†

It is a curious circumstance, that prophets are said to have come from the Hyperboreans and settled the oracle of Delphi. This is the account of Pausanias. And, in a fragment of a poem composed by a woman called Beo, three Hyperboreans, called Pagasis, Agyeus, and Olen, are named. In the old Irish books, these are the names given to three ranks of Irish Druids, Bag-ois, Agh-ois, and Ollam. The last is said to have been an expounder of the law of nature.‡

Pausanias makes Beo say, that Olen with the Hyperboreans founded the Delphic oracle, and was the first who returned answers in heroic verse. The passage is thus translated by Mr. Hutchin:

> No Grecian yet warmed with poetic fire
> Could fit th' unpolish'd language to the lyre,
> Till the first priest of Phœbus, *Olen*, rose,
> And changed for smoother verse their stunning prose.§

In the histories of Ireland, we perpetually meet with circumstances of this kind, which I cannot believe are the accommodations of Irish fables, by the bards, to the Grecian histories. Nobody can doubt that these Hyperboreans of Pausanias, named, in the poem, were Druids of the same names as those mentioned in the Irish history. These cannot possibly be forgeries of the bards. Circumstances of this kind prove beyond dispute, that the Irish histories are not all forgeries, but that, however they may have been embellished by the bards, there is certainly truth in the bottom of some of them. One fact of this kind is worth a hundred bardic histories—is worth the whole of Mr. O'Connor's two volumes of the *Chronicles of Eri*.

Mr. Bryant says, the Hyperboreans sent presents and ὑπομνηματα, memorials, to Delos.

> The Celtic sages a tradition hold
> That every drop of amber was a tear,
> Shed by Apollo, when he fled from heaven.
> For sorely did he weep: and sorrowing passed
> Through many a doleful region, till he reached
> The sacred Hyperboreans.||

* VALL. *Coll.* Vol. III. pref. CXXV. † CARTE'S *Hist. Eng.* ‡ VALL. *Coll.* Vol. III. p. 163.

§ TOL. *Hud.* p. 290. || BRYANT'S *Anal.* Vol. III. pp. 491—493.

Hercules and Perseus are also said to have visited this people. The Hyperborean priests who brought presents to Delos never returned, but remained to officiate at the temple.*

The annotators on the sixth book of Cæsar's *Commentaries* observe, "Gallorun philosophos etiam philosophis Græcis priores existimant nonnulli Græci scriptores, ut Aristoteles apud Diog. Laertium, qui non a Græcis ad Gallos philosophiam devenisse, sed a Gallia ad Græcos prodiisse scriptum reliquit."†

The opinion of Aristotle, that philosophy came *to* the Greeks from the Gauls, and not *from* the Greeks to the Gauls, is very striking, and must be received as evidence of the first importance. It is of the nature of the evidence of an unwilling witness.‡

Dionysius of Halicarnassus says, that "Atlas was the first king of Arcadia, and that he came from Mount Caucasus." And Pausanias says, that "the Curetes came to Ida in Crete from the land of the Hyperboreans, and that they built a temple at Olympia in Peloponnesus, on a hill called Κρονιον or Κρονελοφος." Apollodorus states Atlas to be the son of Japetus,§ who, with his issue, is stated to have first settled the famous mysteries of the Cabiri in Bœotia. But they received them from Ceres. Here of course ends history; but it does not end till it has carried us fairly back to the tenth chapter of Genesis, to Japetus, the father of Gomer. I pay very little attention to these Greek and Roman historians in general, about these very early times, at least to their regular, finished histories; but when I find facts like this dropping from them, which are confirmed by circumstances or other histories unknown to them, and the true nature of which they do not understand, I pay much attention to them. I formerly said that the tenth chapter of Genesis would be confirmed by profane historians. This is an exemplification of what I meant. This brings these mysteries of the Cabiri of Bœotia direct from the Celtæ, the children of Gomer or the Gomerians. The Curetes also came from the Hyperboreans. These Curetes were Druids, or Corybantes, or Courbs, or Culdees, as will be proved in this work.

From all this, it is certain that the Greeks, the conceited, vain, elegant Greeks, were indebted for much of their philosophy as well as many of their fables to the ancient Celtæ—fables perhaps formed from histories, or misunderstood allegories of the Celtæ and other barbarians, their predecessors or neighbours.‖

It is curious to observe, that as soon as authentic history could go no higher, Apollodorus calls in Ceres to make a finish. Whenever these gods or goddesses are met with in this manner, the language may be simply paraphrased, "I know nothing more about it."

* Celtus was the son of Hercules and Celtina; so also Latinus was the son of Hercules and a Hyperborean woman (BRYANT'S *Anal.* Vol. III. p. 493); traditions which tend to prove that this God came from the Celtæ.

† Note to CÆSAR'S *Com.* Lib. vi. edit. Delph. 8vo. p. 119.

‡ Ap. LAERT. *de Vit. Philos.* cap. i.; VALL. *Coll. Reb. Hib.* Vol. II. p. 167; *Borlase*, p. 74.

§ *Cumb. Origines*, pp. 266, 267. ‖ Vide PHORNUT. *de Nat. Deor.*, p. 87.

I beg it may be observed that my Gomerian, Cimmerian Celtæ in their journey from the Caspian sea, will at different times have exactly answered to every place from which the Greek histories say the Hyperboreans did come. They must have been in every one of the countries where they are placed by the Greeks; so that when they say the Hyperboreans came from the extreme north, they say what, relatively to their own situation, must have been at one time perfectly true. They must have come from Sarmatia. If the reader will pay a very little attention to the map, he will see at once why the succeeding tribes called Scythian, are so much confounded with those of earlier times—the Celtæ. They were nothing but successions of tribes from the same countries, at long intervals of time.

Mr. Davies has observed, that the nature of Druidical traditions demonstrates, that the Druids were Celtæ, and that their progenitors had been present with this *nation from its common source*. Thus, for instance, we are told by Cæsar, "Galli se omnes ab Dite patre prognatos prædicant, idque a Druidibus proditum dicunt"—The Gauls affirm that Pluto or Dis was their common progenitor, and refer this account of themselves to the tradition of the Druids.* But it is not necessary to press this further, as I suppose it will not be denied. It was on account of this descent that the Druids taught their people that they reckoned their time by nights instead of days. "Ob eam causam, spatia omnis temporis, non numero dierum sed noctium, finiunt: dies natales, et mensium et annorum initia, sic observant, ut NOCTEM dies subsequatur." This was the custom of the author of the first Book of Genesis: *And the evening and the morning were the first day*. Again—*From even to even shall you keep your sabbath.*

Mr. Davies says in reply to the question, "What is the peculiar connexion between the night and the portion of Dis? I answer, That as the whole of Europe lay west of Asia, it was overshadowed by the darkness of night; when the morning arose upon the Eastern inhabitants of the Noachidæ, and the evening sun would appear to descend, in its progress towards the western continent, as to a lower sphere. Hence the portion of Japhet, or of Dis, obtained the description of a lower region, the land of shades and of night."† I think the reason for the famous Cimmerian darkness may really be found here. The idea of Mr. Davies is very ingenious.

ABARIS.—CHAP. IV. SECT. IV.

The Abaris of whom mention has been made, was a very celebrated philosopher of the Hyperboreans. It seems to be pretty well established that he was from the British isles, and much pains have been taken by the authors of the different islands to get possession

† DAVIES' *Cel. Res.* p. 147. * *Ibid.* p. 149.

of him. Every true and loyal Scot is certain that he came from the Hebrides: Mr. Vallencey proves, as clear as the sun at noon, that he was an Irishman. This seems odd to the Welshmen, who are quite certain that he came from Wales; and Mr. Borlase does not fail to secure him for Cornwall. I shall not be rash enough to attempt the decision of this *grand* question. I am quite content that we have him amongst us.* He appears to have been a priest of Apollo, and an Irish or British Celtic Druid. He first travelled over Greece, and thence went into Italy, where he became intimate with Pythagoras. To him that great philosopher imparted his most secret doctrines, and especially his thoughts respecting nature, in a plainer method, and in a more compendious form, than he communicated them to any others of his disciples. This is the account of the Greeks, but judging from what we have read just now from the works of their authors, I think it likely that Pythagoras might receive as much instruction as he gave. Most assuredly I should say this, if it were before he travelled into the East. But I think it probable that a community of sentiment and knowledge existed between them, derived from the same fountain. Apollo was reported, by Eratosthenes, to have hid the famous arrow with which he slew the Cyclops amongst the Hyperboreans. When Abaris visited Greece, he is said to have carried this arrow in his hand, and to have presented it to Pythagoras. Under this story, there is evidently some allegory concealed, which I do not pretend to understand, or perhaps this arrow was the magnetic needle. I think we have very good reason to believe that this learned Druid would hold the doctrines of Pythagoras, and this may serve us in some measure as a clue to the doctrines of the Druids, as we are pretty well acquainted with the doctrines of Pythagoras. It is remarkable that Suidas (in Pythag.) does not say, that Abaris learned from Pythagoras, but the contrary—that Pythagoras learned from him, and this I am certain every one must allow to be the most probable.†

ABARIS PROBABLY A NATIVE OF IRELAND.—CHAP. IV. SECT. V.

Col. Vallencey has observed, that there is an account in Ireland of a person called Abhras; which perfectly agrees with the description of the Hyperborean Abaris of Diodorus and Himerius. This Irish Abhras is said to have gone to distant parts in quest of knowledge, and after a long time to have returned by way of Scotland, where he remained seven years, bringing a new system of religion. This was opposed by the Fribolgs, in consequence of which a civil war arose, which lasted twenty-seven years before the religion

* Dr. Jamieson has observed upon the passage of Herodotus respecting Abaris, that he does not treat him as a fabulous personage, but only as fabulous the absurd circumstances related of him.—*Her. Scyth.* p. 113.

† Concerning Abaris, see HECAT. ap. *Diod. Sicul.*, Lib. iii. 11; SMITH'S *Hist. Druid*, pp. 69, 70; CARTE'S *Hist. Eng.* Vol. I. p. 52; and *Toland.*

was established. This Abhras certainly looks very like Abaris of the Greek story. Abaris is called by Suidas a Scythian, but he is said to have come from the Hyperborean island to the north of Gaul; this sufficiently fixes him to the British isles. The description of Abaris the sage, given by Himerius, is, "that he was by nation a Hyperborean; became a Grecian in speech; and resembled a Scythian in habit and appearance. Whenever he moved his tongue, you would imagine him to be some one out of the midst of the academy or very Lyceum."* He was, Himerius says, "affable and pleasant in conversation; in despatching great affairs, secret and industrious; quick-sighted in present exigencies; in preventing future dangers, circumspect; a searcher after wisdom; desirous of friendship; trusting, indeed, little to fortune; having every thing trusted to him for his prudence."†

He is reported by some to have been a Scythian. A moment's consideration of what I have said, a little time since, respecting the countries of the Celtæ and Scythians, will shew how this has arisen amongst a people like the Greeks, who had certainly not the most distant idea of the true circumstances relating to the histories either of the Celtæ, the Scythians, or of themselves. I do not suppose he was of one of the earliest tribes of Celtæ by thousands of years. The migratory Celtæ had become Scythians in the day when he appeared. But Diodorus Siculus, in fixing him to the ISLAND of the Hyperboreans, at once shews who he was—a Celtic Druid of Britain or Ireland.‡

The circumstances respecting Abaris are such as to render it absurd in the highest degree to suppose, that the country he came from had not the use of letters. And if we are to doubt his existence, we may also do the same of Socrates and Pythagoras.

THE DRUIDS PROBABLY PYTHAGOREANS.—CHAP. IV. SECT. VI.

From the circumstances related of Abaris, and from various particulars which have descended to us, we must see, I think, that the Druids were Pythagoreans. The Essenians, of whom Philo has written the history, were confessedly Pythagoreans, and I think we may see some traces of these people amongst the Druids. They existed before Christianity, and lived in buildings called Monasteria or Monasteries, and were called Koinobioi, or Cœnobites. They were of three kinds; some never married, others of them did. They are most highly spoken of by all the authors of antiquity who have named them. The cruelties of the later Druids cannot be pleaded against this, because we know how orders of men have changed in long periods of time; and have, when in circumstances of extreme distress, given way to superstitions of a cruel, absurd, and almost incredible nature.

The pretty and fanciful doctrine of the harmony of the spheres, as held by Pythagoras, was held also by the Druids of Ireland. And it is remarkable that the word Pythagoras

* *Ex Orat. ad Ursicium, ap. Phol.* Cod. 243. It is curious that he is described as wearing the bracan or plad.

† VALL. *Coll.* No. 12, p. cxiii. ‡ TOL. *Hud.* pp. 202, 226.

signifies literally in Welsh, *explication of the universe*, or cosmogony, from the verb *pythagori*, to explain the system of the universe.*

The following is the account given by the Rev. Dr. Collyer of the opinions of Pythagoras, whom he makes to say, "God is neither the object of sense, nor subject to passion; but invisible, only intelligible, and supremely intelligent. In his body, he is like the light, and in his soul he resembles truth. He is the universal spirit that pervades and diffuseth itself over all nature. All beings receive their life from him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of Heaven, the Father of all. He produces every thing, he orders and disposes every thing; he is the reason, the life, and the motion of all beings." These are the notions which Pythagoras has left us of the Deity.† How beautiful!

THE CROSS COMMON TO GREEKS, EGYPTIANS, AND INDIANS.—CH. IV. SECT. VII.

Few causes have been more powerful in producing mistakes in ancient history, than the idea hastily taken up by Christians in all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of Christ, were of Christian origin. I believe many of those called Christian antiquities, which cover the walls of the Vatican, have no more relation to Christianity than they have to the Emperor of China. These are bold assertions, and it is necessary to substantiate them, in order to elucidate several important points in the following treatise before I proceed further.

Before all other symbols, the cross has been thought to be the most decisive; when, in fact, of all symbols it is the most equivocal. It is right to observe that I make a great distinction between a cross and a human figure nailed to a cross, two things which, under the name of crucifix, are so often confounded, that now the word crucifix conveys no certain idea.

Upon several of the most curious of the ancient monuments of Britain, the cross is found—monuments which this cross alone prevents being ascribed to the Druids. Long previously to the time of Christ it was, very certainly, in common use amongst the Gentiles: it was sacred with the Egyptians. The Ibis was represented with human hands and feet, holding the staff of Isis in one hand, and a globe and cross in the other. It is on most of the Egyptian obelisks, and was used as an amulet. Saturn's monogram or symbol was a cross and a ram's horn. Jupiter also bore a cross with a horn: Venus a circle with a cross.‡ Justin § says, that Plato, in his Timæus, philosophising about the Son of God, reports that he was expressed upon the universe in the form of the letter X.

* OWEN'S *Dic. v. Cit.; Pictet*, Pref. . † Lect. xii. p. 499. ‡ *Basnage*, B. iii. ch. xix. s. xix. § Sect. lxxvii.

Again, that the second power of the supreme God was figured on the universe in the shape of a cross. Tertullian says, that the devil signed his soldiers on the forehead in imitation of the Christians: "Mithra signat illic in frontibus milites suos."* It is related both by Socrates and Sozomon, that when the temple of Serapis at Alexandria was demolished by one of the Christian Emperors, beneath the foundation was discovered the monogram of Christ, and that the Christians made use of the circumstance as an argument in favour of their religion, thereby making many converts. The Gentiles also used it in their favour; but the Christians had clearly the best of the argument. The cross being uneasy under the weight or dominion of the temple overthrew it. The following are the monograms of Osiris ☧ ☧.† They are also the monograms of Jupiter Ammon. This character is to be seen upon one of the coins of Decius, the great persecutor of the Christians, with this word upon it BA☧ATO This word in the same manner is found on the staffs of Isis and Osiris. There is also a medal of Ptolemy, King of Cyrene, having an eagle carrying a thunder-bolt and the cross. On a Phœnician medal, found in the ruins of Citium, and engraved in Dr. Clark's Travels, (shewn in the vignette at the head of this chapter,) and proved by him to be Phœnician, are inscribed the cross, the rosary, and the lamb. The following is also another form of the same monogram ☧, and X H, signifying the number DCVIII.‡ All these are monograms of Christ, and are to be met with in great numbers in almost every church in Italy.

The famous *crux ansata* is to be seen on all the buildings of Egypt, and is what is alluded to by Ezekiel.§ The cross is as common in India, as in Egypt and Europe. The Rev. Mr. Maurice says, "let not the piety of the Catholic Christian be offended at the preceding assertion, that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and the Christian world this emblem of universal nature, of that world to whose four quarters its diverging radii pointed, decorated the hands of most of the sculptured images in the former country, and in the latter stamped its form upon the most majestic of the shrines of their deities."‖ In the cave at Elephanta, in India, over the head of the principal figure, again may be seen this figure, and a little in the front the huge Lingham.¶ We learn from Mr. Maurice the curious fact, that the two principal pagodas of India, viz. those of Benares and Mathura, are built in the form of crosses.**

* TERTULLIAN, *de Præscrip.* cap. xl. † *Basnage*, Liv. iii. ch. 23. ‡ *Moses Lowman*, ch. v. p. 236.

§ Ch. ix. 4. ‖ MAUR. *Ind. Ant.* Vol. II. p. 361. ¶ FORBES' *Orient. Mem.* Vol. III. ch. xxxv. p. 448.

** MAUR. *Ind. Ant.* Vol. II. p. 361.

MONOGRAMS OF CHRIST.—CHAP. IV. SECT. VIII.

But the most curious of all the monograms of Christ is that inadvertently adopted by the Protestants, from the Romish monks of the dark ages. It is of no great consequence, but it is rather curious. As it is used with us, it neither has good nor evil in it.

ΦΡΗ *pre* or *phre*, is a word which Martianus Capella, in his Hymn to the Sun, tells us was expressed in three letters, making up the number 608.*

> Salve vera Deum facies, vultusque paternæ,
> Octo et sexcentis numeris, cui litera trina
> Conformet sacrum nomen, cognomen et omen.

Φ	500
P	100
H	8
	608

But these Coptic numerals not corresponding with those of the Greeks, they formed the word ϒΗΣ, as an enigmatical name of the sun or Bacchus, from their numerals:

ϒ	400
H	8
Σ	200
	608

This is the real origin of our I H S, Jesus Hominum Salvator; mistaken by the priests of Rome, copied by ours. The monogram just named in section VII., is another mistake of the same kind. ☧ X H.—X = 600, H = 8.

EXTRACT FROM VALLENCEY.—CHAP. IV. SECT. IX.

The following passage I insert from Mr. Vallencey, though rather long, but it seems to me to be full of very curious and interesting matter. The word *smack* we understand in Yorkshire very well. A naughty or saucy boy, at school, often gets a *smack* on the face.

And this is not the only advantage we shall reap by such an investigation. Many passages in the writings of the inspired penman become elucidated thereby. Religious customs and ceremonies, borrowed by the Jews from the idolatrous nations in the East,

* *Nuptiis Philologiæ*, p. 43.

† See HESYCH. at the word Ὑαὶς, Bacchus, Sol; Ὑης, *Bacchi Epith. apud Aristoph.*—See also BALZAC and GEB. *Hist. Calend.* p. 548; OUSELEY'S *Orient. Coll.* Vol. I. No. 3, p. 299.

are often expressed by a single word, the true signification of which is not to be found in the Hebrew, Chaldean, or Arabic languages: the same words are frequently to be met with in the Irish MSS., denoting the same ceremony, and this so described, as to leave no room for conjecture; for example, samac, smac, or smag, in Irish, is the palm of the hand. At the coronation of a king, or the ordination of a priest, the chief priest passed the palms of both hands down the temples of the prince or priest, and he was then said to be *smac'd;* hence *smacd* or *smact* signifies authority, one set over the people: *croich-smacd*, a government, from *crioch*, a territory; and, as a verb, *smacdam* is, to govern. The same word is used by Moses, when he put Joshua in authority, with the same ceremony.—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses סמך *smc*, smach'd him, laying his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded unto Moses."* A second example is in the Irish word *amarcall*, viz. signum X, that is, the sign with which the *emir* or noble was anointed on the forehead between the eyes: it is in the ancient Hebrew, Samaritan,and Irish X, Thau; and hence arose the offices of the Jewish priests, called *Irumorcalim*, or *Irumarcalim*.†

* Deuter. xxxiv. 9.

† Amarcholl, the letter X. (SHAWE'S *Irish Dict.*) This is a mistake: it is the letter ת or T, and in the Irish manuscripts thus formed ✕: joined at top and bottom it stands for the ש, thus $\overline{\times}$; and hence the frequent commutation of those letters ת and ש in all the Oriental dialects. It was the X or T of the Samaritans, Hebrews, and Phœnicians. See BAYER, *de Nummis Hebræo-Samaritanis*, printed in 1781, p. 224—GEBELIN, *Monde primitif*, Vol. VI. Plate 2—*Bernard's* Tables improved by Moreton. The word אמרכל *amrcl*, ammarchal, or irumarcal, as the Masorets will read, is so variously explained by the Rabbins, as clearly proves they had lost the original signification of the office of one of their priests. His employment was at first to keep the holy oil, and to anoint the prince, the generals, and the priests, before they proceeded to the field in war—to anoint the kings and chiefs at the coronation or election, which was done by making the ✕ or St. Andrew's cross between the eyes. "The peculiar office of the Irumarcalim it is difficult to find out," says Lewis, "only it is agreed that they carried the keys of the seven gates of the court, and one could not open them without the rest. Some add, that there were seven rooms at the seven gates, where the holy vessels were kept, and these seven men kept the keys, and had the charge of them." *Origines Hebrææ*, Vol. I. p. 97.

"A short time before the Jews were carried captives to Babylon, Ezekiel the prophet, as you may read in his 8th and 9th chapters, was favoured with an extraordinary vision of God, and heard six men or angels, to whom the Lord, or I AM, had given Jerusalem in charge, called forth. One of these was clothed in linen, the priestly garment, and had writing instruments in his hand. The other five carried destroying weapons in theirs. In the hearing of the prophet, the Lord, or Christ, commanded the man in linen to go through the midst of Jerusalem, and set a mark, namely, the letter Thau, which answers to T in our alphabet, upon the foreheads of all that sighed and bewailed the abomination done in that city; and then commanded the other five to follow him and kill all the rest, but not to come near those that were marked. Thus stands the passage in Hebrew. But why the particular letter or mark is not set down in our translation I do not know, unless because the Jews and Samaritans have changed the shape of the letter, which we know they did since the days of Ezekiel. Certain it is, however, that St. Jerom, at once the most learned and judicious of the Eastern Fathers, hath observed, that the letter, in the true ancient Hebrew alphabet, was a cross +. It is to me equally certain, that the mark which the servants of God were ordered to receive in

THE DRUIDS ADORED THE CROSS.—CHAP. IV. SECT. X.

Having shewn that the cross was in common use long before the time of Christ, by the continental nations of the world, it is now only necessary to shew that it was equally in use by the Druids of Britain, to overthrow the arguments used to prove certain monuments Christian, from the circumstance *alone* of their bearing the figure of the cross.

The very learned Schedius,* speaking of the Druids, confirms all that I have said on this head. He writes, "that they (the Druids) seek studiously for an oak tree, large and handsome, growing up with two principal arms, in form of a cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross-beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUS: upon the middle or upright stem the word TARAMIS: upon the left branch BELENUS: over this, above the going off of the arms, they cut the name of God, THAU:† under all the same repeated THAU.

"This tree so inscribed, they make their *kebla* in the grove cathedral, or summer church, toward which they direct their faces in the offices of religion, as to the ambre-stone or the cove in the temples of Abury;‡ like as the Christians do to any symbol or picture at the altar."

On this Mr. Davies observes, that Arrian, in Bell. Illyr., mentions the Gallican Tau, in a passage of his Catalecta, which Ausonius, the Gaulish bard, proposes as an enigma to his learned friends. This Tau was the symbol of the Druidical Jupiter. It consisted of a great oak, deprived of all its branches, except only two large ones, which, though cut off and separated, were suspended from the top of its trunk, like extended arms.§

their foreheads, *Rev.* vii., was a +, so early given to every Christian at admittance into the church, pursuant to our Saviour's command. How it came to pass that the Egyptians, Arabians, Indians, before Christ came among us, and the inhabitants of the extreme northern parts of the world, ere they had so much as heard of him, paid a remarkable veneration to the sign of the cross, is to me unknown, but the fact itself is known. In some places this sign was given to men accused of a crime, but acquitted: and in Egypt it stood for the signification of eternal life." SKELTON'S *Appeal to Common Sense*, p. 45. [Sæpissime inter characteres Sinicos signum crucis, quod non secus apud Ægyptos, numerum denarium significat, est perfectionis symbolum. SPIZEL. *de Literat. Chinen.* p. 78; LEDW. *Letter to Pownal; Coll. Hib.* Vol. III. p. 436.]

The Jews and Samaritans did certainly change the shape of the letter, for on all the ancient coins we find it in this shape X. See the authors before mentioned. VALL. *Coll.* Vol. IV. No. XIV. p. vii. of Introd.

* In his Treatise *de Mor. Germ.* xxiv. † The Tau of Ezekiel, ix. 4. ‡ STUKELEY'S *Abury*, p. 101.—The Celtæ, as Maximus Tyrius informs us, adored Jupiter: but the Celtic Jupiter is a lofty oak. Κελτοι σεβουσι μεν Δια· αγαλμα δε Διος Κελτικον ὑψηλη δρυς *diss.*

§ See *Borlase*, p. 108, for the authorities; DAVIES, *Cel. Res.* p. 143.

The monogram of the Scandinavian Mercury, which was Teutates or Tuisco, was represented by a cross. The monogram of the Egyptian Taut is formed by three crosses thus ⊢⊤⊣, united at the feet, and forms to this day the jewel of the royal arch among freemasons.*

Speaking of the stones of Classerniss, Plate 28, Dr. Macculloch says, "Yet it seems unquestionable that the figure of a cross was known to the Gothic nations, and also used by them before they were converted to Christianity."†

In Ireland the large stones are often found to have crosses on them. It has been supposed that these have been done by Christians; that Christians continuing to pay their adoration to these stones, in compliance with old custom, after the introduction of Christianity, the priests caused these crosses to be cut, to divert their adoration to the cross. It is certain that the populace did continue this superstition even to the seventh century, as is known from the decrees of councils to prohibit the practice.‡ The *Even-Maschith*, which the Jews were forbidden to worship, was a bowing-stone. In the Western isles of Scotland, Martin states, that in the Isle of Barra there is a stone, round which the inhabitants always go when they come near it, according to the Druid custom. The story of the Christians cutting crosses I think is nonsense: they evidently shew in most cases that they are coeval with the stones themselves.

The adoration of the cross has been more general in the world than that of any other emblem. It is to be found in the ruins of a fine city of Mexico, near Palenque, where there are many examples of it amongst the hieroglyphics on the buildings; but one is very remarkable. On the top of it is placed an idol, in the likeness of a hen, the hen of Ceres, to which a devotee is making an offering of an infant.§

It is curious to observe how the cross is regaining its old place in this country. A hundred years ago our Protestant females would have been shocked at the idea of wearing a cross. Now they all have crosses dangling from their necks: and our priests generally prevail to have it elevated on the tops of our new churches. They say it is not an object of adoration. True; but all in its proper time. It will not be elevated on the church and the altar for nothing. A *prudent* Pope, availing himself of the powers given to him by the council of Trent, would not find it difficult to effect a reconciliation between the Papal See and the Protestant Church of England. The extremes are beginning to bend to the circular form.

* MAURICE, *Ind. Ant.* Vol. VI. p. 68; LUCAN, Lib. iii; BORLASE, *Ant. Corn.* p. 108.

† MAC. *High.* Vol. III. p. 236. ‡ *Borlase*, p. 162.

§ Description of an Ancient City of Mexico, by FELIX CABRARA, published by Berthoud, 65 Regent's Quadrant, 1822.

THE OLD NOT MORE THAN THE NEW TESTAMENT MIRACULOUSLY PROTECTED FROM ERROR.—CHAP. IV. SECT. XI.

I lay it down broadly as a principle not to be disputed, that God has vouchsafed no greater protection to the law of the Jews than to the law of the Christians—to the Pentateuch than to the Gospels. Now, as it is well known that the Gospels contain a great number of various readings, therefore it might be expected that the same would be found on an examination of the copies or versions of the Pentateuch; and such is the fact. Surely it is a most extraordinary mistake in a number of modern theologians, with a learned bishop at their head, to admit, *contrary to all evidence*, that the text of the Synagogue Pentateuch is free from various readings or corruptions, and therefore has been protected by a constant standing miracle—for this must be the consequence of their admission.

Societies may toil long enough to convert the Jews, that is, *most wisely* to destroy one of the best arguments in favour of the truth of Christianity; but they will toil in vain, so long as Christian bishops shall allow to the Rabbies so glorious a triumph over their Christian opponents; and I am quite certain that no effort of talent will be spared which wealth can command, in every country, to place the bishop's argument apparently on a firm foundation. The Rabbi says, "The Synagogue Pentateuch is the word of God. As might well have been expected, it is protected by a constant standing miracle, and is free from error or various reading of any kind. In every synagogue throughout the world it is the same; and since the days of Moses always has been the same. (Most sacerdotal and matchless effrontery!) But look at the Gospels; they have thirty thousand various readings. If God had inspired the authors of them, he would have taken the same care of them that he has taken of the inspired Pentateuch. He would have protected the work of his hand." What answer can the bishop make to this? The Rabbies are learned, sincere, and zealous in their duty; and I have no doubt have seen the advantage given them by the bishop; and I have no doubt also, that for some years past, neither wealth nor zeal has been spared to give a semblance of truth to his unfounded doctrines. I believe it has had the effect of suppressing the religious schism amongst the Jews upon this point throughout all Europe.* When I see honourable, pious, and learned bishops *making such work*, I am tempted with Chaucer to exclaim, *What unfeatly fellows great priests be!*

The consistent and reasoning Christian may perhaps say, God works his own ends by his own means. Who knows but he may have thought proper to make use of our new school of divines, with the bishop at its head, as an instrument whereby he may

* A great schism formerly existed amongst the Jews, on the question whether in their synagogues they should adopt a copy corrected by a certain learned man called Ben Asher, or that of another learned man called Ben Napthali. The Rabbies must not flatter themselves that this is unknown. The Eastern Jews adopted one, the Western the other.

place the religion of the Jews, which in the Pentateuch is declared to be TO THEM a religion for ever, on a foundation which cannot be shaken. The argument is specious at least. The fact on which it is founded too, the promised durability of their religion, is unquestionable, and ought long since (even if the cries of justice and benevolence were heard in vain) to have put an end to the ill treatment of our elder brethren the Jews.

VARIOUS READINGS IN THE PENTATEUCH: THIS NOT INTENDED TO TEACH CHRONOLOGY OR GEOLOGY.—CHAP. IV. SECT. XII.

If the credibility of a miracle be admitted, it is contrary to sound philosophy to admit, that God will ever perform any miracle more than is necessary for producing the effect intended by him. Now if it were his intention that the Gospels should be merely a rule of faith and morals; if he have exercised his power as much as is necessary to produce that effect, he has done all that can be philosophically expected or admitted.

The same argument applies exactly to the case of the various readings of the Pentateuch. Now so far from the Pentateuch being free from various readings or *corruptions*, (for half of the various readings at least must be corruptions,) it has in the three original versions, as I will call them, the Samaritan, the Hebrew, and the Septuagint, *various readings* much more important than there are in the Gospels. And this is what might have been expected. The lapse of time, and the casualities so much greater in one case than in the other, are sufficient to account for the difference,—in fact quite sufficient to account for contradictions or passages in the Pentateuch, contrary to chronology or natural philosophy. The object of the Pentateuch and the Gospels, *is doctrine and morals*. Natural philosophy, geology, astronomy, and chronology, are appendages, like the leaves of the books on which the works are written, but they are no essential parts of the law of Moses or of the Gospel. And when the object of God is admitted to be only *a* RULE *of faith and morals*, it is unphilosophical to expect him to carry the exertion of his protecting power further. Upon the true principles of Judaism and Christianity, it is wrong to expect him to have exerted his power farther than to preserve this rule; and the rational or philosophical Christian very justly observes, "that notwithstanding the various readings of the Gospels, we know that he has done this both for us and our elder brethren the Jews, and in doing this we know that he has done all that can be expected upon principles of sound philosophy." If Christianity be not consistent with sound philosophy, it is nothing.*

* Arguing upon this sound philosophical principle, that God does nothing in vain, or more than enough to produce the intended effect; it follows, that, according to the true principles of Christian philosophy, he would cause only just so much variation of dialect to take place, at the confusion of tongues, as would be enough to render certain classes of persons unintelligible to one another, and that would not by any means necessarily extend to a complete change in the nature of the first language, or of the system of letters, if letters were then known. I request my reader to recollect what I have said before respecting Babel, Chap. II. Sect. III. pp. 40, 41.

But I am not content that my argument should be considered as removing the objection, that is, as it may be said, making an excuse for these difficulties in the text. I go further. I maintain, assuming that the great object of the Creator was to cause Moses to give a system of doctrine and morals to his people, that it is contrary to sound philosophy to expect him to protect the books in any way more than the doctrinal part, so far only as is necessary for the perfect attainment of his object.

Having premised thus much, I have no hesitation in saying, that the general chronology, as stated in the translation of Jerom, and in our Bible, is wrong, and cannot be admitted.

I am very happy to have with me on this point, a very celebrated and learned orthodox modern Church-of-England priest of the Evangelical sect. The Rev. Mr. Faber says, "The more I have considered the early post-diluvian chronology of the Hebrew Pentateuch, the more convinced I am that the oriental Christians did wisely in rejecting it *as palpably corrupt and erroneous.*" I find the foregoing extract amongst some notes relating to Mr. Faber's works; but I am sorry to say I have not marked the part of his works from which it is taken, but I am certain that it is there.

MOSAIC CHRONOLOGY.—CHAP. IV. SECT. XIII.

The Mosaic chronology has been allowed by divines to be a subject attended with very great difficulty: but this has only arisen from the mistaken idea, that because Moses undertook to give his people a rule of doctrine and morals, he must be held responsible for every thing in the books which he adopted; nay, indeed, much more than this—that he must be held responsible for every error of transcribers, or printers, or corruption of any kind which might happen to befal the text in all succeeding ages. Now I apprehend if I shew a single error or corruption, my position must be admitted. For if one example of error or corruption be admitted, the book is liable to others. In the following verses, a corruption has most clearly taken place: they can be reconciled by no human ingenuity. The common rules of arithmetic cannot be overthrown.

Gen. xi. 26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

Ch. xii. 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

4. So Abram departed as the Lord had spoken unto him: and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

The following is another instance. In the 35th chapter of Genesis, and 22nd verse, it is said, that the sons of Jacob were twelve. It then gives their names, including Benjamin: and in the twenty-sixth verse it states, that these sons were born to him in

Mesopotamia, or Padan-Aram. But at the sixteenth verse the birth of Benjamin is stated to have taken place at Ephrath in Canaan. After Jacob left Padan-Aram, he lived at Sechem, and bought land there; and afterward lived at Bethel, whence he removed before Benjamin was born: so that it is evident several years passed between his removal from Mesopotamia and the birth of Benjamin. It is perfectly clear, that there is here a mistake of the text, whence it follows that the triumph of the Rabbies is destitute of solid foundation. There is probably here the interpolation of the word בפדן ארם *(bpdn arm) in Padan-Aram*, from a marginal note, before the Septuagint was made.*

OBSERVATIONS ON THE LAST SECTION.—CHAP. IV. SECT. XIV.

Such are the texts which have made men like Mr. Paine and Mr. Voltaire unbelievers. They could not shut their eyes to the corruption of the received text. And the priests, having a favourite dogma to support which must be given up if they defended their religion, as might have been expected, most improperly sacrificed the latter to the former. The Christian who uses his reason would say, We do not hold *that the whole of that book is the inspired word of God, but we hold that the whole inspired word of God is in that book;* it is under precisely the same circumstances as every other book, not excepting the Gospels; all are liable to mistakes of transcribers, misprints, and corruption. No miracle has been worked to preserve them. In this doctrine, *I believe* I am supported by the Roman church. From all this I draw the conclusion, that the passages which I have pointed out, being irreconcileable, are evidently the effect of corruption, and therefore no part of the text. In the first of the examples above, my argument receives a remarkable confirmation from the Samaritan version, which corrects the Hebrew, and states that the age of Terah was not 205 years, but only 145, as it ought to be. From the whole of this argument it follows, that errors in chronology or natural philosophy can never impugn the Mosaic, that is virtually, the Christian doctrine; and therefore that in this case, when the Christian religion is placed on its proper footing, it can never be found to be irreconcileable with the doctrines of sound philosophy or the progress of science. Therefore, if my deductions should not agree with modern systems of chronology, as expounded by any set of priests, I shall not trouble myself, as they can certainly never be construed into a charge against religion.†

The first of these texts, I was lately told by a friend, had been explained satisfactorily by Dr. Adam Clark; I therefore looked into his translation with great eagerness, when

* See *Class. Journal*, No. XLI. p. 153.

† For a long time it was supposed that the passage in Joshua respecting the sun standing still, could not be allowed to be false, without impugning the Jewish religion. It was at last discovered that Moses was not a teacher of philosophy or physics in this instance. It must now soon be admitted, that he as little taught systems of chronology or geology, as astronomy.

to my astonishment I found the old system at work—a heap of sophistical trash, but the damning fact, that the old version, the Samaritan, corrects the Hebrew, *suppressed!* Not a word of notice is taken of it. Is this candid or ingenuous? I affirm, that when a man is treating on such a subject in the form of a note of eleucidation, he cannot honestly suppress any information which is known to him relative to it; and that, if he do suppress such information, he is guilty of a pious fraud. Dr. Geddes, in his translation, has honestly corrected the corruption from the Samaritan version, and has written 145.*

The other example is so perfectly clear, that neither Dr. Geddes, Dr. Clark, nor Mr. Wellbeloved, in their new translations, has attempted any explanation, except merely to subjoin in a note the words *all but Benjamin;* which is an admission of the corruption, not an endeavour to explain it. Mr. Bellamy, than whom perhaps no man is more learned in the Hebrew language, has not noticed it. One example is sufficient for my argument. It was first observed, I believe, by Dr. Shuckburg, who has truly observed, that nothing can reconcile the contradiction.

I am the more surprised at the Rev. Dr. Clark, because he is not nice or accustomed to stop at little things; and I think the reader will justify me in saying this, when I inform him, that the Doctor would throw out of the book the first five verses of Deuteronomy.

If a philosopher, Sir W. Drummond for instance, attempt to explain a few words figuratively, the ultra pietists make a terrible outcry: but when it suits their own purpose, it seems they can take liberties enough. Sir W. Drummond never took half so great a liberty with the text, as is the attempt to expunge the most important part of the book of Deuteronomy. I say most important part, for without it the whole of the remainder is nonsense.

Notwithstanding that the Doctor professes to give a translation, he does not appear to have the least idea of the general nature or character of this history. Unless indeed, he has a wish, in support of *a particular dogma*, by suppressing these verses to change its general character—to change it by the practice of what Bishop Marsh calls "conjectura theologica."

* The question respecting the antiquity of the Samaritan version, was elaborately discussed by most of the great men who are stated in Chapter I. to have engaged in the Masoretic controversy. In addition to many convincing arguments, its antiquity is proved by any one of the three following facts: 1st, By shekels found in the ruins of Jerusalem, inscribed with the words, *Jerusalem the holy*, in the Samaritan language and letter. 2ndly, By the sacred Tetragrammaton, which was continued to be inscribed in the Samaritan letter, on the plate worn by the High Priest on his forehead when he entered the holy of holies, and which was taken by Titus, and with other spoils deposited in the capitol, where it remained till that place was plundered by the Goths. 3rdly, By the fact noticed by Jerom and other early fathers, in a way which cannot be disputed, that both Greek and Hebrew copies of the Pentateuch were common in their time, in which the sacred Tetragrammaton was uniformly written in the Samaritan letter. The proofs of these assertions may be found in the works of Prideaux, Shuckford, Bishop Walton, &c.

THE DRUIDS ADMITTED THE CREATION OF MATTER.—CHAP. IV. SECT. XV.

One of the leading articles of the religion of the Druids, the creation of matter, was contrary to that of most of the ancient philosophers. Their doctrine appears at first to be supported by the patriarchal book of Genesis; but this is not the fact. That book delivers no opinion upon the subject. The word which we translate *create* in the first verse of Genesis, only means *to form*, as it is very correctly interpreted in the Greek version of the Seventy. All the researches of Geologists prove beyond the possibility of dispute, that the world was not formed, as it now is, in the short period of six days. Then does this prove Genesis false? Certainly not. It only proves that the expression which we have been accustomed to consider literally, ought to be taken figuratively. This history is found amongst the Magi of Persia, (not of Babylon,) who were of the same religion as Abraham and his family *in their day*, and they say that the world was formed not in six days, but in six periods of time. This is the meaning of Genesis. And the order of time in which the different beings of which the earth consists are said in it to have been formed, exactly agrees with the discoveries of geology. In a very peculiar and curious manner they confirm one another.

It is, perhaps, unnecessary to observe, that the crust of the earth consists of a great variety of strata, which have evidently some time or other been regularly placed in layers or separate beds; and have been formed either by chemical or mechanical processes at different periods and at long intervals of time from one another. Geologists with great labour and perseverance have examined them, and have ascertained the order in which these strata have been formed. In their inquiries all theory has been excluded, and nothing but fact and experiment have been depended upon; from which circumstance their discoveries receive much additional probability. Indeed, the probability is so strong as to amount to almost a mathematical certainty. In these strata, the organic remains of a vast variety of animals, are found: but in none of them, except in the very latest, are there to be met with the remains of a single quadruped contemporary with man, according to the account of the creation given by Moses. It is also perfectly clear, that these fossil remains have been embedded in the respective strata previously to the convulsions of the earth, which have broken them and thrown them into the confusion in which they are at present found. It is also clear, that they have all, or most of them, been the effects of slow mechanical and chemical causes, and *certainly* not of one operation like that of the deluge of Genesis, as has been supposed by some persons. It is very curious to observe the gradations of animated beings, which are found in the different strata. The fishes are in the most remote, or along with the oviparous quadrupeds. After these follow the mammiferous, but not till long afterward; not until the strata of limestone had been formed, which contain the shells, most of the genera of

which are now perfectly extinct. After the formation of the limestone strata here spoken of, and upon them are found, in alluvial beds, the remains of great numbers of animals entirely unknown to us.

CUVIER ON THE STRUCTURE OF THE EARTH.—CHAP. IV. SECT. XVI.

M. Cuvier says, " It is clearly ascertained that the oviparous quadrupeds are found considerably earlier, or in more ancient strata, than those of the viviparous class. Thus the crocodiles of Honfleur and of England, are found immediately beneath the chalk. The great alligators or crocodiles and the tortoises of Maestricht are found in the chalk formation, but these are both marine animals. This earliest appearance of fossil bones seems to indicate, that dry lands and fresh waters must have existed before the formation of the chalk strata; yet neither at that early epoch, nor during the formation of the chalk strata, nor even for a long period afterwards, do we find any fossil remains of *mammiferous land* quadrupeds. We begin to find the bones of mammiferous sea animals, namely, of the Lamentin and of Seals, in the coarse shell-limestone, which immediately covers the chalk strata in the neighbourhood of Paris. But no bones of mammiferous land quadrupeds are to be found in that formation; and, notwithstanding the most careful investigations, I have never been able to discover the slightest trace of this class, excepting in the formations which lie over the coarse limestone strata: but on reaching these more recent formations, the bones of land quadrupeds are discovered in great abundance. As it is reasonable to believe, that shells and fish did not exist at the period of the formation of the primitive rocks, we are also led to conclude, that the oviparous quadrupeds began to exist along with the fishes, while the land quadrupeds did not begin to appear till long afterwards, and until the coarse shell-limestone had been already deposited, which contains the greater part of our genera of shells, although of quite different species from those that are now found in a natural state. There is also a determinate order observable in the disposition of these bones with regard to each other, which indicates a very remarkable succession in the appearance of the different species. All the genera which are now unknown, as the palæotheria, anapalæotheria, &c., with the localities of which we are thoroughly acquainted, are found in the most ancient of the formations of which we are now treating, or those which are placed directly over the coarse limestone strata. It is chiefly they which occupy the regular strata which have been deposited from fresh waters, or certain alluvial beds of very ancient formation, generally composed of sand and rounded pebbles.

" The most celebrated of the unknown species belonging to known genera, or to genera nearly allied to those which are known, as the fossil elephant, rhinoceros, hippopotamos, and mastodon, are never found with the more ancient genera, but are only contained in alluvial formations.

"Lastly—the bones of species which are apparently the same with those that still exist alive, are never found except in light and alluvial depositions."

OBSERVATIONS ON THE LAST SECTION.—CHAP. IV. SECT. XVII.

After a due consideration of this extract from M. Cuvier, the truth of which no one disputes, it seems to me difficult to believe that the most credulous of the ultra-pietists can attribute the effects here pointed out to the momentary operation of one cause, like the flood of Noah. How comes it to pass, that all species of land animals, including man, are not to be found mixed together, instead of being found in classes? How comes it to pass, that so many kinds of fishes are become extinct? The flood would surely not destroy them! Then how come they to be found embedded in strata evidently formed previous to the breaking of the outer coats of the earth, and prior to the deluge described in Genesis?—for so they evidently are. And why is there no instance of the remains of man, or of any animals now living, amongst the fossil shells, &c., of the earliest strata? All these facts prove to demonstration, that the creation of the earth and that of its inhabitants have taken place at times extremely remote from one another, and not in the space of six days, as we usually *mis*understand it to be represented in Genesis.

It is a circumstance singularly confirmatory of the great age, as well as of the slow formation of the present state of the earth, and of the beings who have inhabited it, that there are indubitable proofs, that between the formations of the respective strata, very great and violent convulsions must have taken place; "That in order to mineralize these successive deposits, some cause or causes, probably chemical, must uniformly have been employed, which have had the collateral effect of destroying the animals whose nature and organs fitted them to exist upon the surface of the last deposit, and unfitted them for the next."*

It has been justly observed by our priests, that this exhibits in the order of succession a striking proof of the truth of the Mosaic account, considering, as I have done, the word *day* to mean only a period of time. The succession of formations is exactly that of Moses.

The Quarterly Reviewer, the very learned, able, and staunch friend, not only of religion, but of the present system and order of things exactly as they now are, says upon this, with great reason—"The scruples of a truly pious Christian, who, after all the lights thrown upon the subject of geology in modern times, shall feel himself bound by the letter, as he conceives it, of the Mosaic text, to accept, as an article of faith, a creation limited by six days of twenty-four hours each, are entitled to respect; yet it ought to be remembered, that the question does not affect the question of the inspiration or the veracity of Moses,

* *Quarterly Review*, May, 1819, Vol. XXI.

but merely turns on the meaning of a very equivocal and uncertain term. And if it can be made appear that the word יום [*ium*]* the legitimate parent of the Latin *dies*, cannot in this instance be restricted to any definite period, and still more if the latest discoveries have shewn that the work of creation was really of long duration: but above all, if the order in which organized remains are found in successive strata, is, by a *wonderful coincidence*, such as to throw the strongest light on the Mosaic account, we shall arrive at our author's attempted conclusion by a much clearer and more satisfactory route."† The reviewer adds,—"That the successive order in which these organized remains are discovered, while they are not to be accounted for by the confusion occasioned by a single disruption of the earth's surface, are so relatively situated in the strata where they are discovered, as to afford the strongest confirmation to the Mosaic account of the order in which they were severally created." This argument of the Editor of the Quarterly Review is perfectly good; but it must not be considered to be the mere ipse dixit of an anonymous and unknown author. This periodical work is well known to be the organ of the High-church party in Britain, and the late Mr. Gifford, the conductor of it, without whose approbation nothing was admitted into it, to have been a man of great learning and talent.

MEANING OF THE FIRST VERSE OF GENESIS.—CHAP. IV. SECT. XVIII.

When it is maintained that Genesis only teaches that the world was formed,‡ priests, who hardly ever give themselves time to think, say—Then you would conclude that as Moses did not say matter was created, but only formed into its present shape, he taught that it was eternal, and that is a doctrine which leads to Atheism. He taught no such thing. The geological observations of Cuvier prove, that it must have been brought into its present state by a series of operations, after long periods of time. And when Moses declared it to be formed by God out of pre-existent matter, he gave no opinion on the *question* of its eternity—he left it untouched. It was not necessary for his object, and it would be the acmè of absurdity to draw the conclusion that he inferred that doctrine because he gave no opinion. When he used the word בארא *bara*, he meant by that word what the *Septuagint* declares he did mean, *εποιησεν*, *formed*, and what is perfectly consistent with the discoveries of philosophy and modern science. But in thus using it, he did not declare himself against the opposite doctrine, and thus, as he gave no opinion, the Druids can hardly be said to support him or be supported by him, or by the author of the book called Genesis, which he thought proper to adopt. Whether it were the opinion

* Valde bene interpretatus est Hebræum חיום *eium*, quia יום *ium* (dies) apud eos sæpe *tempus* significat. Psal. lxxxii. 2; Numb. iii. 13; Esaiæ xxx. 26, *Grotii*, Nota in Lib. 1 Regum, xiv. 33.

† Vol. XXI. pp. 48—50. This alludes to an attempt by a gentleman of the name of Gisborn, whose work is here under review, and who had been endeavouring to bolster up the old superannuated system.

‡ *Εποιησεν*, fecit, LXX.

of Moses, I know not, because he has nowhere given an opinion about it; but in not believing that matter was eternal, the Druids seem to have varied in opinion from the Persian school, in almost this one solitary instance.*

When I consider all the variety of cases of resemblance between the family of Abraham, and these very ancient patriarchal priests, whom I have no hesitation whatever to place long prior to the time of Moses, I cannot help thinking, that their disagreement with the Pythagorean, and most of the ancient philosophers, on this peculiar subject of the creation of matter, has a very strong tendency to raise a suspicion, that although the author of Genesis has given no opinion on the subject, yet that he agreed with them—that it was his doctrine. The Druids appear to me to have been *toto cælo* of the same school with Abraham.—Mr. Selden has made this observation before.

ETERNITY OF MATTER.—CHAP. IV. SECT. XIX.

Some philosophers say, *matter is eternal*—I reply, this is a mere *gratis dictum*. They say, We know from experience, or through the medium of the senses, *the only means by which we can acquire ideas*, that it exists. It is your part to prove that it has ever not existed. I rejoin, Experience teaches me to know that no effect arises without a cause: this is an invariable law confirmed by experience; therefore, as matter exists, there must have been a cause for it; hence it must have been created, and by a Creator. The philosopher rejoins, Your Creator must have required a Creator. True; if the Creator consist of matter, or if he be analogous to any thing of which we have experience; but as we cannot know that he consists of matter, or that he is analogous to any thing of which we have experience, and as we can acquire no ideas of any thing except through the medium of our senses, or of experience, we can know nothing respecting his mode of existence, therefore can draw no conclusions as to his nature from analogy or experience; and consequently cannot conclude that he may want a Creator, as you allege. The result of this argument is, that as the Creator has not informed us respecting, or given us power to understand, the *nature* of himself—of his *mode of existence*, we know nothing about it, and can draw no conclusion from it, i. e. can draw no conclusion from a thing of which we are in fact ignorant, to the prejudice of the conclusion which we have drawn above from experience, i. e. from a thing about which we have information.

DOCTRINES OF PYTHAGORAS.—CHAP. IV. SECT. XX.

The eternity of matter is a well-known tenet of the Pythagoreans, and whether right or wrong, there can be no doubt that it was the doctrine of the oriental school, whence

* Vide *Frickius*, cap. ii. p. 73.

Pythagoras drew his learning. It was a principle taken or mistaken from, or found amongst, the *débris* of that mighty mass of learning and science of a former period, of which, on looking back as far as human ken can reach, the most learned men have thought that they could see a faint glimmering. Indeed, I think I may say something more than a faint glimmering. For all the really valuable moral and philosophical doctrines which we possess, Mons. Dutens has shewn to have existed there. The vases of the Etruscans shew the delicacy of their taste. Of their mechanic arts, we seem only to have retained one or two examples. The potters' wheel we owe to them, and it is the most simple, the most perfect, and the most complete of all the instruments of the world. It never has been improved, and it admits of no improvement.

When we look at the history of man, almost every thing we see tells us, that he is an animal, but of ten or eleven thousand years,—but of yesterday. When we look at the world, its fossils, its various strata, we see signs of age and longevity; every thing bespeaks a long-extended period of time. Let the person who doubts the age of the world, draw up one of the piles driven into the Danube by Trajan, and see how far in it the process of fossillization has proceeded, and then perhaps he may be able to approximate, in a slight degree, towards the formation of an idea of the time which must have elapsed since the creation of the fossil fishes.

An unceasing war has been kept up between Christian priests and philosophers. The latter could not shut their eyes to the volume of nature which lay open before them,—the former having made a false translation, have considered that every thing dear to them depended upon its support. It is time to put an end to this absurd contention. There is no ground for it. Moses has wisely abstained from giving an opinion upon this point of natural history, and in spite of priests, the two expressions to which we have been alluding in the first book of Genesis, are perfectly consistent with all our knowledge and experience. The priests cannot here fix Moses, or the author of Genesis, with an absurdity.

It is a most unjust thing to make the author of Genesis* give an opinion upon a point,

* If ever a translation of the Pentateuch is to be made which shall do justice to the original, even in the slightest degree, it must be done not from the Greek, nor from the Hebrew alone, nor from them jointly,—but from a careful comparison of the various versions made from the Septuagint, and the modern Mazoretic glosses, or pointed copies, and Kennicot's *various readings*. And the most ancient of the versions, namely, that in the Samaritan language, must be taken for the ground-work, verse by verse. Without a perfect knowledge of this, the most ancient of the languages, the case is hopeless, and for this purpose it is of the first importance, that a copy of the *translation into Greek from the Samaritan*, made about the time of Ptolemy Philadelphus, should be obtained. There can be no doubt that copies must exist amongst the Samaritans in the East. The author thinks he knows where one is to be found, and could lay his hand upon it. So solicitous is he to procure a copy, that he had once engaged an Armenian monk to accompany him, and had fixed the day for setting out for that purpose to Syria and Armenia.

The only daughter of the author, the kindest and most affectionate of children, is happily married. His only son, the comfort and pride of his parent's declining years, is at man's estate. The author is a widower, only 53 years of age, and is in good health. *The game is yet upon the cards.* Who knows but he may live to see the mountain of Ararat, or the city of Samarcand!

a gratuitous opinion uncalled for, which militates against all our experience. It is a downright wicked thing thus to misrepresent him. For the sake of argument, let it be granted me that the text is doubtful. This is the utmost that priests can say, (but I do not *admit* it,) then I maintain that the text ought, in common justice to the author of it, to be construed in the way which makes him consistent with natural philosophy. The pride of man has been unwilling to allow that his faculties are not adequate to measure or to fathom the question respecting the eternity of matter, and, too proud to confess his weakness, he has called in Moses to remove his difficulty. The object of Moses was to give to his people a *code of law*, a *rule of faith and morals*, not a treatise on natural history.

FURTHER OBSERVATIONS RESPECTING GENESIS.—CHAP. IV. SECT. XXI.

The Septuagint is the oldest translation of the book of Genesis, from the Hebrew, which we possess. It was made by the direction of Ptolemy Philadelphus, 246 years before Christ, the Jewish high priest lending his assistance to the making of it. Now it is impossible not to believe that the men employed to make it, and their employers also, must have known whether the important word under consideration should mean *formed* or *created*. There are no various readings to make it doubtful; all the copies of the Seventy have it the same. It is the only authority to which we can go; the other translations and paraphrases are of a date comparatively recent, and have been made by Christian or Jewish priests, to enable them to silence, as they absurdly thought, the arguments of the philosophers—arguments which they ought not to have attempted to answer, because they are arguments upon a subject beyond the reach of our faculties. In the short and clear argument which I have given, I have proved the existence of God. I think it cannot be overthrown; though by arguing in a manner similar to that of Bishop Berkeley, when he attempts to prove that matter does not exist at all, man may confound his own understanding. But that will not affect my position, and therefore I conclude, that as God exists, if the doctrine of the eternity of matter impugn that position, the doctrine is false; matter has not existed from eternity; and this is a fair and logical argument. If God create matter, he must give it form; but it does not follow that if he form matter, he at that time, or in that operation, must create it. He may form from matter pre-existing, as a potter makes a cup from pre-existent clay. One word more I am induced to offer on the word *created*. If the reader will examine the first book of Genesis attentively, he will see that it is absolutely necessary to construe it, *formed* and not *created*, to make the book consistent with itself. The word בראא *bara*, or *create*, is used repeatedly in the sense of formed, matter having been previously created; for instance, in verse 21, he created great whales. In the 27th verse of the first chapter, it says, God created man. In the 7th verse of the second chapter, it says, that man was composed of the dust of the earth. These texts are in no way contradictory when the word *bara* is properly translated, and the book not made a sacrifice to the dogmas of priests,—not made use of as a tool to

support a favourite, pre-conceived doctrine, which they think that by this means they can establish; but which is not necessary either to doctrine or morals to be established.

In order to guard myself against the outcry of ignorance and stupidity, I think it necessary to observe, that I am supported in my view of this text by some of the most learned modern divines, and amongst them by Beausobre, the celebrated French Protestant, one of whose works is so highly esteemed at Cambridge as to form a standard book of lecture or examination for honours. He says, "The Hebrew having been for many years a dead language, it is difficult to estimate with certainty the powers of its phrases. This is an observation which Maimonides has somewhere made in his *More Nevochim*. The true signification of it, then, can be known only by application to the Chaldee paraphrases and the ancient versions. But the paraphrases and the versions have never attached to the word *Bara* the idea of a production of matter from nothing. Of this we may be assured by reference to the paraphrases, and by consulting concordances and dictionaries."*

Upon this subject I shall say no more. Enough has been said to satisfy every Christian of liberal and enlarged understanding. It is not to be expected that the fashionable ultra-pietists of the day, who so loudly celebrate one another's praises at every Bible and Missionary meeting, will be able to understand the argument used either by me or the Reviewer, simple as it is. But I think it necessary to point out, that it has one quality which ought to make it in a peculiar manner valuable to every sincere professor of Christianity, which is, that it leaves the sacred writings open to the exertions of their friends to reconcile, in any way they think right, the difficulties which appear in them. If they think they want no reconciliation, or if they can reconcile them, very well; but if they cannot—if their argument fail—my argument is good, and religion untouched. It cannot be supposed that when I receive pleasure from the explanation of a difficult passage in the frivolous works of Virgil or Homer, I should not receive pleasure from the removal of a difficulty from the important books of the Pentateuch.

Perhaps it will be said, that these observations are all unnecessary in an essay on the Druids, and that I am making it merely a vehicle to divulge religious opinions. This is not correct: it will be seen that they are absolutely necessary when we come to treat of the antiquity of these people; unless indeed I let persons run away with the idea that my observations are contrary to the Mosaic dispensation, which they do not impugn but support; and therefore I must request my reader to suspend his judgment for the present.

* La langue Hebraïque étant morte il y a long-tems, il est difficile de juger avec certitude de la force des termes. C'est une observation que Maimonide a faite quelque part, dans son *More Nevochim*. On ne peut donc en savoir la véritable signification, que par les paraphrases Chaldaïques, et par les anciennes versions. Or ces paraphrases, ni ces versions, n'ont jamais attaché au mot *Bara* l'idée d'une production qui sorte du néant. C'est de quoi l'on peut s'assurer, par rapport aux paraphrases, en consultant les concordances et les dictionnaires. BEAUSOBRE, *Hist. Manich.* Liv. v. ch. iv. p. 207.

MR. O'CONNOR'S DOCTRINES FURTHER CONSIDERED.—CH. IV. SECT. XXII.

In the last Section of the Second Chapter I made some observations upon Mr. O'Connor's Chronicles of Eri, and his mode of peopling countries. I there said I should return to him. I will now have one word more with that gentleman. I am inclined to think, probably from reading Mr. Hume's profound philosophical treatise on Miracles, that he is not a believer in them. Perhaps I am as little a believer in many of those so called, as Mr. O'Connor. I cannot bring myself to think that God is always ready to come from heaven whenever any old monk wants his cloak or his breeches mending, or for any other of the unworthy objects for which he has been so often used. Mr. Hume's argument against miracles is I think this, in very short terms: "We know nothing but from experience, and we have no experience of a miracle, and therefore a miracle cannot be believed." Now I think no person can read M. Cuvier's observations respecting the formation of animals, &c., at different intervals, (which in the main part are absolutely indisputable,)—can look at the different strata of the earth, and not see that for each new formation there must have been an exertion of divine power. Now this exertion is a miracle; and we know this through the medium of our senses, which is experience: therefore, as we have experience of one miracle, it is no ways unphilosophical to believe another, or any other miracle, which is not unworthy of the Divine power, and which is not contrary to its moral attributes. This then evidently opens the door to the consideration of the peculiar miracles of Jesus Christ, which, in this argument, was before closed. And the question will be, not whether a miracle be credible or not, because that must now be admitted, but first, whether these peculiar miracles were or were not contrary to the Divine attributes. Secondly, whether the occasion for which they were performed was of sufficient consequence to warrant a belief of the Divine interference: and lastly, whether the evidence for their actual performance be sufficiently clear. I consider a miracle to be a special divine interference, to change the mode of existence of any existing creature. The word creature I use in opposition to Creator: in other words, an irregular or unnatural change, by power, of the natural mode of the existence of matter.

This argument is very short: I trust it is not the worse for its brevity. Almost hundreds of folios have been written to refute Mr. Hume. Scarcely a year passes in which the press does not groan beneath the weight of some ponderous work in reply to him, the very repetition of which would seem to shew, that however the church may be pleased with the zeal which prompts the answer, she is not quite satisfied with the refutation. It would be vain in me to assume that I have succeeded against this renowned philosopher better than others; but at all events I may be permitted to record the expression of my own inability to discover any way by which my argument can be overthrown.*

* The arguments advanced in this section, and in section xix. of this chapter, I confess I feel are not strictly re-

DIFFERENCE OF OPINION RESPECTING CHRONOLOGY.—CHAP. IV. SECT. XXIII.

There is no subject which has engaged the attention of learned men more than that of chronology, and there is probably no subject on which there has been, and is yet, a greater difference of opinion. If we assume that Moses possessed any thing of the nature of divine inspiration, it is perfectly clear that he never could intend, in compiling the books of Genesis, to hand down to all future ages a complete system of chronology. This is proved by the circumstance which I have shewn, that the different versions of the book vary very greatly; that in fact the book has fallen into such a state of decay with respect to this matter, that it is totally impossible to reconcile either the versions or the texts in the same versions to one another: but this has really nothing to do with Christianity, and can never affect its credit with any persons except those who are so absurd as to maintain that every word and letter of some one of the versions, which he may be pleased to select, has been preserved from the casualties to which the Gospels and all other things in this world are liable—persons in fact so absurd, as in reality and substance to maintain that 75 and 70 make 205, which their doctrine, amongst many other absurdities, drives them to.

I repeat, it is utterly inconsistent with sound philosophy to admit that God, in the production of an effect, will ever exert power too little or too much. No, he will exert precisely enough, and no more: then how absurd is it, if it be admitted that the objects of Moses and Jesus were *doctrine and morals only*, to believe He would give a system of geology, chronology, or astronomy! If the ultra-pietist say it was the object of God to give a system of chronology, I have done with him. He is not of my Christianity. I reason no more with him; but address myself to the more rational Christian—the Christian whom I can call my fellow, who has no objection to his religion being consistent with reason and common sense.

WHEN LETTERS ARRIVED IN BRITAIN.—CHAP. IV. SECT. XXIV.

Although we have had a good deal of discussion on the origin of letters, yet of the time when they arrived in Britain I have studiously avoided all mention, reserving it to this part of my work, where I thought it would be better placed. We have already ascertained that the Phœnicians* traded to Britain before the time of Homer, 1100 years

levant to my subject, but their novelty and importance have tempted me to intrude them upon my reader; their shortness I hope will plead my excuse.

* It is well known that instruments have been found in the mines of Cornwall, which have been thought to be Phœnician; but all arguments respecting them have been neutralised by an assertion, which *may* be true, that they were the tools of the Jews, who were well known to have rented these mines of the Dukes of Cornwall five or six hundred years ago. I therefore take no further notice of them.

before Christ; but I think we can fix them a little earlier. We have seen that the Phœnicians, or persons from the East, brought an alphabet to Greece, consisting of sixteen or seventeen letters. Now we must conclude, that if they had been in the habit of using more, they would have brought more; but the Pentateuch is written with twenty-two letters, consequently the number must have been increased after the Cadmean alphabet went to Greece: and as Moses compiled the Pentateuch about 1500 years before Christ, the Cadmean alphabet must have come away to Greece more than 1500 years before that time, because if it had come away later, it would have had the twenty-two letters used by Moses. It is impossible to believe that if the Phœnicians had been in the habit of using twenty-two letters, they would not have brought them all, but would only have brought the sixteen or seventeen.

Now I have before shewn, Chap. I. Sect. XII., that the Irish had only sixteen or seventeen letters; and it is impossible to doubt that this is the same alphabet or system of letters as the Greek and Phœnician. I conclude, whether it be derived from the Greek or Phœnician, or any other language, the parent of these two, it must have come away before the time when they were increased; that is, at the latest 1500 years before Christ: how much before this time I do not at present attempt to say. From this I draw the conclusion, that whether Britain were peopled by colonies of Phœnicians coming by sea, or by a cast from the Celtic hive coming from Gaul, the peopling took place at least 1500 years before Christ: and provided it be conceded (which I think cannot be denied), that the ancient Britons had only seventeen letters, then I draw this conclusion, in spite of all systems of Chronology, however specious they may appear. The circumstantial evidence of the number of letters overrides all positive testimony whatever. I have shewn that it must have divided from the parent stock 1500 years before Christ at the latest: how much earlier I have not attempted to shew; but it is evident that a great allowance must be made in addition to the 1500; for it is fair to conclude that some years must have elapsed between the increase of the alphabet and its coming away. It is very absurd to suppose that it would be increased the day after the alphabet had separated to go to Greece. In the same way with respect to the British isles, we cannot determine how much earlier than the 1500 years before Christ they may have come. It is however only reasonable to believe that the time must have been considerable.

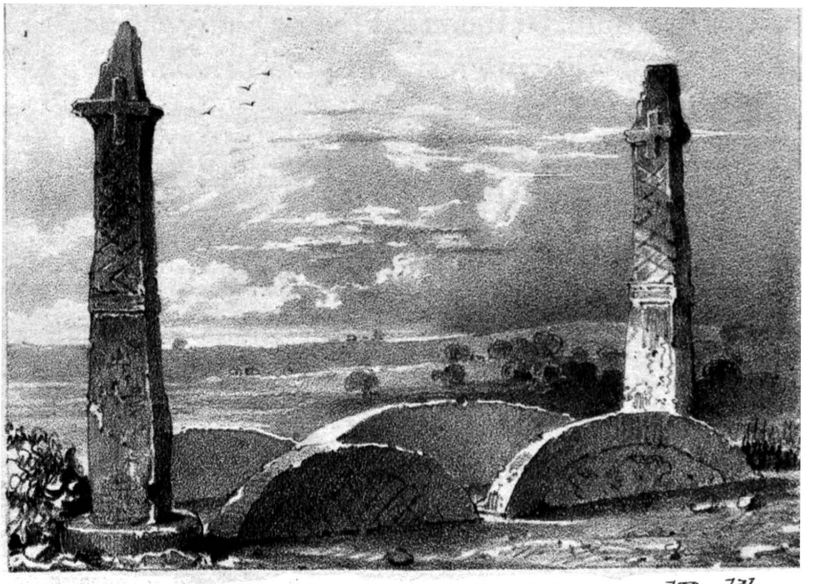
SIR WM. DRUMMOND RESPECTING CHRONOLOGY.—CHAP. IV. SECT. XXV.

The following extracts from the learned and ingenious treatise of Sir William Drummond, on the Zodiacs of Esné and Dendera, will give as good an account, in very few words, of the state of the ancient systems of chronology as any thing which I can say: "The world, as I have just stated, has been created 5824 years, according to the received chronology. It has been created 6065 years, according to the Samaritan text—

7210 years, according to the Septuagint—and 7508 years, according to the testimony of Josephus. The received chronology is founded on a literal, but, as I conceive, a mistaken, interpretation of the Hebrew text. . . . . To the authorities which I have quoted, are opposed the version of Jerom, the traditions of the Rabbins, and the present state of the Hebrew text. . . . . The *Masters in Israel* are not agreed among themselves about the chronology of the Bible, the age of the world being now* 5571 years, according to the Seder Olam Sutha; 5878 years, according to Maimonides; 5574 years, according to Gersom; about 6000 years, according to the Asiatic Jews. . . . . Those then who adhere to the present Hebrew text, but who read it, as I think I have shewn it ought to be read, will reckon not less than 6562 years from the creation to the present time. For my own part, however, I do not scruple to adopt the chronology of the Seventy, and to assign a period of 7210 years from the creation to the year 1820 of the Christian æra. This period is thus divided—2262 years from the creation to the deluge, and 3128 years from the deluge to the birth of Christ."† And now I take the liberty of asking Sir W. Drummond why he adopts the chronology of the Seventy? I will give the answer. Because he finds himself limited for room, and wishing, as he thinks, to support the Bible as far as possible, he takes the longest term.

Thus we have seen that the learning of the East came to the British isles more than 1500 years previously to the Christian æra. Before I finish this work I feel confident I shall prove, that it *existed* before the time assigned to the flood, even according to Sir William Drummond's favourite system of the Seventy, and *that it is probable it came here* before the time assigned to that event.

* A.D. 1820. † DRUM. on *Zod.* p. 10.



Monument in Penrith Church Yard. W Day lithog.

ANCIENT FESTIVALS.

DIOMRUCH, OR CROMLEH, NEAR GLANWORTH, IN THE COUNTY OF CORK.

CHAPTER V.

FESTIVALS REMOVED BY THE PRECESSION OF THE EQUINOXES.—SECT. I.

EITHER from the custom not being prevalent of placing inscriptions upon their temples, or from their destruction by natural decay, or an attention to the prohibition *to use tools*, expressed in Deutronomy xxvii. 5, or from some other unknown cause, few are found upon the ancient monuments of Britain or Ireland. Though this is unfortunate for the search after the authors of these monuments, yet we are not entirely without a resource—a resource, in fact, better than inscriptions, if they were no more available than those found at Hella, or the hieroglyphics of Egypt. Etymology, or the identity of the names of places, rivers, gods, or the continued celebration of the same festivals, will afford a very good substitute for inscriptions, perhaps so good as to leave us little room to regret the want of them.

It was well known to ancient astronomers, that a certain slow periodical revolution of the pole of the equator took place round the pole of the ecliptic; and that this periodical revolution was completed in 25,920 years. The fact was known to the ancients, and has been demonstrated by modern astronomers, by means both of theory and observation; so that it is not, at this time, a matter of doubt. In consequence of this circular motion of the earth, the equinox, the solstice, or any other fixed moment of the year,

takes place each year a little previously to the time it took place in the year preceding; on which account this effect is called the *precession* of the equinoxes. In viewing the sun in the belt of the zodiac, compared with any fixed star, at the time of the equinox, solstice, &c., he falls every year a little short of the place he occupied the preceding year, and keeps falling short of it each year an additional equal space, till he gets entirely round the heavens to the same point again. Now, as the circle of the heavens is divided into 360 parts or degrees,* it is evident, that it will take 72 years for the equinox to recede or precede for one degree, and 2160 for one sign or thirty degrees, and 25,920 for the whole twelve signs of the zodiac, or 360 degrees.

In Chap. IV. Sect. XXIV., by a comparison of the alphabets of different nations, I have succeeded in shewing that the Celtæ and Druids must have come to this country more than 1500 years before Christ. I shall now proceed to prove, from the remains of the festivals of the Druids still observed in Britain, that they must have been here at a much earlier period. The Rev. Mr. Maurice, in his learned work on the Antiquities of India, has shewn, in a way which it is impossible to contradict, that the festival and the may-pole of Great Britain, with its garlands, &c., known to us all, are the remains of an ancient festival of Egypt and India, and probably of Phœnicia, when these nations, in countries very distant, and from times very remote, have all, with one consent, celebrated the entrance of the sun into the sign of Taurus at the vernal equinox; but which, in consequence of the precession, just mentioned, is removed far in the year from its original situation. This festival, it appears from a letter in the *Asiatic Researches*,† from Col. Pearce, is celebrated in India on the first of May, in honour of Bhavani (a personification of Vernal Nature, the Dea Syria of Chaldea, and the Venus Urania of Persia). A may-pole is erected, hung with garlands, around which the young people dance precisely the same as in England. The object of the festival, I think with Mr. Maurice, cannot be disputed, and that its date is coeval with a time when the equinox actually took place on the first of May. He says, "Now the vernal equinox, after the rate of that precession, certainly could not have coincided with the first of May, less than 4000 years before Christ, which nearly marks the æra of the creation." The facts, I think, with Mr. Maurice, cannot be disputed. To account for them consistently with received chronology, he says,

"When the reader calls to mind what has already been observed, that owing to the precession of the equinoxes, after the rate of seventy-two years to a degree, a total alteration has taken place through all the signs of the ecliptic, insomuch that those stars which formerly were in Aries have now got into Taurus, and those of Taurus into Gemini; and when he considers also the difference before mentioned, occasioned by the reform of the calendar, he will not wonder at the disagreement that exists in respect to

* The cause of which was pointed out in the first Chapter, Sect. VII.

† Vol. II. p. 333.

the exact period of the year on which the great festivals were anciently kept. and that on which, in imitation of primæval customs, they are celebrated by the moderns. Now the vernal equinox, after the rate of that precession, certainly could not have coincided with the first of May less than four thousand years before Christ, which nearly marks the æra of the creation, which, according to the best and wisest chronologers, began at the vernal equinox, when all nature was gay and smiling, and the earth arrayed in its loveliest verdure, and not, as others have imagined, at the dreary autumnal equinox, when that nature must necessarily have its beauty declining, and that earth its verdure decaying. *I have little doubt, therefore, that May-day, or at least the day on which the sun entered Taurus, has been immemorably kept as a sacred festival from the creation of the earth and man*, and was originally intended as a memorial of that auspicious period and that momentous event."*

He afterward adds, "On the general devotion of the ancients to the worship of the *bull*, I have had frequent occasion to remark, and more particularly in the Indian history, by their devotion to it at that period,

"————————Aperit cum cornibus annum
Taurus,

'When the bull with his horns opened the vernal year.' I observed that all nations seem anciently to have vied with each other in celebrating that blissful epoch; and that the moment the sun entered the sign Taurus, were displayed the signals of triumph and the incentives to passion: that memorials of the universal festivity indulged at that season are to be found in the records and customs of people otherwise the most opposite in manners and most remote in situation. I could not avoid considering the circumstance as a strong additional proof, that mankind originally descended from one great family, and proceeded to the several regions in which they finally settled, from one common and central spot; that the Apis or sacred bull of Egypt, was only the symbol of the sun in the vigour of vernal youth; and that the bull of Japan, breaking with his horn the mundane egg, was evidently connected with the same bovine species of superstition, founded on the mixture of astronomy and mythology."†

THE NAURUTZ IN INDIA AND PERSIA.—CHAP. V. SECT. II.

After the equinox (in consequence of the revolution of the pole of the equator round the pole of the ecliptic) ceased to be in Taurus and took place in Aries, the equinoctial

* MAUR. *Ind. Ant.* Vol. VI. p. 91. In a preceding page Mr. Maurice had informed his readers, that this was a phallic festival to celebrate the generative powers of nature, called by the ancient φαλλοφερος; that φαλλος in Greek signifies a pole, and that from this comes our May-pole.

† Ibid. p. 93.

festivals were changed to the first of April, and were celebrated on that day equally in England and in India: in the former, every thing but the practice of making April fools has ceased, but in the latter the festival is observed as well as the custom of making April fools; that is, the custom of sending persons upon ridiculous and false errands to create sport and merriment, one part of the rites of the festival. In India this is called the Huli festival. This vernal festival was celebrated on the day when the ancient Persian year began, viz., when the sun entered into the sign of Aries; and Mr. Maurice says, "The ancient Persian coins stamped with the head of the ram, which according to D'Ancarville* were offered to Genshid, the founder of Persepolis and first reformer of the solar year amongst the Persians, are an additional demonstration of the high antiquity of this festival."

When Sir Thomas Roe was ambassador at Delhi, this festival was celebrated by the Mogul with astonishing magnificence and splendour: it has the name of the Naurutz in both India and Persia, and is celebrated in both alike.† And in the ambassador's travels the writer acquaints us, "that some of their body being deputed to congratulate the Shah, on the first day of the year, they found him at the palace of Ispahan, sitting at a banquet, and having near him the Minatzim or astrologer, who rose up ever and anon, and taking his astrolobe went to observe the sun; and at the very moment of the sun's reaching the equator, he published aloud the new year, the commencement of which was celebrated by the firing of great guns both from the castle and the city walls, and by the sound of all kinds of instruments."‡

The remains of the worship of the bull, or the sun in Taurus, are to be met with every where—all over India, Persia, Greece, Italy, and Britain. They are discovered in the neighbourhood of York and Aldborough, the ancient Isurium or Iseur, every day. In the entrance to the library of the cathedral at York, is to be found part of the famous tablet of the Mithraitic bull, which is so often repeated in the collections at Paris, Florence, Rome, and Naples.

But the finest of all the exemplars which I have seen of this most curious and mysterious tablet just named, of Mithra killing the bull, is to be found in No. 12, in the small round room going into our *Townley* collection at the British Museum. It is not only curious—it is beautiful.

The description of a Mithraitic cave, which was found near Newcastle, may be seen in the *transactions* of the *Antiquarian Society* of that place. Some years ago something of the kind was discovered at Oxford.

If I wished to swell the size of my book I could fill hundreds of pages with examples of this Tauric worship. They may be found in the Rev. Mr. Maurice's *Indian Antiqui-*

* Vol. III. p. 115; JONES' *Short Hist. of Persia*, p. 41; MAURICE, *Ant. Hin.* Vol. VI. p. 75.

† *Ind. Ant.* Vol. VI. p. 76. ‡ *Ibid.* p. 75.

ties, in Bryant's *Heathen Mythology*, in Dupuis, *Sur tous les Cultes;* and a vast number of examples of its prevalence in Syria may be found in Parkhurst's *Hebrew Lexicon*, pp. 74—80, 351, 401—403.

The change in the time of the equinoctial festival from the first of May to the first of April, would, of course, be made at the time that the equinox had ceased to take place in Taurus or May, or a little after. And according to the statement of the Rev. Mr. Maurice, given above, the vernal equinox could not have coincided with the first degree of Aries later, at the latest, than eighteen hundred years before Christ.

The facts of these festivals being in honour of the vernal equinox, and of their taking place with the singular rites of May-poles and April-fools, both in India and Britain, cannot be disputed, and are proofs of the antiquity of the world more decisive than could have been produced from any written documents whatever. The proofs of the same thing from the astronomical tables and observations recorded of eclipses, &c., by the Hindoos, have been attempted to be accounted for by the assertion, that they were produced from back-reckoning—but nothing of this kind can have taken place with these festivals: and I apprehend that the fact of these festivals being established, tends, in a very considerable degree, to establish the astronomical tables and observations; as there is in reality no conclusive evidence to prove that they were made, as it is alleged, to gratify the vanity of the Bramins by *back-reckoning*. The assertion of the Christians was made because the festivals were found to furnish a decisive argument against a mistaken dogma of the divines respecting the object of the books of Moses—a dogma taken up in an age of ignorance and extreme credulity, by men whose overflowing zeal and bigotry blinded them to the mischief they were doing to their religion, and, with their religion, to the cause of truth. For assuredly, nothing can be more unwise, considering it merely as a question of expediency, than to clog religion with appendages of this kind, unnecessary either to doctrine or morals.

The attempt of Mr. Maurice to engraft the adoration of the *bull*, the *golden calf*, and the rites of the *may-pole* into the Christian system is ingenious, but very bold. But he was driven into this absurdity by the error of his brethren, in considering *Moses* as a natural philosopher and a teacher of chronology—and thus endeavouring to make the truth of his theological and moral doctrines depend upon the truth or connexion of a number of chronological data, found in the treatises which he had taken into his system, by way of what is technically called, in theology or divinity, *accommodation*. I think every thing tends to prove that these religious rites had their origin near Mount Imaus; or, as the Hindoo books say, near the Himmaleh mountains; and were probably preserved there, as it is recorded in Genesis, from the effects of a great catastrophe which overwhelmed the rest of mankind. Although an unbeliever in the miracles of Moses may dispute them, he cannot deny the probability of the fact as I have put it in a general

way, as an *argumentum ad hominem to him.* All ancient history, all ancient tradition, and the book of nature open before us, tend to establish this point. In these doctrines I am not singular.

OPINIONS OF FABER, MAURICE, AND COLLYER.—CHAP. V. SECT. III.

The Rev. Mr. Faber* says, "The religion of the Celts, as professed in Gaul and Britain, is palpably the same as that of the Hindoos and Egyptians; the same also as that of the Canaanites, the Phrygians, the Greeks, and the Romans."

Again, "Conon says, that the Phœnicians once possessed the empire of Asia; that they made Egyptian Thebes their capital; and that Cadmus, migrating thence into Europe, built Bœotian Thebes, and called it after the name of his native town." Mr. Faber then goes on to shew that the Phœnicians, the Anakim, the Philistim, the Palli, and the Egyptian shepherd kings, were all descendants of Cush, or Cushites; which the translators of the Septuagint always render by the word Ethiopians, which, in fact, in the Greek language means nothing but *blacks*, (but not necessarily *negroes,)* and as such it might very properly be translated.

The Rev. Dr. Collyer† says, "More than resemblance, identity seems also clearly to have been made out, between Hinduism and the rites of the ancient Egyptians—transported afterwards into Greece, *and polluting the ancient oaks of our own country during the Druidical superstition.*"

Again; Mr. Faber‡ observes, "It is a curious circumstance, that the ancient Irish should also have had a Zeradusht, and that they and the Persians (who, in this instance, seem to have confounded together the primitive and the later Zeradusht) should have designated his mother, by the name of *Doghdu* or Daghda. The close resemblance between the religion of Persia and that of the British isles, was observed by Borlase; *and the complete identity of the old superstitions of the Druids, the Magi, and the Bramins, has been since satisfactorily established* by Vallencey, Wilford, Maurice, and Davies."

THE QUESTION OF THE BRAMIN BACK-RECKONING.—CHAP. V. SECT. IV.

After Baillie and some other learned astronomers had turned their attention to the ancient astronomical instruments, calculations, and observations of India, it was discovered, that they proved the antiquity of the world to be so great, that what was called, by our priests, the Mosaic System of Chronology could not be supported. Immediately

* *Origin of Pagan Idol.* B. iv. ch. v. ed. 4to. p. 360. † Lect. II. p. 57.

‡ *Origin of Pagan Idol.* B. iii. ch. iii.

upon this, they set every engine at work to counteract the effects of the recorded observations of the Hindoos, by representing, that they are in fact merely pretended observations founded on back-reckonings. Their great ally was Sir Wm. Jones—unquestionably a most learned man. He was met upon this point by Professor *Playfair*, of Edinburgh, a man equally learned, to say the least, in astronomy. It has been said that, before he died, he gave up his opinion; I have endeavoured to ascertain the truth of this assertion amongst his friends in Edinburgh, but I could not discover that any such thing had taken place.

But if, when his faculties had become impaired by age and sickness, he did make any concession to the clamours of the priests, this will never overthrow the decisive proofs which he has given in the *Edinburgh Philosophical Transactions*,* that "the Bramins, to have made the back-reckonings, must have been well acquainted with the most refined of the theoretical improvements of modern astronomy. Instead of having forgot the principles of their formulæ, they must have been much more learned than we know they were, and, in fact, than their ancestors: indeed, more learned than our modern astronomers were, until the astronomical theories of *Newton* were completed very lately, by the discoveries of some of the French philosophers.

The circumstances produced by Sir W. Jones to prove that the calculations of the Hindoos are made retrospectively are so numerous, and of such a complicated and doubtful nature, that no man can be a judge of them, except he be deeply skilled in astronomy, not theoretical only, but practical also. Now, though a person may easily assert that either a record of an eclipse, or that of a conjunction of any of the planets, has been founded on back-calculation made in modern times, few people will be persuaded that back-calculation has produced the appointment of the festivals of the equinoxes and solstices, on such days as shall have been totally inapplicable to those events, for about 6000 years; that back-calculation also should have contrived to fix new festivals (after the lapse of 2160 years had placed the May-day festivals wrongly) to the first of April; that this should not have taken place in India only, where the origin of these festivals has long since been forgotten, but also in Persia, where we are certain the Bramins have had no authority for several thousand years; and in the British isles, to which they must have come so early as to be totally incompatible with the explanation of the system of Mosaic chronology above alluded to. The fact of these May-day festivals is so well known to every person who has been in India, and has paid attention to these subjects, and comes so completely home to every person's understanding, that it cannot be disputed. The circumstances of the Tauric or equinoctial festivals, the alphabets, &c., tend strongly to induce a belief, in defiance of the plausible reasoning of Sir W. Jones, that the observations of the Bramins, Chinese, &c., are real and true observations, actually

* See Vol. II. and Vol. IV.

taken at a time as far back as their *Caly Youg*, the last of their periods. All their stories of anterior times are like the stories of Bacchus, Hercules, &c., of the Greeks, and of all nations—idle nonsense. When festivals are found to have been actually established many thousand years ago, and mountains cut into astronomical instruments, which the manuscripts and traditions of the country say were made about the time when the festivals were established, there seems no sufficient reason to doubt, that the account of the instruments and of the observations may be true.

Near the city of Benares, in India, are the astronomical instruments, cut out of the solid rock of a mountain, which, in former times, were used for making the observations just now alluded to, which Sir W. Jones and the priests say, were only back-reasonings. The Bramins of the present day, it is said, do not know the use of them; they are of great size, and tradition states them to be of the most remote antiquity. If the astronomical facts stated in the works of the Bramins be the effects of back-reckoning, the Bramins of the present day are as ignorant of the formulæ on which they are grounded, as they are of the nature of the astronomical instruments. If they have become acquainted with them, it is by the instruction of Europeans.

A gentleman, in the Asiatic Researches, has lately, by means of the most deeply learned and laborious calculations, discovered, that the history of Krishna, one of the most celebrated Gods of the Hindoos, was invented in the year of Christ six hundred; and that the story was laid about the beginning of the Christian æra. This goes directly to overthrow all the Hindoo calculations. He has proved this as clear as the sun at noon! He has absolutely demonstrated it! But it is unfortunate for this *demonstration*, that the statue of this God is to be found in the very oldest caves and temples throughout all India,—temples, the inscriptions on which are in a language used previously to the Sanscrit, and now totally unknown to all mankind, any day to be seen amongst other places, in the city of Seringham, and the Temple at Malvalipuram, or the city of the great Bali*—the Syrian or Irish Baal.

It is asserted, that the Christians of St. Thomas were converted by the Apostle, in the first century, and that this story of Krishna was invented to stop their increase. There is no reason whatever for believing that they were ever much, if at all, more numerous than they are at this time. And their numbers are so small that the idea of their being, either from their increase or from their numbers, at any time formidable to the Bramins of India, is ridiculous in the highest degree. It can only pass for a moment with persons who have never considered the millions of the followers of Brama and Krishna, who must be supposed to have the modern forgery of the year 600 palmed upon them, *and the immense extent of country* over which they are spread. It seems rather remarkable, that this antidote to the progress of Christianity should have been delayed 600 years.

* CRAWFORD, *Res.* Vol. II. pp. 85—92.

If my reader think it worth the trouble, he may look to the Edinburgh Review, Vol. XV. p. 185, where he will find it satisfactorily proved on the authority of *a passage of Arrian*, that the worship of Krishna was practised in the time of Alexander the Great, at what still remains one of the most famous temples of India, the Temple of Mathura on the Jumna, the Matura Deorum* of Ptolemy. So much for this astronomical demonstration.

It is discovered, according to this gentleman who writes in the Asiatic Researches, from a certain relative location of the planets, that Krishna was born at a certain period. It seems never to have occurred to him, that all these facts of the locations of the planets are periodical. So that if he be right, that the time of the birth of Krishna can be inferred from such a location and the circumstances attending it, (a thing in itself very doubtful,) all that he will prove will be this, that the pretended birth of this God must have taken place at a similar part of a period, some time before the war of Alexander the Great. And thus, if we know the length of the period or cycle referred to, we shall know the latest time at which this God was feigned to be born before the birth of Alexander. And for this curious fact we shall certainly be very much obliged to him.

When our army of Indian Seapoys arrived at Thebes, in Egypt, in the course of the French war, as was before observed, they discovered their favourite god Krishna, and instantly fell to worshiping. (No doubt the cunning rogues of Bramins came to Egypt in the year 600, and placed his statue amongst the ruins!) This I was told by several officers soon after the event. Alluding to this well-known circumstance, Col. Fitzclarence has the following passage in his Travels:†

"I made every attempt my time would permit to discover the celebrated figure which caused the Hindoos, with the Indian contingent, to find fault with the natives of this country for allowing a temple of Vishnou to fall to ruin, but did not succeed."

I could say MUCH more on the subject of this temple *at Mathura, for it is very curious*, but as it does not seem to concern my Druids further than I have stated, I much prefer letting it alone!!!

The Rev. Mr. Maurice roundly asserts, that all the temples and caves of India were made by Celtæ. This *I* do not assert; but I quote it to shew how strongly the identity between the remains of the Druids and those of the Bramins was impressed on the mind of this very learned and very respectable priest, who had examined the subject with the greatest care.

* Called Matura Deorum, in consequence of being the birth-place of the God, probablyin the plural number, from his being considered in his capacity of Creator, Preserver, and Destroyer.

† Pp. 393, 394.

A PRACTICE OF THE GUEBRES OF INDIA.—CHAP. V. SECT. V.

The following is an example of the same kind as that just now explained, and, like it, cannot be disguised by the nonsensical plea of back-reckoning:

In Ireland it was the custom on the first of November, the Autumnal equinox when the sun at the Vernal equinox was in Taurus, to extinguish all the fires except the sacred fires of the Druids; and every one was prohibited, under the most terrible penalties, from procuring this indispensible article in any way except from them, for which a stipulated price was paid.

Dr. Hyde states that this custom is continued by the fire worshipers, or Guebres of India at this day; and he observes that he learns from the Talmud, that this practice was adopted by the Israelites when they were in captivity in that country amongst the Medes, who are called Persæ.* What will the sceptics of the ancient connexion between Ireland and Asia say to this? Will they account for it by back-reckoning, or say that it is an accident? If sceptics do, I can only say that sceptics are more credulous than I am.

M. Baillie says, "After what we have said of the difficulty of the communications, we cannot imagine that the Druids have quitted their forests two or three thousand years ago to go to school with the Bramins or the Magi, or that the latter have visited our ancestors. The probability is, that the world has been peopled or conquered by natives of the North of Asia, who have extended themselves into all parts, East, West, and South.† This is perfectly just; and it is the only mode by which the wonderful similarity between the Druids and the Oriental nations can be satisfactorily accounted for.

ANTIQUITY OF THE FESTIVALS.—CHAP. V. SECT. VI.

According to the indisputable doctrine of Mr. Maurice, as delivered a little time ago, that it was four thousand years before the birth of Christ since the sun rose in the first degree of Taurus, it must now be 81 degrees, or about 5800 years since that event—$81 \times 72 = 5832$, very near our Orthodox date of the creation. This points to a period for the building of Stonehenge or Abury, which will astonish most persons who have not been accustomed to examine subjects of this kind. But the works of such men as Baillie, Playfair, Collyer, Faber, Maurice, &c., are beginning to take effect, and to enlighten the priesthood, as well as others, upon these subjects. The close connexion between the monuments of the Druids, the Oriental cycles every where displayed in them, as I shall presently shew, and the festivals, cannot be explained away; and our priests must adopt the theory of Baillie, and sacrifice at the shrine of reason and experience the absurd dogmas of such men as Jerom, and the authors of the modern Chal-

* VALL. *Coll. Reb. Hib.* Vol. IV. p. 346.

† Let. viii. to *Voltaire*, p. 233.

dee paraphrases—paraphrases written *long after* the time of Christ, by the Jews, for *a particular object which is evident enough;* and, in so doing, refute the arguments which have been brought against the religion by philosophers like Messrs. Paine and Voltaire, who were probably only unbelievers because they did not perceive the distinction between true religion and the nonsense about chronology, &c., endeavoured to be identified with it by the priests. In this proceeding I accuse not the priests of ill intention; but of obstinacy and ignorance, I cannot acquit them.

When all the *necessary* consequences are considered which attend this Tauric festival, what becomes of Newton's and Usher's chronology of 6000 years?

The following is an extract from that great storehouse of learning, the *Antiquities of Hindostan*, by the Rev. Mr. Maurice, Vol. II. ch. xii. p. 443. This is the deliberate, unbiassed opinion of this very learned man, all whose prejudices and interest run in a contrary direction: this is the evidence of an unwilling witness. Nothing has occurred to shake the sentiment here expressed by him, and supported by Playfair: "For, to the antediluvian hypothesis I must still adhere, as the only rational mode of explaining the extravagant, though in some instances the authenticated, chronological details of the Indians."

The nonsense which has been written against the antiquity of the Hindoo astronomy can deceive none but those for the benefit of whom Eusebius wrote his tract entitled,* "How it may be lawful and fitting to deceive those who wish to be deceived."†

* *Evangel. Prepar.* Lib. xii. cap. xxxii.

† It is by no means my wish to meddle with the systems of the priests, when I can avoid it, whether they be true or false, wise or foolish; but I cannot consent to sacrifice the fair and legitimate consequences which arise from the investigation of an interesting subject of antiquarian research, out of compliment to systems which I see are wrong—in fact, to sacrifice the cause of truth to manifest error—not the error of the religion, but the error of its priests. On this account I think it proper to produce one more example, out of a number which I could produce, if I pleased, to shew that the systems of Usher, Blair, and all the remainder of our priests, are wrong. I think the following history will give their systems the *coup de grace*, if they have not got it already: but before I proceed, I beg my reader to look back to Chapter IV. Sect. xii., where he will find that I am supported in my doctrine, that the *Mosaic* Chronology cannot be defended, by one of the most learned and orthodox of the Protestant divines now living, Mr. Faber.

Strabo, (Lib. xvii.) Diodorus Siculus, and Herodotus, in their histories, have given an account of a well at a temple in Upper Egypt, at a place called Essonan, or Essene, which was constructed by the priests in such a manner, that at the summer solstice, or midsummer-day at noon, the sun would be exactly over it, and would have his whole image reflected in the centre of the bottom of it in the water; by this fact proving, that the well was at that time situated between the tropics. It is quite beyond all probability to suppose that those historians should tell a story of so useless and singular a kind, without some foundation. What purpose could it serve; and how could they have thought of so odd a thing? Eratosthenes, the disciple of Aristarchus, and follower of the doctrines of Pythagoras, was acquainted with this well, and that it was enlightened to the bottom without any shadow by the sun, on the day of the summer solstice. In order to measure the circle of the earth, he observed the meridian height of the sun on the day of the solstice at Alexandria, and found that the celestial arc contained between the two places, was the 50th part of the whole circumference; and as their distance was estimated at 500 stadia, he fixed the great circle of the earth at 250,000 stadia.

THE CUSHITES OF MR. MAURICE.—CHAP. V. SECT. VII.

The reader may recollect, in the first chapter I dropped a hint, that, by the *means of letters* consisting of the leaves of trees, a communication might have been kept up between

As this question of the Well was interesting on many accounts, the French sçavans, in Egypt, took much pains to discover it, but in vain. By the cause which produced the gradual precession of the equinoxes and the solstices, this well, probably, greatly to the surprise of the priests, would lose its use, and would no longer reflect the sun at all. Under these circumstances, it is no wonder that in three or four thousand years it should be filled up, buried, and lost past recovery at this day. However, though the French could not find the well, they took very careful observations of the situation of the place, by which they discovered that the tower of Essene is no longer between the tropics. These observations have been verified since by the English, when they had the possession of the country, and found to be correct. Hence it becomes evident, on calculation backwards, that this well must have been dug so early as completely to overthrow our system of chronology. The latitude of Syene is 24° 8′, more than a whole diameter of the sun to the northward of the Tropic of Cancer. Captain Corry, of the navy, found the latitude as determined by M. Nouet, to be correct to a second.

The reader, I feel satisfied, must be convinced, from what he has just read, that this well once existed; and that it must have been within the tropics. On this the Edinburgh Review, Vol. XVIII. p. 438, says, "It is evident, from his own words, that Strabo believed Syene to have been within the tropic. But it appears, from the calculations of Nouet, that this could not have been the case for nearly 3600 years before the time of Strabo. This author, therefore, must have believed the actual existence on the faith of an ancient tradition. *Strabo*, lib. xvii. The question is rendered yet more perplexing by the following remarks of Mr. Hamilton: 'Until the time when Bruce travelled in Egypt, it was generally supposed that Es-souan was within the tropic; but he first discovered the error: and the more precise observations of Nouet have since proved, that instead of being in latitude 23° 28′, as Bruce supposed it, it is in 24° 8′ 6″, thus making a difference of nearly forty minutes. The latter astronomer, however, admits that Syene was formerly under the tropic, and calculates that this might have been the case 5400 years ago, the date he gives, from his other observations, to the time when astronomy most flourished among the Egyptians.' We cannot help, then, being a little puzzled with this story of the Well of Syene, to which, however, there could be no reason for not attaching credit, if it did not interfere with the testimonies on which our chronologers have built their systems."

Very true, indeed; and thus, as usual, the dogmas of priests stand in the way of truth and science. But I think the circumstance of Eratosthenes, at Alexandria, having endeavoured to measure the circle of the earth by the assistance of this well, a circumstance apparently unknown to the Edinburgh Reviewer, makes the matter still more perplexing. The fact of the existence of the well at some time, I am satisfied, cannot be disputed, and the difficulty is not only to reconcile this fact with the chronological system of our priests, but also with the account of Herodotus, Eratosthenes, and Strabo, that the disc of the sun was actually reflected in the water on the day of the summer solstice, in the time of Herodotus, with the fact discovered by modern science, that this could not have taken place. To reconcile it with the chronology of our priests seems quite impossible. And it seems almost equally impossible to reconcile it with the accounts of the historians without some suppositions, which, in strict and close argument, are hardly allowable. These circumstances have induced me to examine with care the situation of the parties in these transactions. When Herodotus visited Egypt, its temples had been long destroyed by Cambyses, (DRUMMOND *on Zod.* p. 26,) and his iconoclastic Persians, and the priests murdered wherever he could seize them. Under these circumstances it seems probable that Herodotus might not have had it in his power to examine the well with his own eyes, but may have been obliged to depend upon the information of others, as he professes to have done in many other cases.

Besides, if the well had been in existence, unfilled up, unless Herodotus had been there on the day of the solstice,

Britain and India, which could not be understood by any but those possessing the key. By this means a communication might have been continued till after the sun had ceased to rise in Taurus at the vernal equinox, and had got into Aries. A common agreement might have taken place between the priests of India and Britain, to change the festival and to establish the same rites for its observance as exemplified in the *April-fools*, a remnant yet remaining. If any one can better explain this I shall be obliged to him. I am willing to learn and open to conviction. An attentive observation of the manners of the priests of ancient nations will shew, that, in general, a priest, a dervise, a Druid, a Bramin, would pass from India to Britain protected by his sacred character with perfect ease. In Abaris we have a striking example of this. The rod—the arrow of Apollo, the magnetic needle, in one hand, and a branch of the Lotus—the sacred Lotus or the misletoe, in the other, amongst the hospitable shepherd tribes, would every where command assistance and respect. At the time of which I speak, the world had become divided into tribes, but probably the priests were one.

Mr. Maurice labours hard to prove, that a great nation of Cuthites or Cushites overran Asia. By Cushites are always meant *blacks* or Ethiopians. Sir W. Jones was also of this opinion, and thought the seat of their empire was Sidon. In the first part of their opinion I quite agree with these gentlemen, but I think the situation of the capital of their empire may be doubtful. The influx of Scythians mentioned in Ezekiel and

he could not have ascertained the fact by actual inspection. He must have been there on the very hottest day of the year, and at the extreme point of the country, where the temples being destroyed, and the priests dead, he could have little or no inducement to go. I think it is one of the things that an unsuspicious traveller was very likely to take on hearsay. It is probable that the priests then living, many years after the destruction of the temple, may have been unwilling to allow (if they knew it), that the story of the fact of the well reflecting the sun was not true, on which probably their calculations or festivals depended, and the cause of which probably they did not know; but if they did understand the cause, they might not be willing to make it publicly known. It is almost certain that the well was made for the purpose of fixing the exact moment of the solstices, and of course of the equinoctial points; and after a certain time they would find that some unknown cause, namely, the precession of the equinoxes, had put all their festivals out of order which depended upon them; that the vernal equinox no longer fell in Taurus, but was got into Aries. Their great dislike to innovation is known from the fact of their kings being compelled to swear, that they would not alter the length of the year. Under these circumstances I think it very likely that they might have given Herodotus wrong information. That previous to the time of the destruction of the Temple by Cambyses, they concealed the existence of it, which must have been made many hundred years before he lived; but that afterward, when it was destroyed, and could no longer be examined, they would rather boast of it than conceal it. Thus it may have been handed down by tradition as a fact without dispute, and, as such, Eratosthenes seems to have taken it, and to have acted upon it. The more I consider the circumstances attending this Well, the more its importance strikes me in the decision of the question of the antiquity of the present creation. If we take Mons. Nouet at his calculation, that it is 5400 years since the Well ceased to perform the office for which it was made, how many years are we to allot for its being in use, and for the civilization and acquisition of the skill and knowledge in science necessary to have been possessed by the Egyptians before they could have contrived astronomical instruments of this kind? For if they were a colony from an informed nation in the East, they had lost their information, and were only recovering it, as the earliest of their histories inform us, they at first supposed the year to have had only 360 days.

alluded to by Mr. O'Connor, is of much more recent date. The empire alluded to by Sir William Jones, I take to have been the empire of the Asiatic Ethiopian Memnon, the Negro, whose colossal busts we have in the British Museum. These people were known probably from ancient tradition to Homer, and by a very allowable liberty he brings this Memnon, though evidently of a date far earlier than the Trojan war, to his seige of Troy. The profound philosophers who take their history from epic poems, are of course obliged to make two Memnons. And this in our Museum they call the younger. This irruption of Negroes, of the countrymen of the flat-faced, CURLY-HEADED Budda, from upper India, were perhaps the first people who settled and inhabited Africa, built the pyramids, and made the colossal bust of Memnon, &c., &c.

Some persons have derived the Greek word Ethiop, from *αιθω* and *οψ*. This Mr. Bryant does not approve, saying,* that *Αιθιοψ* is a title of Zeus. This is true; he was called the black God, *Διος επιθετον Αιθιοψ*. Lycophron styles him *Δαιμων Πρωμαθευς Αιθιοψ*, which I translate, Prometheus the Black Demon.

This is again a subject replete *with very curious matter*, but as it does not concern my Druids, I shall not meddle with it. Some future day, perhaps, I may discuss it at large.

THE DRUID FESTIVAL OF CHRISTMAS.—CHAP. V. SECT. VIII.

The festival of the twenty-fifth of December was celebrated by the Druids in Britain and Ireland with great fires lighted on the tops of the hills. This festival was repeated on the twelfth day, or on what we call the Epiphany. In some parts, the fires are still continued. We have not now remaining any documents to inform us what amongst the British Druids was the object or name of this festival, but perhaps we may gather it from circumstances.

The order of Druids, I scarcely need observe, was as common in France as in the British isles. Christmas in France is called Noel; this word is, in fact, the Hebrew or Chaldee word נולה *nule*. But if this be in the Chaldee dialect, the last letter may be emphatic, as it is in the word מלכה *mlc-e*, *the* king.† In this case, it may mean *the* parturition; or, it may be simply the verb *pariri*, to bring forth. In Irish, Christmas Day is called Nolagh.‡

The name of Christmas Day in Cornish is Nadelig; in Armorican, Nadelek; in the Gael, Nollig.§

The evergreens, and particularly the misletoe, which are used all over the country, and even in London, in this festival, betray its Druidical origin. These had evidently nothing to do with Christianity.

* Vol. III. p. 179. † Dan. ii. 11. ‡ VALL. *Coll. Reb. Hib.* Vol. III. p. 445; *Dupuis*, Vol. III. p. 51.

§ JAMIESON'S *Etymological Dictionary*, Pref. p. 44, 4to.

Amongst the Gauls, more than a hundred years before the Christian æra, in the district of Chartres, a festival was celebrated to the honour of the Virgin—Virgini parituræ.*

In the year 1747, a Mithraic monument was found at Oxford, on which is exhibited a female nursing an infant—the Goddess of the *year* nursing the God *day*. Stukeley has made a dissertation on this monument, which he shews to be a memorial of the birth of Mithra in the night of light.†

The Protestant ought to recollect that his mode of keeping Christmas Day is only a small part of the old festival as it yet exists amongst the followers of the Romish Church. Theirs is a remnant of the old *Etruscan* worship of the Virgin and Child,—the Goddess Nurtia (whence our nurse). And the proof of this may be seen in Gorius's Tuscan Antiquities, where the reader will find a print of an old Etruscan Goddess with the child in her arms. No doubt the Romish church would have claimed her for a Madonna, but most unluckily she has her name, Nurtia, in Etruscan letters, on her arm, after the Etruscan practice.‡

This was a great festival with the Persians, who, in very early times, celebrated the birth of their God—Mithra.

It was the custom of the Heathens, long before the birth of Christ, to celebrate the birth-days of their Gods. This was the example which the Christians, I think not very wisely, followed.§

Amongst these ancient festivals, Christmas Day is perhaps the most curious. The assertion here made that this is nothing more than a remnant of the worship of the Druids, at first will startle the imagination of many persons; but whether the reader be a follower of the Roman church, or a Protestant, if his understanding be not completely blinded by superstition, he will instantly see that the appointment, by the rulers of the church, of a day for any particular ceremony, whether they acted from a true or a mistaken reason in selecting the day, cannot seriously affect the question of the truth of Christianity. It is a well-known fact, which the antiquarian divines of the Protestant or the Roman church will not deny, that at the time when the festivals were settled, great feuds

* PELLOUT, *Hist. des Celtes*, Tom. V. p. 15; *Dupuis*, Tom. III. p. 51, ed. 4to.; also *Frickius*, Pt. ii. cap. x. p. 98.

† *Paleog. Brit.*

‡ Epiphanius says that the prophecy "Ecce virgo concipiet et pariet filium," was revealed to the Egyptians. Apud Græcos Argonautos parituræ virgini templum, reparato vellere aureo consecrasse scribit VALLADERIUS, *decimo octavo partitionum orator.* Romani quoque Sybillinis ex carminibus admirabilem virginis partum subodorati sunt: adeoque ipsi Augusto, Romanorum imperatorum maximo, sublimine in aëre virginem, infantulum in gremio gestantem, se visendam exhibuisse, quum Apollinem consuleret, memini me legere in *apparatu ad annales ecclesiasticos* eminentissimi Cardinalis Baronii.—*Frick.* cap. x. p. 98. Gonzales also writes that amongst the Indians he found a temple, Parituræ Virginis.—*Ibid.*

§ In an old Roman calendar it is wrote—On the 8th day of the kalends of January, the birth-day of Invictus, 24 courses are performed in the circus.—STUKELEY'S *Paleographia Brit.* No. iii. 12.

and even civil wars took place respecting them, before they were determined. The monks of the Roman and Greek Churches were in those times the principal actors in these matters; they were few of them in orders, they were the remnants of the sect of the Essenes converted to Christianity, and much degraded and corrupted from their excellent predecessors in the time of Philo. It is not necessary to enter into this question here, but it may be shewn that there is no little probability, besides the tradition of the church, that the inscription noticed before upon the pedestal of the colossal statue of Elias, under the cupola of St. Peter at Rome, is true—*Elias Fundator Ordinis Carmelitarum.*

From Elias came the Essenes, and from the Essenes the Carmelite monks, who were in fact Christian Essenes. These people, in the early and middle ages of the church, retained very little of the character given them by Philo and Josephus; they had sunk with the prevailing degradation of the human species. If they had not done so, human nature would not have become degraded; their exception alone would have prevented it. These Essenes in Egypt, Persia, and other places, had probably given into the prevailing adoration of the heavenly bodies, previously to the time of Philo; and when they became converts to Christianity, they formed an odd mixture of the two religions. Their first religion, in its origin and history, was forgotten, and their new one not learned. They were probably zealous devotees, but as ignorant as the lowest of the hermits and mendicant orders of the present Italians. The grade in society of many of these people, no educated member of the Roman communion requires teaching.

ORIGIN OF THE WORD LORD.—CHAP. V. SECT. IX.

These people found the head of their religion called Lord. This was enough for them; every thing which related to this Lord they seized on, and by means of their ill-understood and abused tradition, spliced it into their religion. These Cœnobites, as Philo calls them, found that in what they called their monasteries, many of them built before the Christian æra,* a day had from time immemorial been dedicated to the God Sol, as his birth-day, and that he bore the epithet Lord.† This Lord they thought could be no other than their Lord and God: the mistake was easily made and very naturally adopted. And the rites of this Lord became, after long and bloody feuds between different bodies of these persons, spliced into and amalgamated with Christianity. Thus came the 25th of December, the Heathen festival of the God Sol, to be selected as the birth-day of Christ, and the Druidical festival of the winter Solstice to become a Christian rite. No learned divine will maintain, that there is any more reason to believe the 25th of December to have been the birth-day, than the 25th of January. Nor is it in any way necessary to the truth of Christianity that it should be known. If it be thought right to keep a day, the church has a right to fix what day it pleases.

* Vide *Philo.*

† PORPHYRY, *de Abstin.*

The mention of the word Lord leads to a consideration of the meaning of it. The exact origin or etymology of it is no where to be found. When the government of Alexandria, or the Jews in the time of Ptolemy Philadelphus, about 250 years before the birth of Christ, caused a translation of the Pentateuch, now included in our Septuagint, to be made from the Hebrew language into the Greek, a difficulty was found with the word Jehovah. When the third commandment is properly translated, it does not refer to our wicked and odious habit of profane swearing, but it is a law like that for the observance of the sabbath, only applicable to the Israelitish nation. The words ought to be, *Thou shalt not take the name of Jehovah thy God* IN VAIN, or IRREVERENTLY. In consequence of this law, the Jews never either wrote or spoke the name of Jehovah, except on the most solemn occasions; and they carried their scruples so far as actually to continue the name upon the golden plate on the forehead of the high priest in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, and by whom the Pentateuch was translated into the Chaldee: and in the time of Jerom he testifies that Bibles were commonly met with, having the name of Jehovah in this old letter.*

In consequence of these religious scruples the translators, (who from the circumstance were evidently Jews,) in order to avoid the sinful repetition of the word Jehovah, had recourse to the adoption of a term of the Heathens, which was applied by them as an epithet of honour to the greatest of their gods, as well as to the sun, or god Sol, in Greek Κυριος, in Latin Dominus, and in ancient Celtic Adon, in Hebrew אדני *Adni*. It was used by the ancients precisely as we use it, both as a term for God, and also as a title of honour. These are the reasons which probably caused the festival of the god Sol to be adopted by the Christians. Many other festivals and rites may be pointed out, which have their origin in the same cause—many taken from the Romans and Greeks, who had previously received most of them from the Druids or Hyperboreans.†

On the twenty-fifth of December, at the first moment of the day throughout all the ancient world, the birth-day of the god Sol was celebrated. This was the moment when, after the supposed winter solstice, and the lowest point of his degradation below our hemisphere, he began to increase, and gradually to ascend. At this moment, in all the ancient religions, his birth was kept: from India to the ultima Thule, these ceremonies partook of the same character: every where the God was feigned to be born, and his festival was celebrated with great rejoicings. In these observations I beg it may be

* The Rev. Mr. Wellbeloved, a much esteemed friend of the author's, has thought (vide his Translation of the Bible) that the prohibition here was against taking the name of Jehovah, or calling upon the name of Jehovah to the attestation of a falsehood; but it is probable that the Jewish tradition in this case is correct. If Mr. Wellbeloved's rendering were right, then there would be two prohibitions against false swearing in the decalogue, which is a repetition not at all likely to be found in so short a code.

† *Horæ Sabbaticæ*, p. 2, Sect. liv; MAXIMUS TYR. *Diss.* xxxviii. pp. 451—460; PORPHYRY, *de Abstinentia*, Lib. iv.; *Dupuis*, Vol. III. pp. 41—55, 4to.

understood that I am no enemy to the keeping of the festival of Christmas. On every account I would wish it to be retained. All the reasons which I have given in my little treatise on the Christian Sabbath for retaining it, and for continuing it a festival day, instead of changing it into a fast day, or day of sorrow and humiliation, like Ash Wednesday, apply to the festival of Christmas; and although it may not be the very day on which Jesus Christ was born, of what consequence is that? The Church is master of its own rites, and may fix what day it pleases.

GODS OF THE BRITISH ISLANDS.—CHAP. V. SECT. X.

I shall now enter rather largely into a detail of the ancient Deities of the British islands, but more particularly of those of Ireland. And I flatter myself I shall shew their identity with those of the ancient Syrians and Greeks, in a manner which will leave no room for any doubt.

Dionysius Periegites* states, that the rites of Bacchus were celebrated in the British isles. He lived in the time of Augustus Cæsar. Strabo† says, that there was an island near to (Βρεταννια) Britain, where Ceres and Prosperpine were worshiped with the same rites as in Samothrace. Strabo lived in the time of Augustus and Tiberius, and he drew his information from Artemidorus, who lived in the time of Ptolemy Lathyrus, about one hundred years before Christ. The worship of the Cabiri was supposed to have come originally from Phœnicia.‡ Sammes has proved, that when Artemodorus lived, none of the Greeks had been in Britain.§

Ireland was in ancient times called *Insula sacra*.‖ An epithet also given to the isle of Samothrace.¶ Mr. Vallencey has well observed, that the name of *Sacred* could not have been given to Ireland on account of its Christianity, because the author Festus Avienus, who relates this, lived in the fourth century before St. Patrick arrived in Ireland (if he ever did arrive). He also observes, that the same name was given by the Gaels to Ireland.** This seems to give countenance to the assertion of Mr. Wilsford,†† that the British isles were called the sacred isles of the west, and one of them *Hiranya*, in the

* Ver. 365.

† Lib. iv. p. 137, ed. *Casaubon*; ὁτι φησιν εις νησον προς τῃ Βρεττανικῃ καθ' ἡν ὁμοῖα τοῖς εν Σαμοθρακῃ περι την Δήμηθραν και την Κόρην ἱεροποιεῖται. "Insulam esse prope Britanniam in quâ Cereri et Proserpinæ sacra fiunt, *eodem ritu quo in Samothracid*."

‡ See SCHELLING, *Liber die Gotth. von Samoth.* p. 9, and *Bibl. Univ.* Vol. XX. p. 325.

§ VAL. *Col. Reb. Hib.* Vol. IV. p. 30.

‖ Ibid. Lib. ii. Pref.; *Festus Avienus.* ¶ SCHELL. *Sam. Gotth.* p. 48.

** Ireland, according to Vallencey, was called Muc, Muic-innis, Isle of Muc, and that this name applied to the divinity, meant *sacred* and divine.

†† *Asiat. Res.* ed. 8vo. Vol. XI. p. 22.

sacred books of the Hindoos—an assertion which, *by itself*, from some peculiar circumstances relating to Mr. Wilsford's *Indian Researches*, would not be worthy of notice.

Before I proceed, it may be as well to observe, that the evidence of Strabo, Diogenes, and Artemodorus, cannot be classed amongst the forgeries of Irish bards. Their evidence is clear and unquestioned, and we shall soon find it confirmed by circumstances. The written evidence and the circumstantial, will be found to dove-tail into one another.

SYSTEM OF M. PICTET, OF GENEVA.—CHAP. V. SECT. XI.

It is well known that the religious rites of Samothrace were those of the Cabiri, of Ceres and Proserpine, and that they were the most revered of any in Greece. A learned friend of the author's, M. Pictet, of Geneva, has endeavoured to shew that there was a most intimate relation and striking similiarity between the gods of Ireland and those of Somothrace and Phœnicia; and, in short, that the Cabiri were worshiped in Ireland. He has also endeavoured to explain from the ancient Irish records and traditions, the nature of the Cabiric worship. Whatever may be thought of the species of regular order which he thinks prevailed, no person will deny that he has displayed both ingenuity and learning.* He maintains that the Druidical system of the Irish divinities ascended from the lowest to the highest, by a regular gradation of Gods and Goddesses, till it reached the first great Cause—that they formed a species of chain, by which they were all connected together.

The following are the Gods as he gives them, with their Goddesses:

1. Aesar ..... Axire, Anu-Mathar, the first Ith.
2. Ain. { Moloch, Molk, &c. / Fan ..... Eo-Anu, the second Ith. / Taulac or Tauladh.
3. Cearas ..... Ceara.
4. Lute, Lufe ..... Aedh, Aodh.
5. { Geamhar ..... Cann. / Dins ..... Ceachd. / Tath ..... Brighit.
6. Neith ..... Nath.

Baal, ALLA, ALEIM.
Samhan, MEDIATOR.

* Thus learned foreigners, with minds unprejudiced, can discover curious and important matters where our *Ledwiches* and *Pinkertons* can discover nothing but what is trifling and ridiculous.

The first, beginning at the bottom of the series, is Aesar.* He is called God; or fire i ligent, Dia or Logh: Mr. Vallencey says, the word Logh means the spiritual flame, a identifies itself with the Λογος of the Greeks. In a vast number of languages the v l Logh, standing for some idea relating to fire, is to be found. The word *Aesar*, in I , literally means to kindle a fire. In Chaldean, אזא *aza*, to illuminate, אשא *asa*, fire. Sanscrit Osch,† fire or heat. By many of the ancient philosophers fire was considered as the primitive element, and it is unnecessary to say any thing of the fire of the Magi, or of the numerous examples of the appearance of God as a fire to Moses, the sacred fire of the Israelites, &c.

Mr. Selden says, "Although you may truly say with Origen that, before our Saviour's time, Britain acknowledged not one true God, yet it came as near to what they should have done, or rather nearer than most of others, either Greek or Roman, as by notions in Cæsar, Strabo, Lucan, and the like discoursing of them, you may be satisfied. For although Apollo, Mars, Mercury, were worshiped among the vulgar Gauls, yet it appears that the Druids' invocation was to *one all-healing* or *all-saving Power*." ‡

As fire was supposed to be the first principle of all things, it was also supposed, by a peculiar refinement, to be the destroyer, whence, probably, first arose the idea of the Creator and the Destroyer being identified. The primitive fire was supposed to have an insatiable appetite for devouring all things. According to Maximus Tyrius, the ancient Persians threw into the fire combustible matters, crying, *Devour, O Lord!* § It is remarkable, that in Irish, *easam* or *asam* signifies to *make* or *create*. Aesar, then, would be the creator. *Aesar* was also connected with the power of magic, and he was called a magician. The word אסר *asr*, in Hebrew, has the meaning of ligavit, obligavit, with the signification of *incantare*. According to Schelling,‖ the Eastern words which have the signification of binding, have generally the signification of incantation. He attempts to explain the meaning of the word Osiris by אסר איש *asr*, *ais*,¶ incantator ignis. He founds this interpretation on the Samaritan text of the 18th chapter and 11th verse of Deuteronomy, which renders חבר חבר *hbr*, *hbr*, ligans, ligationem, by אסר אסר *asr*, *asr*, which puts out of doubt the signification of magic. *Aesar*, considered as the

* Aesar, Easar, Aesfhear, or Aosfhear.

† In the ancient Celtic the *a* was often changed into the *o*.

‡ SELDEN, DRAYTON'S *Poly-Albion; Col. Reb. Hib.* Vol. IV. p. ix.

§ Inter barbaros vero qui Deos non agnoscat nemo est: alia tamen illi atque alia signa dedicant—ignem Persæ, quotidianum hoc elementum, rem voracem atque insatiabilem. Igni sacrum faciunt Persæ, igni alimentum suppeditant, acclamantque, Comede, o Domine. MAXIMUS TYRIUS, *Dissert.* xxxviii.

‖ *Sam. Gotth.* p. 70.

¶ From this word, the Greek word αισα, *fatum*, was probably derived.

source of movement, was, at the same time, the author of duality or opposition, and of discord, whence in Irish comes the word *asard*, dispute, and *asardoir*, a quarrelsome person. Some have thought that this was the *Hesus* or *Esus*, the god of war of the Gauls; but with more probability he has been taken to be the *Aesar* of the Etruscans, which Suetonius says* in the Etruscan language was the name of God. The *Aeswar* or *Iswara*, of the Indians, furnishes some interesting analogies. It is said, in the Bagavat-Gita, "*Aeswar* resides in every mortal being, and puts in movement, by his supernatural powers, all things which mount on the wheel of time." *Aeswar* is considered as the first mover, a signification well enough agreeing with the attribute of the Irish *Aesar*. And the name of *Isa* or *Iswara* signifies Lord or Master, and also the creative power. This power was given by the different sects of religions, to Brahma, Vistnou, and to Sivi.†

It may be observed, en passant, that except when God is said to have appeared to the ancient patriarchs in the human character, he always assumed the appearance of fire. And all the early Fathers of the Church considered him, from these circumstances, to consist of a certain refined or ethereal fire or spiritual fire.

Aesar is represented symbolically as the creator by the act of lighting fire, that is, putting in play the primitive movement for the creation of beings. Thus the first month was called after him. The month of March, with the Romans, was originally called the first month. With the Chaldeans March was called *Adar*; with the Syrians, *Odar*, which, in their mode of speaking, was pronounced *Azar*.‡

The Gauls had a god called Hesus; was this from the Greek word ζωω, or the Hebrew word יש *iso*, or both? In the Hebrew, if the ה *e*, were the emphatic article, then the word would be literally *The* preserver. Hesus was also often the destroyer: in Gaul, Mars. Iswara was also in India the destroyer, delighted with human sacrifices.

THE MOTHER OF THE GODS.—CHAP. V. SECT. XIII.

The mother of the gods comes next in succession, and bore a great number of names. She was called *Eire*, *Eirin*, *Eirean*, *Eirinn*, *Anu*, *Nanu*, *Anan*, *Nannan*, *Ith*, *Iath*, *Anith*, *Eadna*, *Eoghna*, *Aonach*, *Tlachgo*, *Tlacht*, *Momo*, *Mumham*, *Ama*, *Ops*, and *Sibhol*. The idea of the Greek mother of the gods applies to all these names, the passive *feminine* principle, the earth, water, darkness. In an ancient Irish glossary *Anu*, *Nanu*, *Nanam*, are said to be the same as the mother of the gods. In Irish *Momo*, *Muhman*, *Mamman*, *Nang*, and *Ama*, all signify mother. The term may be traced in many languages, as אם *am*, in Hebrew. From this comes the Latin amo, to love or desire,

* *In Aug.* Cap. xcvii. † *Patterson*, in *Asiat. Res.* Vol. VIII, p. 48, ed. 4to.

‡ Hyde, *de Rel. Vet. Pers.* pp. 63, 94.

The word *Eire*, *Eirin*, signifies both night, obscurity, and desire, and to be hungry. From this comes probably the Greek Ερεβος, Erebus, and ερεμνος, obscure, black, terrible.

The words *Ith* and *Iath*, names which convey the idea of hunger, come from the Irish word *itham*—are constantly joined to the word *Derc*, and form the word Derc-ith, the poor *ith*. This is the goddess *Derceto* of the Phœnicians, and was worshiped at Joppa and Ascalon. She is the same as *Atergatis*, *Astarte*, or *Astoreth*, and has the same attributes.

All the goddesses of Syria and Egypt had the same prevailing attribute of appetence, or desire for fecundity. This was the case with *Isis*, *Ceres-Erynnis*, or *Demeter Erynnis;* the last evidently from the Irish or Celtic *Eirinn*. From this comes also the Greek Ερινυς, the fury, and the Ερως, desire, love. *Asteroth* was the moon. This was also the case with *Ire*, *Axire*, and is the same as the *Axieros* of Samothrace.

The *Ops* is the *Opis* of Thrace, surnamed Hyberborean, worshiped as the Great Mother. Her name is found in the cave at New Grange.

The goddess *Anu* seems to have been considered as the tutelar goddess of Ireland. It is often called the Isle of Nannu, whence perhaps it may have got the name of sacred island. Several places are called after her, as *Nany-water*. One of the days of the week was called after this goddess, *Nang-dae*, dies Veneris,* and she was said to be the mother of the *Feini*, that is of the *Pæni*, or *Puni*, or *Phœnicians*, who are said first to have colonised Ireland.

In *Aesar* and *Eire*, or *Axire*, may be found the duality of all the ancient systems; the good and bad principles. The same identity may be found in *Ceres* and *Persephone*, who were adored at Eleusis as one divinity. Euripides† calls *Ceres* and *Proserpine* διωνυμοι Θεαι. In Egypt the same identity is found in *Athor*, *Isis*, and *Neith*. This apparent contradiction is accounted for by the doctrine that there was no such thing as destruction; that destruction was only a new creation, a new formation of indestructible matter—that thus the destroyer was the creator. The same doctrine is found in the *Oromasdes*, and *Ariman* of the Persians, and the *Brama* and *Seeva* of India.

In the philosophy of the Bramins, the Vedas say, that *Brahm* reposed eternally in himself. This is the Hebrew moving on the face of the waters. The Hebrew properly translated ought to be rendered *brooded*, not moved. The spirit of God brooded. The Hebrew word מרחפת *mrhpt*, does not mean to move, but correctly to brood, as a hen on her eggs, before she brings out her young. The Hindoo, Sir W. Jones supposes, to be copied from the Mosaic history. They are evidently the same idea. Whilst *Brahm* was thus disposed of, he was said to be surrounded with *Maya*, that is, *the desire to produce*, *eternal love*, or *illusion*. *Maya* is, according to the learned Hindoos, the first

* VALL. *Collect.* Vol. IV. p. 225. † *Phaen.* 689.

tendency of the Divinity to diversify itself in creating worlds. She is regarded as the Mother of Nature, and of the inferior gods: but Sir W. Jones continues, "*The word Maya, or illusion, has another sense more abstracted in the philosophy of the Vedantas, where it signifies the system of perceptions which divine omnipotence makes to be produced in the understandings of his creatures, but which has no reality independent of the mind.*"*

The *Persephone* of the Greeks was also called *Maia*, and was the same as the *Maya* of India, and the *Artemis* and the *Hyperborean Ilythia*. To these the idea of magic was always attached.

The *Eo-Anu* is the *Maia* of Ireland. She is often surnamed *Bidhgoe*, a name which literally means female, or woman of illusion, or of lying, (præstigiatrix,) in the same sense as *Maia* and *Persephone*. *Bithe* means female, and *go* deception. This is probably the Biducht of the Persians, who was their *Venus*.

Eo-Anu is the second *Ith*, and is opposed to *Ain* or *Aion*, which again leads to the idea of Magic, (*Ainin* or *Oinin* is to kill by sorcery,) and also that of real fire, not the intellectual, but real, tangible fire kindled by *Aesar*. This is proved by its being called *Molc*, *Mulac*, *Mollac*, or *Molloch*, a word which in Irish means fire. *Ain*, or *Aion*, is also called *Onn*,† which means the solar heat. In one of the versions of the Old Testament, the city of Egypt and the temple, there called the city of *Heliopolis*, or of the sun, is called the city and temple of *On*. In another version it is called the *city of destruction*. This has been thought to be an intentional corruption; but it might arise from the character of *On*, or *Ain*, or *Aion*, in his capacity of destroyer, which will be presently explained.

MOLLOCH.—CHAP. V. SECT. XIV.

The *Molc*, or *Mollac*, or *Molloch* of Ireland, was the *Moloch* of the Ammonites, which was the sun:‡ in Hebrew מלך *mlk*. The word מלח *mlh* in Hebrew, means to burn or consume. In Irish the word *Miollach* means to devour or consume. An old Irish commentator says, "*Ain treidhe Dia ainm Taulac, Fan, Mollac;*" that is to say, "Ain, triple God, of name Taulac, Fan, Mollac." This is probably the *Brama*, *Vistnu*, and *Seeva* of India, and the *Oromasdes*, *Mithra*, and *Arimanius* of Persia, the Creator, the Preserver, and the Destroyer.

Here we see that the name Ain, or On, the name of the city of destruction, or of Heliopolis, or the Sun, is declared to be, in the Irish language, the name of a God or triad of Gods, similar to the famous triad of the ancients, the Creator, the Preserver, and the Destroyer. All etymologists have supposed the word On to mean the sun, but how

* *Asiat. Researches*, Vol. I. pp. 223—242.

† *Collect.* Vol. IV. p. 488, voce *Ain*. Schaw *ong* fire.

‡ SELDEN, *Syntagm.* p. 177.

the name arose has not before been explained. When the ancients say the city of On was called Heliopolis, they say it was called the city of the Sun—Ἑλιου πολις. Respecting the word On, as well as many other little-understood words of the ancients, Sir W. Drummond's essay on a Punic inscription may be consulted.

In *Fan* is found the *Phanes* or *Erikapeus* of the Orphic hymns, called *Protogonos* and *Pan*. Jablonski says that the Orphic *Phanes* is derived from the Coptic word *Pheneh*,* which means *eternal*.† This is synonymous with the Greek word αιων æternitas.

The *Ain* or *Phan* of Ireland, was *Protogonos*, first-born, begotten by the first breath or spirit *Aesar*, and night, *Axire*. The breath or first spirit named by Eusebius, and called Κολπια, is the Hebrew חלפ-פיח *hlp-pih*, *innovatus est favillam*. The signification then would be the same as that of *Aesar*, to kindle fire. From the words *Phanes* and *Fan*, come the Greek words φαινω, to make manifest, and φανος, visible.

CEARAS AND CEARA, OR CERES.—CHAP. V. SECT. XV.

The third in the ascending chain of Deities are *Cearas* and *Ceara*. An old commentator says, "*Cearas* ainm don dagh," that is, *Cearas* name of fire. *Cearas* was the same as *Daghdae*, or *Dogdha*, which also meant fire, or the god of fire. In the book of *Ballymote*, *Daghdae*, who is identified with *Cearas*, is called *Credne Ceard*. This may be explained by the expression *Creat-nae Ceard*, that is to say, *Ceard*, *the man of science*. In Irish, the word *ceard* means smith, or mechanic—a giver of forms; whence comes the word *Kar* or *Ker*‡ to form or make, similar to the Sanscrit, *Karoti* facit, *Karta* factor; the Persian *Kerden* facere, *Kerdeh*, factus; the Latin *cereo* and *creo* to make; also the Hebrew חרש *hrs*, artifex, fabricavit. The idea of magician, as usual, is found here.§ This *Cearas* was the *Axiokersos* of Samothrace, not only in idea, but in language, for the latter was called also *Axcearas*.‖ Schelling, in analysing the names of the *Cabiri*, *Axiokersa* and *Axiokersos*, shews that *Kersa* and *Kersos* are but another form of the name of *Cérès* or *Kérès*. According to Schelling, the primitive form of *Kersos* was *Kersor*, the Χρυσωρ of Sanchoniathon.¶ This was the same as Hephæstos, and endowed with magical powers. Bochart** has reproduced this name into the Phœnician חרשאור *hrsaur*, which may be rendered incantator ignis. In Irish,†† *Cearas-ur* or *Cearas-uir* has the same meaning.

The learned etymological researches of Schelling, have shewn the intimate relation between the Cabiric Axiokersos, the Phœnician Chrysor, the Phtas and Osiris of Egypt,

* This word is Coptic for the famous bird the Phœnix, which reproduced itself at the end of every 600 years, from its own ashes. We shall see more relating to this in the next chapter.

† *Creuz.* Vol. III. pp. 305, &c., voce *Ægypt.* p. 372. ‡ OWEN'S *Dict.* § *Pictet*, p. 54.

‖ *Collect.* IV. Div. Irl. voce *Cearas.* ¶ EUSEB. *Evang. Prep.* Lib. i. p. 35.

** *Geog. sac.* Lib. ii. cap. ii. †† SCHELLING, *Sam. Goth.* p. 67, n. 64.

and the Dionysius of the Greeks. The Axearas of Ireland ranks with the same mythological personages, and has the same signification. According to Schelling, Osiris is the Hebrew אסראיש *asrais*, of which the signification is the same as Hrsaur.

Cearas is identified with *Dagh-dae*, who is called *Crom-eocha*, the good *Crom*, and *Rad* or *Ruad* strong, powerful. *Daghdae-Cearas* has four daughters, *Brid* or *Brit*, Goddess of poetry, and *Ceacht*, Goddess of medicine, and for brother, *Oghma*, inventor of the alphabet, and for children, *Mithr* or *Midr*, the rays of the sun.*

The wife of *Cearas*, *Ceara*, was the Goddess of nature, or nature in its maturity. The cultivation of corn and the instruments of agriculture are said to have been invented by her. She presided over the fruits of the earth. She is evidently the Ceres of the ancients. If any thing was wanting to complete the proof, it would be found in the fact, that she had a daughter called Porsaibhean,† the *Persephone* of the Greeks, and the *Proserpine* of the Romans.

According to Schelling, Ceres is the Hebrew חרש *hrs* or *chrs*, and Kersa the Chaldean חרשא *hrsa* or *chrsa*, from חרש *hrs* or *chrs*, aravit and sata. The meaning of this name was præstigiatrix, mago, or fabricatrix.‡

The Maya of India was the same as the Maia of the Greeks, but she was the same as Persephone,§ and Persephone was Ceres, and Ceres was the mother of the Gods and the queen of heaven.

NATH.—CHAP. V. SECT. XVI.

The other Deities of the series do not offer any very striking etymological analogies, till we come to the last Nath, the Goddess of Wisdom, and Naith, the God in opposition to her. Nath is the Gaelic word for science in general. This is evidently the Neith of the Egyptians. In Irish, Neith means battle or combat. This is the Neton of the Spaniards. Macrobius‖ says, "Accitani, hispana gens, simulacrum Martis maxima religione celebrant, *Neton* vocantes."

It is not necessary to enlarge further on the *chain* of Deities endeavoured to be established by Messrs. Vallencey and Pictet. However imaginary persons may think this chain, they must admit the identity of the ancient and the Irish deities: it seems impossible that this should be denied. We now come to one of the Gods of Ireland, the most curious of all.

* These details respecting Dagh-dae are drawn from the fragment of the book of *Ballymote*, an ancient Irish manuscript preserved in the library of Trinity College, Dublin. *Pictet*, p. 59.

† Pronounced *Porsaivean*. ‡ LACT. *Epit.* 68. § *Sir W. Jones*. ‖ *Saturnalia*, Vol. I. cap. xix.

SAMHAN OR BAL-SAB.—CHAP. V. SECT. XVII.

The God *Samhan* is placed by M. Pictet at the head of his double series, with the following explanation: *Samhan eadhon Ceisil, eadhon Giolla; Samhan*, that is to say the evil spirit, (Satan,) that is to say, the *Serviteur*.*

Samhan appears to have been one of the Gods, the most revered, in Ireland. An annual solemnity was instituted to his honour, which is yet celebrated on the evening of the first day of November; which yet at this day is called the *Oidhche Samhna*,† or the night of *Samhan*.‡

This solemnity was consecrated by the Druids, to the intercession of the *living* for the souls of those who had died the year preceding, or in the current year. For, according to their doctrine, *Samhan* called before him these souls, and passed them to the mansions of the blessed, or returned them to a re-existence here, as a punishment for their crimes. He was also called *Bal-Sab* or Lord of Death. It was probably this epithet which induced the commentator to call Samhan by the name of *Ceisil*, which, in modern Irish, means devil.

Samhan was also the Sun, or rather the image of the sun. This word is found in many Semitic languages: in Arabic, *Schams*, the sun; Hebrew, שמש *sms;* Chaldean, שמשא, *smsa;* Syrian, *Schemscho;* in Pehlvi, *Schemsia;* in Sanscrit, *Hamsa*, the sun.§ The Sun was the first object of the worship of all the Heathens, either as Creator, or as an emblem or Shekinah of the Divinity. These attributes of Samhan seem at first contradictory, but they are not unusual amongst the Heathen Gods. With the Greeks, Dionysos, the good Demiurge, is identified with Hades. In Egypt, Osiris was the Lord of death; with the Scandinavians, Odin, the God beneficent, was, at the same time, king of the infernal regions. This deity was above all the others whom we have named, but he was below the supreme being Baal. If Samhan were the Sun, as we see he was, he answers to Mithra of the Persians, who was the middle link between Oromasdes and Arimanius—between the Creator and the Destroyer, and was called the *preserver*.

Schelling says, the Irish doctrine was, that the souls did not descend to the severe Zeus, (Pluto, the Jupiter of the Styx,) but that they ascended to the merciful Osiris. Such is the meaning of the Irish Samhan, who is a merciful judge, not deciding by his

* *Collect.* Vol. IV. pref. *Cab. Irl.* voce *Samhan.*

† Samhan, All-Saints' Eve, Genit Samhna, Oidhbe Shamhna, All-Saints' Eve (O'Brien's *Dict.*; Shaw and Lhwyd, *Arch. Brit.*); La Samhna, Hallowmas-day; Macdonald's *Vocab.*

‡ The month of November is called *Mi Samhan*, month of *Samhan*, or *Mi dubh*, month of sorrow or grief. The Welsh call it *y mis du*, the month of grief.

§ Bryant's *Anal.* Vol. I. p. 284.

caprice, but holding his power from the God Supreme, of whom he is the image.* In all this is a curious mixture of physical and moral doctrines.

Samhan seems to have been the same with the Kadmillos of Samothrace, and Camillus of the Etruscans. They were inferior to the great God, but superior to the other Cabiri. They were the heralds of the great God, קדמיאל *kdmiel*, prior, antecedens.

The whole system is called *Samhan-draoic*, that is to say, the magic of Samhan. *Draoic* signifies magic; *Draoith*, a magician. In the Irish glossaries *Seanoir*, which signifies an old magician, a sage, is always applied to the Druids. In the Gaelic translation of the Bible, the three magi who came to the birth of CHRIST are called *Draoithe*. In Welsh, the Druids are called *Derwyzon*, in the singular DERWYZ; evidently the Eastern *Dervice*. The word *dry*, clearly taken from the Gaelic, signifies a magician. In Persian, a wise man, or Magus is also called *Daru*.

In an old Irish glossary it is said, *Samhandraoic, Eadhon Cabur*—the magic of Samhan; that is to say, CABUR. And it adds this explanation, *Eadhon comhceangalladh;* that is, *an association, a mutual confederation.*

ESMUN.—CHAP. V. SECT. XVIII.

The learned have been in much difficulty to account for the two words *Esmun* and *Saman*. These words have some analogies of name and meaning, which, though very obscure, ought not to be passed in silence. Both terminate the chain of the Cabiri; both are Gods of death; and yet *Esmun* is, as well as *Saman*, the sun, the source of the celestial heat and life. The ancients vary much in the number of the gods called Cabiri. As M. Pictet justly observes, these changes have probably arisen in them from their not being understood, in passing from Phœnicia and Egypt into Thrace, Greece, and the Western parts of the world, by the devotees who were not initiated in their secret mysteries. It must be evident to any person who looks closely into this subject, that in a very early period the meaning of the mysteries and mythological system was lost; and was probably as little, or even less, understood than it is at this day. The treatises by the ancients which remain to us sufficiently prove this. To several causes the ignorance of the world may be attributed. The first great cause is to be found in the practice adopted by the priests of preserving their learning by tradition. Learning of this kind, thus preserved, must have necessarily been subject to constant changes. *Books* have not been able to preserve any religion from change; then how can it be expected that a religious system should be preserved by *memory* in the same state for thousands of years without change; or, indeed, that it should be preserved at all? From this natural cause the meaning of the ancient religious mysteries became doubtful even to the initiated.

* *Collect.* Vol. III. No. 12.

The mysteries of Egypt were probably lost at the time when Cambyses, who, in substance, professed the religion of the Israelites, with an iconoclastic fury, which would have done honour to *John Knox*, overthrew the temples, and murdered the priests, wherever he could lay hands on them. From these causes, the number and attributes of the *Cabiri* have been doubtful for many centuries. Authors have described them as consisting of different numbers, and as possessed of different qualities. Thus some said they were *three* in number, some seven, some eight, and others twelve. Thus again they were supposed to possess attributes, or qualities, or powers, in direct opposition to one another. Thus in the case of *Esmun* and *Saman*, they are both beneficent Gods, and Gods of the infernal regions. Thus Oromasdes partook of the evil nature of Arimanius, and Arimanius of the good qualities of Oromasdes. A few observations will now be made upon both these subjects, which may be followed up at some futureda ymore at length.

EXPLANATION OF SOME ANCIENT DOCTRINES.—CHAP. V. SECT. XIX.

It was an universal principle with all the ancient philosophers, that from nothing, nothing could be made: *Ex nihilo nihil fit*. From this principle they inferred, correctly enough, perhaps, if the principle be admitted, that there could be no such thing as destruction; that destruction, in the popular sense of the word, was only reproduction, or a change in the form or the mode of the existence of matter. If the persons who translated the famous Septuagint into Greek are right in their translation, and it is very difficult to believe that these authorized persons could be ignorant of the Hebrew language, Moses gave no opinion upon this subject one way or the other.

In looking around them, unfortunately, they found no difficulty in making the discovery that evil existed; but to account for this evil, without compromising the existence of a God, was to them a difficult matter. To surmount this difficulty, schemes innumerable were formed, are forming, and will probably continue to be formed by ingenious persons till the end of time. It presents a difficulty, perhaps by the human mind alone, never to be surmounted. In consequence of these investigations, arose the doctrine of two opposite and conflicting powers, one the author of good, the other, in opposition to him, the author of evil; and from these, in process of time, arose a *third*, the preserver, or mediator—Brama, Vistnu, and Seeva; Oromasdes, Mithra, and Arimanius. These doctrines became disseminated over the world from China and India, even to the utmost bounds of Britain. They were the undisputed creed of the whole earth; even, as might easily be proved, of the ancestors of the amiable, unfortunate, and interesting *Montezuma*, of Mexico,

THE FIRST CABIRI THREE IN NUMBER.—CHAP. V. SECT. XX.

These powers constituted the first CABIRI THREE IN NUMBER. From the non-destructibility of matter, it followed, that the apparent destroyer was only a creator or factor, in the sense of the Septuagint εποιησεν, fecit; and the more the magicians or almagests examined, the more they would be confirmed in opinion, that matter cannot cease to exist—be annihilated. The wax taper is burnt; but the men who could form the Cycle of the Neros, reduce gold into powder, and visit the *Perus* for the precious metals, knew well enough that when burnt it had not ceased to exist—only a new ceation had taken place. Many persons, struck with the similarity between the Heathen and the Christian Trinity, have supposed that some information respecting it must have been imparted to the early inhabitants of the world, which in process of time became forgotten or corrupted. This is very curious, but its discussion would lead too far from the immediate subject before us. The ancients imagined that their triad of gods or persons, only constituted one God; that they formed, as it were, a circle; that the Creator was the destroyer, the Destroyer the creator. A due consideration of this, and its proper application, will enable the inquirer, with the greatest possible ease, to account for almost innumerable apparent contradictions, which otherwise seem absolutely unaccountable. The reader must often have observed difficulties in the preceding pages, which the knowledge of this system will easily obviate. Had M. *Pictet* paid sufficient attention to it, he would have removed some obstacles to his theory, with which it is no ways inconsistent. It seems rather surprising that he should not have said more about it, as it is an integral part of the Druidical system, as is observed by himself, (as noticed in Sect xv.,) where he repeats the words of an old Irish commentator, who says, "Ain treidhe Dia ainm Taulac, Fan, Molloch;" that is to say, "*Ain, triple God, of name Taulac, Fan, Mollac.*"

These three being the original Cabiri, we are naturally led to an inquiry into the meaning of the word.

MEANING OF THE WORD CABIRI.—CHAP. V. SECT. XXI.

From the language used respecting the Cabiri, by Strabo, Julius Firmicus, and others, it is perfectly clear that the ancients were entirely ignorant of the meaning of the term Cabiri. This arose from the supreme contempt in which they held all languages but the Greek, which prevented them from looking to the Phœnician, where they would have instantly found it.*

* COOKE, *de Druidis*, p. 58.

The etymology of this word has been much disputed. In the Hebrew we find כביר *cbir* (with the supplied vowel, as is usual,) the identical word. Then why are we to go any further; more particularly as the Hebrew word means exactly what we should expect, namely, *strong*, *powerful?* The same word is also found in the Arabic, *Kabir*, and has the same meaning.

Mr. Vallencey and M. Pictet have wished to derive this from the word חבר *hbr*, or *chbr*, *consociavit*, and חברים *hbrim*, or *chbrim*, *socii*, making the letter which is by the author called simply *h* into *ch*, a sound which it has given to it in most grammars, and changing the ב *b* into *c*, thus: chaverim, *socii*. It does not seem to be of much consequence from which the word is derived. It is not improbable that both names were applied to these same gods. It is probable that in Tuscany they were called Dii Socii, in Phœnicia perhaps Dii Potes. In Greece they were certainly called θεοι δυναται, Dii Potes. In Sanscrit *Cabi* or *Cavi* means a learned or wise man; and the physicians of that country are called Cabi-rajas, to whom is applied, as was formerly the case in these Western countries, the idea of possessing the magic art. These gods might very naturally have the two names of God associated, and Gods powerful.

Dii Potentes being the meaning of the word Cabiri, it is obvious, that it is in a great measure applicable to all the different theories of the philosophers who have written respecting them. It is equally applicable whether they be considered to be three, seven, eight, or twelve, in number. This accounts also for the circumstance that each of the different writers on the subject appears, whether he calls them three or twelve, to prove his position. At different times in the thousands of years, at different places in the thousands of miles, they consisted of different numbers. In some countries they might be three in number, in others twelve: but whether three, eight, or twelve, they were still the Cabiri, the Dii potentes, the omnipotent Gods; still retaining characteristic traits of resemblance, however much they may have varied in particular instances—a variation which was almost impossible to fail of taking place, under the circumstances which have been detailed above.

From this long digression we will now return to the consideration of the word Samhan or Saman. In Section xviii. it was observed, that it was said in an old Irish glossary, *the magic of Samhan, that is to say, Cabur*. And here, though we be likened to that good man Corporal Trim, in his history of the kings of Bohemia, we must make another digression: What is the meaning of the word *magic?* It is well known that the magi were nothing more than the priests of Persia—priests of the religion of Zoroaster, and magic the doctrine taught by them. It might be perhaps only their secret doctrines; and it is probable that this was the case. Then the magic of *Samhan*, or *Saman*, or *Cabur*, will be the secret doctrines of *the powerful one*.

THE CABIRI OF THE PHŒNICIANS.—CHAP. V. SECT. XXII.

In the ancient traditions of the Phœnicians, the Cabiri are said to have been seven in number, and to have had an eighth associated with them, under the name of *Esmun*. It was the same with the Cabiri of Egypt, who represented the seven planets, with *Phtas* at their head, making an eighth. The very same history is related by the Irish. Their gods or Cabiri were said to have been seven in number, and to have had an eighth associated with them, under the name of *Saman*.

In the first verse of Genesis it is said, "In the beginning (Aleim) God created or made or formed the heavens, השמים *esmim, esamim*. This word the learned and orthodox Dr. Parkhurst has translated, and shewn to mean the planetary bodies, which were supposed by the magi and astrologers to have an influence over the affairs of men. He has called them, *the disposers of the affairs of men*. These bodies, as known to the ancients, were seven in number. Each planet had its name, and the whole were called, in the Chaldee dialect, *Samin;* and with the emphatic article ה *e*, THE Samin. With the mysteries the Samin were lost; but the God שם *sm*, the root of Saman or Esmun, remained.

The analogies between the Esmun of the Phœnicians and the Saman of Ireland are striking. Both terminate the chain of the Cabiri: both are gods of death: both are applied to the sun, the source of light and life: both are at the head of seven others; though inferior and subject to another superior* being, the highest and last of the Irish gods, called Baal, or Seadhac.

An inspection of M. Pictet's scheme, will shew, that he considers Samhan as the mediator placed in order between Baal, the supreme Lord of the Israelites,† and the inferior Gods. It is probably true, that he was the mediator or preserver of the Persians—the Mithra. He has all the attributes of this personage. All this tends to place beyond doubt the fact, that the Druidical system and that of Persia and India were the same, though the details as made out by Messrs. Vallencey and Pictet, may be open

* M. Pictet observes ingeniously, "The name even of *Esmun* (under another form, Schmun, Creuz, Vol. II. p. 326,) seems, by the metathesis so frequent in the Oriental languages, to be identical with Semun and Saman, (as in Persian, Zaman, and Azman, the heavens). In fine, Saman, as god of death, (Balsab,) was called *Ceisil*, the devil; and in the Georgian language Eschmani (Esmun?) signifies also the devil, the evil spirit, the destroyer.

Baal-zebub in the Iberno-Celtic means lord of death. *Baal* is lord, and *sab* death. Thus Balzab, in Iberno-Celtic. VALL. *Col. Reb. Hib.* Vol. III. p. 447.

Almost all learned men, having entered into a conspiracy to make learning ridiculous, have made the words Baal-zebub or Belzebub to mean LORD OF FLIES. This arose from their proper and meritorious contempt, like that of the ancients above-mentioned, for the knowledge of all languages except the Greek and Latin. A corruption in the Greek version furnishes but a weak excuse for such laughable credulity.

† HOSEA ii. 16, Thou shalt no more call me Baali.

to objection, or may not in every point be correct. It is not probable that the details of the system should ever be made out so exactly as that their several parts should be free from some plausible objections.

The seven planetary Gods, or Gods of fire, were considered each as a God by himself, a person. But the whole were considered as another which formed the eighth. They might be considered correctly as seven persons and one God. There is no form of language to convey the idea, except that used for the Christian Trinity. As the Christian Trinity consists of three persons and one God, so the Druid system consisted of seven persons and one God: and this formed afterward the ever-happy *Octoad* of the Christian heretics Valentinus, Basilides, and Bardesanes.

BAAL.—CHAP. V. SECT. XXIII.

The supreme God above the rest was called, *Seadhac* and *Baal*. *Seadhac* is the *Sydic* of Eusebius* of whom the Cabiri were the sons. In the ancient Hebrew books, the book Sohar and Sopher Jetziro, Beresit Rabba,† translate the word צדק *sdk*, Σεδυς. The Irish *Seadh* looks very like the Hebrew שדי *sdi*, Saddai, the Omnipotent.

The name of Baal, which is synonymous with *Seathar* or *Seadhac*, is found in Wales, Gaul, and Germany. This God is also called Bel or Beli. In Hebrew Baal is written בעל *Bol*. With the Welsh, the God *Bel* or *Beli* was called *Hu*.‡ On the first of May the Irish made great fires in honour of Bel or Baal, and offered him sacrifices. They have yet a festival on the first of May called Bealtine, when, on the tops of their hills, they light great fires.

In one of the Welsh Triads, a collection of aphorisms supposed to be very ancient, Britain is called the island of Bel, and in an old Welsh prayer it is said, "Sincerely I worship thee, Beli, giver of good, and Manhogan, the king, who preserves the honours of BEL, the island of Beli.§

On the subject of this Bel or Beli, Mr. Maurice observes, "It is Cicero|| who acquaints us, that the Indian Hercules is denominated Belus, and I hope hereafter in the regular history of ancient India, to make still more and more evident what has already been asserted, that to this renowned Assyrian and Indian conqueror, who, under the name of Bali, engrosses three of the Indian Avatars, is to be ascribed the greatest part of the numerous exploits of that celebrated personage in different quarters of the world; exploits of which the memory was deeply rooted, and continued for a long time to

* *Evang. Prep.* p. 39. † BOCH. *G. S.* Vol. II. p. 707.

‡ The Hu which has just been noticed as one of the names of Baal or Bel in Welsh, is nothing but the Hebrew article הוא *hua*, ille ipse, often used as the name of God. Plato uses the same expression τὸ Αὐτὸ, when he speaks of the first being, The Self-existent Being.

§ DAVIES' *Cel. Res.* p. 191. || *De Natura Deorum*, Lib. iii.

flourish, in every colony that emigrated from Asia, deeply blended with their history and interwoven with their mythology. He was, as before observed, and the fact ought to be perpetually borne in mind, constantly compared, for the splendour of his actions and the extent of his power, to the sun that illuminates and seems to govern the world: and the name of Baal or Bel, was equally applied to both the monarch and the orb. Of these assertions there cannot, in any nation, be given more striking and direct proofs than have already been brought forward respecting their prevalence in Britain: here the sacred fires in honour of Belus once flamed over the whole island. Mr. Toland, in that part of his history of the Druids which has been so often referred to, gives the following account of these festival fires: 'On May-day eve the Druids made prodigious fires on these carns, which being every one in sight of some other, could not but afford a glorious show over a whole nation. These fires were in honour of Beal or Bealan, Latinized by the Roman writers into Belenus by which name the Gauls and their colonies understood the sun. And, therefore, to this hour, the first of May is, by the aboriginal Irish, called la Bealtine, or the day of Belans' fire. May-day is likewise called La Bealtine, by the Highlanders of Scotland, who are no contemptible part of the Celtic offspring. So it is in the Isle of Man: and in Armorica, a priest is called Belee, or the servant of Bel, and the priesthood *Belegieth*.*

Here, as usual, Mr. Maurice gives credit to the imaginary labours of the God Baal, and thus supposes a Hero and a God, as the Greeks did with their Hercules and Bacchus.

I observed in Chapter III. Section V., that Ausonius had noticed the worship of Belenus amongst the Armoricans. On this passage, Mr. Bryant says† Belin, the Deity of whom he speaks, was the same as Bel and Balen of Babylonia and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshiped by the people of Aquileia; and says that they called him Belin, esteeming him the same as Apollo. Herodian, Lib. viii. of the Aquileians Inscriptio vetus Aquileiæ reperta APOLLINI. BELENO. C. AQUILEIENS. FELIX.

In the 2d book of Kings,‡ the Canaanites are said to have passed their children through the fire to Baal, which seems to have been a common practice: and Ahaz, king of Israel, is blamed § for having done the same thing.

In Ireland, this superstitious practice still continues. On particular days, great fires are lighted, and the fathers, taking the children in their arms, jump or run through them, and thus pass their children through them. They also light two fires at a little distance from each other, and drive their cattle between them. This Phœnician practice was expressly forbidden in Deut. xviii. 10. Many places in Ireland are called after this God; a Baltimore, Baltinglass, &c.: and there are many proverbs relating to him. May is called the month of the fires of Beal. In some parts of Ireland, they yet say, *Bal dhia*

* MAURICE'S *Ind. Ant.* Vol. VI. p. 197. † BRYANT'S *Anal.* Vol. I. p. 284. ‡ Chap. xvii. 17. § Chap. xvi. 3.

dhuit. The good Baal, or, the God Bal, to you, as a form of salutation. How Mr. Ledwich, Mr. Pinkerton, and others, can shut their eyes to these numerous facts, I cannot imagine. I can scarcely conceive any thing better proved, than the intimate connexion between Ireland and ancient Phœnicia.

CHODIA—GOD.—CHAP. V. SECT. XXIV.

The Irish *Chodia* God, is in fact the Sanscrit word *Codam* or *Cod*, God. The C, the third letter of the English, is taken from the G, the third letter of the Hebrew and Greek, Gimel and Gamma, as I have before observed.

TEUTATES, TUISCO, THOTH.—CHAP. V. SECT. XXV.

The Tuisco of Germany, or Teutates of Gaul, had exactly the same meaning, signifying "God, the Father of all Beings."* This was no other than the God *Thoth* of the Egyptians—the God *Mercury*, to whom Tuesday in all these nations was dedicated. If the Celtæ had taken this God from the Romans, they would not have called him by his Egyptian name, Tuisco or Teutates, but Mercury. The identity of the Gods cannot for a moment be doubted. The dedication to the same day of the week proves it.†

It is very well worthy of observation that these planets, to which *all the nations* upon earth dedicated their days of the week, had Celtic names, and were Celtic Gods. The Celtic name for *day* was Di, and the Sanscrit name Divos, and the name for *Sunday* Diesul; the last syllable denoting the sun, from which the Romans had their sol—and not, as they absurdly imagined, from the word *solus* alone: for surely a body accompanied by a number of planets, as they well knew, could not be called alone! The second was from the word *Lun*, the moon, from which the Latins made *Luna*. The third day of the Celtæ was Di-meurs or Dimers, whence came the Mamers and Mars of the Sabines and Osci. The fourth day was Di-mercher, the Mercury of the Gauls. The fifth day was Di-Jou, whence the Romans got their dies Jupiter, Di-Jou-pater. Their sixth day was Di-Guener, or Di-Wener, whence the dies Veneris; and lastly, their Di-

* Dr. MACPHERSON'S *Antiq. Diss.* 19.

† The Thoth, or Teut, of the Egyptians, was derived from the Celtic Tuisco, and was in fact Mercury.

Of Mercury, *Smidt* says, Mercurius Celtis *Mercer* dictus est, omissa terminatione Latina in *ius*, et *u* in *e* semimutum mutando, ut in cæteris vocibus Celticis fieri solet, quæ in *er* desinunt; talis est Soldurius, [CÆSAR, *B. G.* Lib. iii. Devoti, quos illos Soldurios appellant,] miles mercede conductus, quem Celtæ *solder* dixerunt, securus, tutus, Celtis, *sicher*; ita Mercurius Celtis *Mercher*; Latini plerumque *er* in *ur*, Galli hodierni in *eur* terminant. Significat autem Mercher auctorem sulci et limitis, siquidem *mark*, Cambris, Anglo-Saxonibus, Germanis, Gothis, signum, et in specie limitem, denotat, quod Galli marque, *marche*, Hispani et Itali *marca*, Sarmatæ veteres *march*, Persæ *marza*, pronunciant. Ita Angli *a mark* dicunt, signum insigne, notam, sigillum, stigma, *a mark or limit of land.* *Marking* Anglicum notare.—*Paleog. Soc. Ant. Lond.* Vol. I. p. 260.

Sadorn was the dies Saturni. See the 3d chapter of the second book of Pezron's *Antiquities of Nations*, where he has most triumphantly proved, that the Latin language was derived from the Celtic, and not from the Greek.

GODS OF INDIA AND IRELAND THE SAME.—CHAP. V. SECT. XXVI.

Many of the Irish Deities are precisely the Gods of Hindostan.

The Neit corresponds to the Hindoo Naut, and to the Neith of the Egyptians.

Saman .....to ..... Samanaut.
Bud .....to ..... Bood.
Can .....to ..... Chandra.
Omh, i. e. he who is, to ..... Om, or Aum,
And Esar .....to ..... Eswara.*

Chreeshna, the name of the Indian Apollo, is actually an old Irish word for the sun.†

The Irish had a Deity named Cali. The altars on which they sacrificed to her, are at this day named Leeba Caili, or the bed of Cali. This must have been the Cali of the Hindoos.‡

They had also a goddess called Gwen or Guener, the goddess of smiles, or Venus: from whom Friday was called: she was the sister of Jou and Sadwrn. It seems to me to be impossible to doubt the intimate relationship which has subsisted in some way or other between the natives of Ireland and Britain, and the Asiatic nations, in former times.

On the whole, nothing can be more striking than the observation of Pliny,§ who, seventeen or eighteen hundred years ago, speaking of the Druids of Britain, says "Britania *hodie* eam (magiam) attonite celebrat tantis ceremoniis, ut eam Persis dedisse videri possit"—Britain at this day celebrates the magic rites with so many similar ceremonies, that you might suppose them to have been given to them by the Persians. Surely Pliny must be admitted to be an impartial witness. He was not an Irish bard.

MAGUSAN HERCULES.—CHAP. V. SECT. XXVII.

In Holland, some years ago, an inscription was found to the Magusan Hercules. Gallæus, who declares that he saw it, gives it in the following letters, and explains how Gruter was mistaken in supposing it to be dedicated to the Theban Hercules, or Herculi Macusino.

* MAURICE's *Hist. Hind.* Vol. II. p. 171. ed. 4to.

† *Asiatic Res.* Vol. I. p. 262; MAUR. *Ind. Ant.* Vol. VI. p. 40. ‡ MAUR. *Hist. Hind.* Vol. II. p. 171, 4to.

§ *Nat. Hist.* Lib. ii. Cap. i.

HERCULI
MAGUSANO
M. PRIMIIUS
TERTIUS
V. S. L. M.

In a very learned dissertation, at the end of his *Treatise on the Sybils*, he shews that this was fabricated by a colony of Dorian Phœnicians, from the city of Doro, or Dora, near Mount Carmel, between Ptolemais and Cæsarea, in Syria. He supposes they were some of the same persons who erected the two famous pillars near Tangiers, urbs Τιγις which Procopius* says, had on them a Phœnician inscription of the following import: Ημεις εσμεν οι φυγοντες απο προσωπου Ιησου του Λησου υιου Ναυη—nos ii sumus qui fugerunt a facie Josuæ prædonis, filii Nane—We are of those who fled from the face of Joshua the Robber, the son of Nun.

This Hercules he describes from Lucian, as Summus decrepitus, recalvaster, reliquis capillis prorsus canis, cute rugosa, et in nigerrimum colorem exusta, quales sunt nautæ senes.

He supposes he was the same who built the temple at the pillars of Hercules, which Appian, in Ibericis, says, was built by the Phœnicians, and where the worship was conducted after the manner of the Phœnicians; and that the God worshiped was not the Theban but the Tyrian Hercules. Gallæus then observes, that the language of Phœnicia, and the Hebrew and Chaldee, are very similar, as is witnessed by the Pœnulus of Plautus and Jerom, and by Priscian, who says, Pœni quasi Phœni, quorum linguâ Hebreæ ex parte est confinis, *hic lib.* v. Lingua Pœnorum Chaldeæ vel Hebreæ similis. He then derives the word Magusan from the Chaldee word in 2 Sam. xix. 17, and Isaiah xvi. 11: מגזן *mgzn*, transvehentes. From hence the Chaldeans have the word מגיזא *mgiza*, navis trajectoria, transitus. When all the other circumstances are considered, the etymology can scarcely be doubted. Here the Romans found this Hercules, and they adopted him, and made the inscription to his honour. Gallæus then goes on to shew, that the Melcarthus, or Melicerta of the Greeks, and the Hercules Magusanus, were the same God. That Melcarthus is derived from the words מלך קרתא *mlc krta*, Melec Cartha, Rex or Dominus Karthæ, a city of Spain, built by the Tyrians.

Stephanus, eodem loco, a Bocharto laudatus, Δωρος, πολις φοινικης, ὡς και Ιωσηπος, και αλλοι· το εθνικον Δωριτης. Παυσανιας δε Δωριεις αυτους φησιν—Dorienses vocat.† We shall find this Dorian gentleman of great consequence by and by.

If I wished, I could readily double this chapter with circumstances of similarity,

* *Vandalicor*, Lib. ii. cap. x. † GALLÆUS, *de Sybellis*, *Dis. Mag.* p. 651.

between the Irish and the Oriental mythology. But I apprehend that it is absolutely impossible, supported as these Gods are by festivals, &c. &c., still existing, to doubt the identity of the two systems, and I fear I shall be thought to have said too much already.

THE CULDEES.—CHAP. V. SECT. XXVIII.

Having, as I conceive, prepared my reader to run riot a little in the mazes of etymology, I shall now introduce him to Dr. Jamieson's friends the CULDEES. I think I cannot hitherto be accused of much licentiousness in my etymological investigations, and that I may now claim a little liberty.

In the early history of the Christian church, in Britain and Ireland, we meet with an order of priests called Culdees. They were common to both countries. St. Bernard says, they almost swarmed in Bangor and Down; and Bede describes them as a most excellent people, living retired from the world. They had a very celebrated monastery in the island of Iona, and others in remote situations, and these situations, by accident or design, mostly the former possessions of the Druids. They were of both sexes, and chastity was esteemed the most excellent of all virtues.

We find these people existing previously to the arrival of Augustin, in 597, both in Ireland and England; indeed, from the earliest times of which we have any records. But they must have differed greatly from the Romish monks, or they would not have been persecuted by them, and massacred as they were by the Ostmen on their arrival in Ireland. Nor would they have been banished from their monasteries in Scotland, as we are told that they were by Bede, wherever he had the power. In both countries the Benedictine order was substituted in their place. Of course, in all this Protestants will see only priests of a later corrupt church persecuting the professors of the more ancient and pure doctrines: but they do not tell us how these more pure *Christian* doctrines, priests or monks, came to Britain and Ireland before Christianity had arrived with their *fabled* Patrick, or their, perhaps, real Augustin. In the Irish monkish histories they are said to have come from the East, to have been governed by the Egyptian rule, and to have been divided into three classes, answering to the Cœnobites, Anachorets, and Sarabaites. They appear to have worn a white dress, similar to that of the ancient Essenes and modern Carmelites.

THE SACRED FIRE.—CHAP. V. SECT. XXIX.

Like the ancient Jews and Persians, the Druids had a sacred, inextinguishable fire, which was preserved with the greatest care. At Kildare it was guarded, from the most

remote antiquity, by an order of Druidesses, who were succeeded in later times by an order of Christian Nuns.

Dr. Aikin observes, that Cæsar and Tacitus are full on the predictive and sacred qualities of the German women; Velleda, a Druidess, was long looked up to by them as a deity. The Northerns* called them Alirunæ, and in Irish, Alarunaighe† is the wise man acquainted with secrets. St. Bridgit is said to have planted the Nuns at Kildare, and to have entrusted to their care the holy fire. This fire was never blown with the mouth, that it might not be polluted, but only with bellows.‡ (The reader will recollect that the old Irish had a Goddess called Bridgit.) This fire was precisely like the fire of the Jews, which was fed with peeled wood, and was never blown upon with the mouth. Nadab and Abihu were punished with death for offering incense to God with other fire. Mr. Hyde§ informs us, that this was exactly the same with the ancient Persians,‖ who fed their sacred fire with the peeled wood of a certain tree called Hawm Magorum.¶ It was, I believe, in Col. Vallencey's works, (indigesta moles doctrinæ,) where I some time ago met with an assertion, that the sacred fire of Ireland was fed with the wood of the same tree called Hawm. I regret exceedingly that I cannot now find it.**

Ware, the Roman priest, relates, that at Kildare the glorious Bridgit was rendered illustrious by many miracles and notable things, amongst which is the sacred fire of St. Bridgit, which was kept burning by nuns, ever since the time of the Virgin.†† In the monastery was a building called THE FIRE HOUSE, the ruins of which are yet shewn. An anonymous author says it was ordered to be extinguished by a bishop of Dublin, in the year 1220, because it seemed to be an imitation of the Vestal fire of *Numa Pompilius*. But he adds, that it was not extinguished till the suppression of the monasteries in the time of Henry the Eighth.‡‡

I confess I am wicked enough to suspect, that the Heathen Goddess grew into a Christian Saint. Persons of fertile imaginations, perhaps, may think they see in the

* KEYSLER, *Antiq. Septen. Selec.* p. 371; *Sched.* p. 439. † *O'Brien* in voce.

‡ Non oris flatu, sed follibus tantum et ventilabris. *Giral. Camb.* p. 279.

§ Cap. xxvii. p. 346.

‖ HYDE says, Persarum religio in multis convenit cum Judaicâ, et magnâ ex parte ab eâ fuit desumpta. Cap. x.

¶ This has been thought to be the Persian Jasmine.

** In Britanniâ Minervæ Numen colebatur, in cujus templo perpetui ignes nunquam coalescere in favillos, sed in saxeos globos verti ferebantur, ex *Solino*, cap. xxxv. sub finem. Et Cambdenus in Britanniâ, p. 747, in comitatu Kildar, meminit Sanctæ Brigidæ ante 1000 annos Sancti Patricii discipulæ, *cujus inquit miracula et ignem inextinctum (tanquam in Vestæ adytis penetralibus) a virginibus sacris asservatum, cinere nunquam excrescente, scriptores commemorant.* HYDE, *de Rel. Vet. Pers.* p. 148.

†† *Harris's* WARE, Vol. I. p. 380, Vol. II. p. 236.

‡‡ WARE, *Ant. Hib.* ch. xvii. p. 97; *Girald Camb.* cap. xxxv. xxxvi.

prophetesses, the *Alirunæ*, a similarity to the female called Huldah,* and in the *Alarunaighe*, something very similar to the prophets or wise men, the seers as they were called, of the Jews.

Dr. Henry, in his *History of England*, has observed, that collegiate or monastic institutions existed amongst the Druids. Through the mist of antiquity they may with difficulty, though perhaps with certainty, be discerned. The colleges of the prophets, named in the books of Kings and Chronicles, are discernible with similar difficulty, but perhaps with more certainty, than those of the Druids, but in each case their nature must remain a subject of doubt.

As the monks and nuns were here, as it is acknowledged, before the arrival of Christianity with St. Augustin, what can these monastic orders have been? We are obliged to have recourse to the Druids whether we wish it or not. In the most early records of antiquity we every where meet with people answering to our idea of monks. Perhaps the earliest record may be that of the sixth chapter of Numbers, and from that it is evident, that, under the name of Nazarites, they were then existing in Egypt; for the expression of Moses implies their previous existence. They seem to have been like the present race of different orders or habits of life, Monks, Nuns, Hermits, Mendicant Friars, varying in different times and different countries, but still all monastic: all having the same generic character, and probably all derived from the same original. I have already stated, that it is the belief of the Roman Church that the Carmelites existed before the time of *Christ*, and were descended from Elias; and it would be no difficult matter to prove, that those very Carmelites were the Essenes or Therapeutæ of Philo and Josephus. Probably the persons regulated by Elias were nothing more than a variety of the persons treated of in the book of Numbers. In short, there is no period of time so early as that the existence of monastic orders in it may not be perceived.

The Druidesses were divided into three classes. The first were those who had vowed perpetual virginity, and lived together in communities separate from the world. Mela† gives a description of one of these nunneries. It was situated on an island in the British sea, and contained nine of them. Strange accounts are told of their magical incantations, &c. &c., just what, under the circumstances, might be expected. They are said to have pretended to possess an oracle. The second class were married, but spent their time in company with the Druids, and in the offices of religion; having conversation only occasionally with their husbands. The third class was the lowest, and were, in fact, only servants in the temples and attendants on the Druids.

The existence of female Druids is further confirmed by two stories told by Vopiscus and by Ælius Lampridius. The first of these, from the information given by Dioclesian himself to Maximian, and by him related to the author's grandfather, says, that Dioclesian

* 2 Kings xxii. 14. † Lib. iii. cap. ii.; *Borlase*, ch. ix.

conceived the first hope of his future greatness, when only an inferior officer, in an inn, "apud Tungros," from the prophecy of a female Druid, who said, "Dioclesiane, jocare noli; nam Imperator eris cùm aprum occideris." The story of Lampridius, which is in the Life of Alexander Severus, records, that Mulier Druias exeunti exclamavit, Gallico sermone, Vadas, nec victoriam speras, nec militi tuo credas!*

An inscription was found at Metz to this effect: "Arete Druis Antistita." Macculloch says, "This should imply a female establishment, a Druidical nunnery."†

The account in Tacitus of female Druids looks very like what might be expected of the females of a monastic order, assaulted in their last retreat. He says, "Suetonius Paulinus prepared, therefore, to invade Mona, an island full of inhabitants, and a retreat for fugitives. For this purpose he caused ships to be made with flat bottoms for a steep, uncertain shore. In these the foot were conveyed over; the cavalry followed, by fording in deep water, or swimming, and towing the horses. On the shore stood a motley troop of armed men, mixed with women running up and down among them, dressed like furies in black garments, their hair dishevelled, and torches in their hands. The Druids also attended, lifting up their hands to heaven, and uttering dreadful execrations. The novelty of the sight so struck the soldiers, that they stood, as it were, motionless, exposing themselves to the enemies' weapons till, animated by the exhortations of the general, and encouraging one another not to fear an army of women and madmen, they advanced, bore down all they met, and involved them in their own fire. Garrisons were afterward placed in the towns, and the groves sacred to their bloody superstitions cut down: for it was their practice to offer the blood of their prisoners on their altars, and consult the Gods by the entrails of men."‡

It has been observed that after the time of the Romans, the Druids seem to have been seldom heard of in the middle of the island.

A single passage of Strabo's is sufficient to account for the last remains of them being found in Ireland, Mona, Man, and the extreme points of Scotland. He says, "Ob nefanda hæc sacrificia omnem Druidum superstitionem tollere tentarunt Romani, sed frustrà," i. e. on account of their wicked sacrifices the Romans endeavoured to destroy all the superstition of the Druids, but in vain. Of course they fled from their persecutors as far as they could get. Hence we do not often hear of them except in the extreme parts of the island, which the Romans were unable to conquer.

From the circumstances related above by Tacitus, Mr. Rowland concludes that Mona was the capital settlement, the Canterbury, or the Archiecopiscopal seat, of the Druids in Britain. From being a very convenient, connecting link of the chain with Ireland, it was probably always a place of considerable importance with them; but I think he

* *Macculloch*, Vol. III. p. 265. † Ibid.

‡ TACITUS, *Ann.* xii. pp. 38—40; GOUGH'S *Camb. Brit.* pref. p. lxxxv.

goes too far. He says, "If these Druids' chief seat or residence had been in any other part of the then conquered Britain, (and, indeed, into what part of it had not the Roman army at one time or other reached?) how came it to pass that we had not some account, in some author, of such an appearance of these Druids' playing their last game, *(pro aris et focis,)* as we have it by Tacitus, in this isle of Mona?" The answer is, because they did not play their last game till they found themselves driven to what they considered their last hold in this isle, Insulam incolis validam et perfugarum receptaculum, as Tacitus calls it.

Mr. Davies* says, "Into that sequestered scene, Mona, the Druids, who detested warfare, had retired after the irruption of the Romans. They had deserted their ancient magnificent seat at Abury, and their *circular uncovered* temple on Salisbury plain, in which the Hyperborean sages had once chaunted their hymns to Apollo, or Plenyz."

CHALDEES OF THE JEWS.—CHAP. V. SECT. XXX.

We read in the books of the Jews constantly of the Chaldees or the Chaldeans, but it is only in the book of Daniel that we can expect to find them speaking of themselves. They were an order of priests. It is probable that there never was any separate nation of them.

Ambrosius Calepine† reckons the Persian Magi, the Gallic Druidæ, and the Assyrian Chaldeæ to have been all the same, so that I am not singular in my opinion.

It is probable that the Chasdim or Chaldees might, like the Druids in Gaul, at last get possession of the government; for we find Divitiacus, the chief ruler there, was a Druid. And it is certain, that, in some cases, they succeeded by hereditary descent, like the priests of the Jews. Of all the books of the Bible, that of Daniel is most likely to give us a correct idea of them; from the other books we hear of them only as objects of reprobation. The word Chaldees in the Jewish writings, often means *demons*, *robbers*.

At the 2nd verse of the second chapter of Daniel, it is said, Then the king commanded to call the magicians, and the astrologers, and the sorcerers, *and the Chaldeans*, for to shew the king his dreams. So they came and stood before the king.

4. Then spake *the Chaldeans* to the king in Syriac.

10. *The Chaldeans* answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asketh such things at any magician, or astrologer, or *Chaldean*.

* *Cel. Res.* p. 141. Mona, an island divided by the river Menai from the main land. Aber-menai, the ferry at the end of the river. Mona and Man, and Moneda in Ireland, and Pomona in the Orkneys, all probably come from the same word. As we find in several places, Har-Mune, Mona, Mina, or Mountain of the Moon, so here we have islands of the moon.

† *Dict.* p. 742; Tol. *Hud.* p. 260.

13. And the decree went forth that the *wise men* should be slain; and they sought Daniel and his fellows to be slain.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. That they would desire mercies of the God of heaven, concerning this secret; that Daniel and his fellows should not perish with the rest of the *wise men* of Babylon.

48. Then the king made Daniel—chief of the governors over all the *wise men* of Babylon.

Chap. iii. 8. Wherefore at that time certain *Chaldeans* came near, and accused the Jews.

Chap. iv. 7. Then came in the magicians, the astrologers, *the Chaldeans*, and the soothsayers.

Chap. v. 7. The king cried aloud to bring in the astrologers, *the Chaldeans*, and the soothsayers.

Ver. 11. There is a man—whom the king Nebuchadnezzar, thy father,—made master of the magicians, astrologers, *Chaldeans*, and soothsayers.

30. In that night was Belshazzar, the king of *the Chaldeans*, slain.

31. And Darius the Median took the kingdom, *being* about three-score and two years old.

Chap. vi. 1, 2. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel *was* the first.

CHALDEAN PRIESTS THE SAME AS THE MAGI.—CHAP. V. SECT. XXXI.

The religion and the learning of the Babylonians, are so blended together, that it is difficult to separate them into two distinct heads: for the Chaldees, properly so called, were not only the priests, but also their learned men. These Chaldees were more distinguished from the people than the clergy are from the laity with us, and were as much revered in their country as the Egyptian priests were in theirs, and are said to have enjoyed the same privileges.* They pretended to prophesy and were great magicians.†

* *Diod. Sicul.*

† Mr. Larcher in a note on a passage of Herodotus, (Clio, clxxxi., Beloe, p. 247,) says, "Belus came originally from Egypt. He went, accompanied by other Egyptians, to Babylon: there he established priests; these are the personages called by the Babylonians, Chaldeans. The Chaldeans carried to Babylon the science of astrology, which they learned from the Egyptian priests." This serves to shew Larcher's opinion, that the Chaldees were only priests, though he is quite wrong respecting the place they came from.

As usual amongst the Greeks, in matters relating to foreigners, we find the utmost confusion respecting these people: different nations being called by this name. Bochart proves, that they gave the name of Chaldæi or Χαλδαῖοι to many nations. They may have had a settlement somewhat similar to what the Druids had in Anglesey or Man, but I do not think that they could ever be said to have formed a separate or distinct nation. They were precisely like the Magi, out of whom some persons have been disposed to make a nation.* The Tzabeans, the Chaldeans, and the Tuscans, were all orders of priests, the latter of the Pelasgi or Etrusci. It was by these Chaldeans that the astronomical observations were made, which were brought from Babylon in the time of Alexander. They were very celebrated for their learning and knowledge, particularly respecting the motions of the heavenly bodies, that is, astrology.† For astrology was always considered a leading branch of knowledge in those times.‡

BRYANT'S AND AIKIN'S ACCOUNT OF THE CHALDEES.—CHAP. V. SECT. XXXII.

Mr. Bryant§ has very plausibly held, that by the *Amazons* were only meant priests of the sun; that they were the same as the Chaldæi, and as the Ionim; that they founded the twelve cities of Ionia, and amongst the rest, Cuma, as is proved by coins.

Of the Chaldeans, Dr. Aikin says, "The Chaldeans, or Celts, in fact flourished along the Euphrates, and supplied a vast mass of population to Judea. One division of them settled on the Euxine coast, and bequeathed their name to Galatia. From among these Galatians, probably in consequence of the inroads of Sesostris, that tribe of Gaels appears to have crossed the Euxine, which strolled along the middle zone of Europe, occupied in early ages the north of Italy, laid Rome in ashes during the time of Camillus, gave its name to Gaul, and was finally pushed, by the ensuing wave of Cimbri, from the mouths of the Loire into Ireland. There the language of this oldest of the northern European tribes is still in some degree preserved. It is said to resemble the Punic seen in Plautus, and has been employed to decipher the soliloquy of Hanno. The Fins of Lapland are thought to have branched from the same stock."

If Dr. Aikin be correct in the Chaldeans and Celts being the same people, it is not difficult to account for a colony of them being found by the name of Culdees in Scot-

* The country of the Magi is often named, but they were only priests of a country. The kings of the Magi are often named in the Romish church, but from Tertullian and others it is evident, that what were called kings were only a rank or order in the priesthood, and answered almost correctly to our kings at arms of the order of Heralds.

† *Diod. Sicul.*

‡ It is observed by Mr. Vallencey, that the Chaldeans were celebrated for the manufacture of linen, which he supposes that the Irish received from them.

§ *Anal.* Vol. III. pp. 466, 470.

land. This idea of Dr. Aikin's is nearly allied to that of the Chaldeans being the priests of the people residing on the Euphrates, or of the Celtæ. But the first migration which brought the sixteen letters, must have been long prior to Cyrus. They must have come some time before Moses, and that a considerable time.

Mr. Huddleston states *Suadh* or *Suidh*, pronounced *Sui*, to be the radix of the Latin *suadeo*; that Suidh Bheil, pronounced Sui-Beil, signified the counsel of Bel, which, Græcized, became Sybela or Sybilla. In Aquitaine, in Gaul, was a people called Sybillates.* This was most likely from the temple of Apollo or Bel in Assyria, served by the Chaldees, one of the first of his temples.†

Mons. Baillie says,‡ "The Chaldeans (they say) were originally a college of priests, instituted by Belus, on the model of those of Egypt." This he disbelieves, and shews§ that they did not come from Egypt; but yet, that they were strangers at Babylon, and that they were said to come there with Evechous, who was the first king of Babylon that bore the name of Chaldean.

When the Assyrians first began to cultivate the earth, those who dwelt in the wilderness were called Chaldeans.‖ In like manner when the borders of Europe began to be settled and cultivated by the land-workers, we hear of the Celtæ, from the utmost bounds of the East to those of the West, variously pronounced Khaltee, Qualtee, Gualtee, Galatee; from Khaldt, Waldt, an original word, signifying wood. In like manner, those woods, hills, or downs, which in the most western parts of Europe have been called *Dun-keld*, in the eastern, in Greece especially, are called Calydonian; nay, our wolds in the southern, as well as in the northern parts of Britain, were by the Romans universally called Calydonia.¶

According to Mr. Whitaker also, the words Gathel, Gael, Gatal, Galt, Gaeld and Celt, are all the same, and signify wood-lander. The word is known to mean wood-lander, or resident in the wood, in opposition to the residents of cities.**

Diogenes Laertius, in his first book, *De Vitis Philosophorum*, thus writes:—"Philosophiam a Barbaris initia sumpsisse, complures autores asserunt. Constat enim apud

* TOLAND, *Hud.* p. 284.

† The Sybil of Cuma was said to have come from Babylon. BAILLIE, *Hist. Ast.* Liv. v. Sect. vi.

‡ *Hist. Ast.* Liv. v. Sect. v. § *Ib.* Sect. iii. ‖ Isaiah xxiii. 13.

¶ GOVERNOR POWNAL, *Arch. Soc. An. Lon.* Vol. II. p. 240. Pownal says, Saracen means *red* tribe, and Edom the same; and, that from the latter the Red Sea is called. *Ib.* 242. That Pendennis, in Cilicia, is the same as Pendennsis in Cornwall.

** Castellus proves that the Chaldees had an order of priests named Belgæ, ab hoc, ordo ille sacerdotalis, cujus observatores Belgicæ dicti. The Irish glossarists state, that the Firbolg were priests or augurs. In the Eastern languages *bolg* means learned, eloquent, virtuous. Thus *Fir*, a man, and *balg* of letters. VALL. *Col. Reb. Hib.* Vol. III. pref. to a Tract, p. civ.

Persas claruisse Magos, apud Babylonos et Assyrios floruisse Chaldæos,* apud Celtas vero seu Gallos, Druidas: et qui Semnothei appellabantur, ejus rei fuisse autores ait Aristoteles in Magico, et Sotion libro decimo tertio successionis.

THE CULDEES SUCCEEDED BY HEREDITARY DESCENT.—CHAP. V. SECT. XXXIII.

The Culdees of the British Isles were, in many other respects besides their names, similar to the Chaldees of Assyria.

It appears† that they succeeded to their office by hereditary descent in the church of St. Andrew's, leaving their property to their wives and children when they died. And in Ireland also, in the church of Armagh, where this body had great influence, there was an hereditary succession for fifteen generations. The prior was a layman in the capacity of chanter of that church.‡

Mr. Huddleston has given a curious account from the registry of the priory of St. Andrew's of the dedication of that church, till that time called Kilrimont, to St. Andrew, by king Hungus and bishop Regulus, in the year 825. From this it appears not to have been before dedicated to any saint. He says, the word Kilrimont means *temple on the king's mount*. I think it probable that their bishop Regulus had become converted to the Roman faith, and that in consequence the monks were obliged to submit; for what could they do against their prior and the king? But "they continued to perform divine worship in a certain corner of the church after their own manner;" and the register adds, "nor could this evil be removed till the time of king Alexander, of blessed memory," in 1124; so that the Culdees and Popish priests performed their service in the same church, for nearly 300 years.§ But it seems, from various circumstances, that in the latter part of their existence, a feeling against their having wives gradually gained ground. This probably arose from the strong dislike of the Romish zealotes, their neighbours, to this practice.

It is allowed by Dr. Jamieson, that they had a rule of some sort, but he has not given it to us; an omission which I am not able to supply.‖

The fact of the Culdees having succeeded by hereditary descent, is extremely important. It is so very different from the practice under the Christian religion, that it tends strongly to confirm the suspicion that these people were Druids. It is no where to be found

* Abraham is said to have come from Ur of the Chaldees. I suspect this does not mean from the town of Ur of the Chaldees, but from the fire, or fire-worship of the Chaldees.

† From the excerpt. Regist. St. Andr. V.; PINKERTON'S *Enquiry*, I. App. p. 462.

‡ JAMIESON'S *Hist. Culd.* p. 32. § TOL. *Hud.* p. 301.

‖ The rule by which they lived must evidently be of the first importance, and extremely curious. If Dr. Jamieson has it, the withholding of it is quite unaccountable.

except where the Druids have been. Thus in Bretagne, whose inhabitants were Celtæ, and the priests Druids, it prevailed till it was abolished by Hildebert, Archbishop of Tours, in his provincial council, in 1127. In the end of the same century, Giraldus Cambrensis complains of it as one of the disgraces of Wales, (where, as well as in Ireland, Culdees remained till his time,) that sons got the churches after their fathers by succession and not election, possessing and polluting the church of God by inheritance.*

DERIVATION OF THE WORD CULDEE.—CHAP. V. SECT. XXXIV.

Dr. Smith, Messrs. Goodall and Shaw, wish to derive the word Culdee from Keile, *a servant*, and Dia *God*, merely Latinized, and that from this came our Cel or Kil, so often found joined to our churches and towns, as Kildare, &c. But the Greek word for monks is Κελλεωται: and Dr. Jamieson's remark† seems more probable, that they had their names from this, the meaning of which was *people called or separated to God.* And he thinks that the name of Kil, so often joined to our places of worship, comes from this. I think it not improbable that the Greek word came, like so many others, from the Celtic.

It is the fashion to run down etymological researches; but though they may be often fanciful, yet they are often not carried as far as they might be. Who would think of deriving Culdee from *Kasdim?* כשדים *ksdim.* Yet it is no more unreasonable than to derive Chaldeans from it—a derivation which no one denies, but without which no one would have thought of deriving the Culdees from it.

Dr. Jamieson, in every part of his history, has made it apparent that they existed long before there were any bishops, and for a long time, even after there were bishops, independent of them and in spite of them. There is not a particle of credible evidence of the time when they began to exist; for who will believe a word of the *hyperbolical* expressions of Tertullian, the Montanist, whose lies Mr. Moyle has well exposed; or of the stories of king Donald, or the disciples of John the Apostle? It is very possible that some individual missionaries may have come to Scotland or Ireland; but the evidence on which we have it cannot be depended on. What dependence can be placed on such witnesses as Bede, who, it is evident from Dr. Jamieson's admissions,‡ did not know Scotland from Ireland, as in his Chronicle he calls those Scoti, whom in his History he calls Hiberni!

LAST REMAINS OF THE CULDEES IN YORKSHIRE.—CHAP. V. SECT. XXXV.

Traces of the Culdees are occasionally to be met with in different parts, both of Britain and Ireland. The last I have observed were at Ripon and York, both places almost

* JAMIESON'S *Hist. Cul.* p. 35, Note. † *Hist.* p. 5. ‡ Page 8.

within sight of the ancient British capital Iseur, Isurium, now Aldborough, and of the famous Druidical temple at Brimham Craggs. This Brimham, or Brimmon, or Brimman, is a very curious place. And when I consider all the circumstances attending it, I cannnot resist the temptation of hazarding an etymology, though it may be thought far-fetched. May it not come from the words Beth-rimmon, abbreviated as Amesbury was abbreviated from Ambres-bury? In Ireland I learn from Colonel Vallencey, that the sun, moon, and stars, were called collectively Rimmin. In the second book of Kings* it is said, "My master goeth into the house of Rimmon," רמן *rmn*. The Rimmin of one country, explains the Rimmon of the other. A place of the same name is to be found not far from the temple at Rolwrich. And after all that may be said, this is not so far-fetched as Chaldeans from Kasdim.

Iseur was the capital of the Brigantes, as well as of all Britain; and was removed to York, the Celtiberian settlement or town of Evora or Ebora, Latinized Eboracum, by the Romans after they had conquered the country; probably at the time they turned the road from Iseur or Aldborough through Boroughbridge,† where it now passes. This town was probably built out of the Druidical temple there, of which only three immense pillars now remain. The numerous beautiful mosaic pavements yet to be seen at Aldborough, prove its ancient magnificence. The word Iseur is curious—it signifies Saviour, from the Hebrew word ישע *iso*, to save. The Persians applied this epithet to the sun, as Mithra, or the sun which saved them annually from the empire of Ariman, or darkness, the six months of winter. In York, one of the streets which runs into the most ancient part of the town, called Aldborough, is called Saviour Gate. Thus the new citizens imitated the old ones, in the names of their streets.

If this shews nothing else, it shews that they knew the meaning of the old ones. I shall be told that Saviour-gate was so called for a very different reason. Perhaps it was; but the words Aldborough and Iseur in one place, and Aldborough and Saviour-gate in the other, are oddly connected. Every one must judge for himself. In Aldborough, at York, are the remains of a Heathen temple of Bacchus or Jupiter. The latter of these was the god whom the Romans, in spite of their utmost exertions, could not prevail upon the Druids to worship by the name of Jupiter, or under any other name than that of Iou, or Jou. This proved the extraordinary ignorance both of Britons and Romans; for Jupiter was nothing but Iou-pater. Both Bacchus and Jupiter had the epithet of Σωτηρ, Saviour; Zeus Soter and Dionusus Soter.‡ Sir John Marsham had a coin of the Thasians, on which was Hercules, with the inscription Ἡρακλεους Σωτηρος. This god had a temple in Gades.§ In the church of St. Peter's at Rome is kept *in secret*, a large stone emblem of the creative power, of a very peculiar shape, on which are the

* Ch. v. 18. † See BUCHANNAN'S *History of Scotland*, Vol. I. p. 101, ed. *Aikin*, for the account of *Evora*.

‡ BRYANT'S *Anal.* Vol. II. p. 406. § *Cumb. Orig.* p. 126.

words Ζευς Σωτηρ.* Only persons who have great interest can get a sight of it. Remains of the worship of Mithra, who was also called Σωτηρ, are found about York almost every day. Brigantia, of which Iseur (as mentioned above) was the capital, brought into the field against the Romans an army of eighty thousand men.

BRAMHAM IN YORKSHIRE.—CHAP. V. SECT. XXXVI.

The magnificent temple of Beth-Rimmon (if I may so venture to call it) stood in the midst of the forest of Knaresborough, which was of vast extent. Persons are yet living at the town of that name, in the middle of it, whose fathers told them they could remember it so covered with oak timber, that a squirrel could pass from Knaresborough to Skipton without touching the ground. Ripon, Ingryphum, where was a kil or cel of the Culdees, in the time of Bede,† is about eight miles on one side of Bramham, and Aldborough, Iseur, at the same distance on the other. The situation of Bramham must have been excessively strong. It consists of an immense collection of very large loose rocks, thrown by nature to the knoll of a hill at that place, and made available by the Druids to their own superstitions.‡ Knaresborough and Knavesmire, near York, and Navestock Common in Essex,§ probably came from the same root, from the Kneph described in Egypt by a winged globe, often by a winged serpent.‖

The last Culdees of whom I have found any traces were in the church of St Peter at York, A. D. 936.¶

IONA—DERIVATION OF.—CHAP. V. SECT. XXXVII.

I conceive that Bramham or Iseur has been a grand place for the Druids and the Culdees. But their last northerly retreat was in the island of Iona, the famous *sacred isle.* This island *Dr. Jamieson* says, has been variously denominated; that its ancient name is said to have been I, Hi, or Aoi, (as written in the annals of Ulster,) which were Latinized into Hyona or Iona; that its common name is now I-colum-kill, (the island of Colum of the Cells); that it is included in one of the parishes of the island of Mull. According to Toland,** the old name of Iona was Inis Druineach, or the island of the

* Is it from this stone having some peculiar virtue that those preux chevaliers, the cardinals, keep it so closely? Perhaps they choose to monopolize the worship of it. I never saw it, but I know that it is in St. Peter's.

† See JAMIESON'S *Hist. Culd.* p. 227. ‡ Vide Plate 35. § STUKELEY'S *Abury*, p. 96.

‖ Banchor in Cheshire, on the Dee, was founded by Congellus, A. D. 530, as Hanmor says; but Bale says it was founded *by Lucius for Christian philosophers*, and continued for 350 years, until Congellus changed it into a convent of Monks. See WARRINGTON'S *History of Wales*; *Hist. of St. Alban's*, p. 18, 4to. This is probably all nonsense of their foundation by Lucius; they were more like an old monastery of Druids, Culdees, Curbs.

¶ *Not. Mon.* ** *Hud.* p. 263.

Druids; and a place in the island was called Pit-an-druch, that is, the grave of the Druids. He says, *I* signifies an island in Irish, and is often written Hii, Ii, Hu, to avoid making a word of one letter.* This is not in Mr. Toland's usual style. It is true that *I* meant an island, because it meant the island of I, which might perhaps be called παρ' ἐξοχην, *the island*, from its celebrated sanctity. If we go to the annals of Ulster we find it is called I, Hi, or Aoi. Now I apprehend it ought to be the same as the inscription in the cave at New Grange, and then it would be the island of י I, or יה *ie*, or אה *ae*, or אי *ai*, all meaning the He, the Self-existent Being, the God Jah, Iah, or Ιαω; the God I AM THAT I AM. Thus it would very properly be called the island of I or Ii. The i might be doubled, as is common with words in the Hebrew language when superior emphasis or sanctity is intended, as may be often seen with the word sabbat, sabbat, sabath. It was the same word as that placed in the front of the temple of the god Apollo at Delphi, יה *ie*, reading the Hebrew from right to left, of Apollo, the god of the Hyperboreans. Thus it came to be the island of I, παρ' ἐξοχην.

Mr. Davies† says, the Great God was considered by the Welsh the dispenser of good, and was also called Bûddwas. The name of Bûddwas is very striking. The Bull was sacred to this God, of which Mr. Davies has given many examples.‡

The Jews, who resided in Egypt, built a temple at a place called in their books, in the Hebrew language, אן *an*, or sometimes און *aun*, in our translation *on* or *avon*. The Jews of Jerusalem were very indignant at this, and in one of the versions it is called the city of destruction. The Chaldee paraphrast, as ignorant, as may be expected from such an author, not knowing what to make of it, calls it the city of the sun, which is to be destroyed. The Greeks, not knowing what to make of it, called it the city Heliopolis, or of the sun. In the names of Iona and the Janus or Ianus of the Etruscans, we have the whole secret of the *an*, or *aun*, or *on*, of the Jews, dissected or etymologised for us. The island of Iona is often called *I* by itself; this is in fact, the IE or יה *ie*, of the Jews, and the *ei* of the God Apollo at Delphi, and the *an* is the name of the temple in Egypt, put together to form Ian, with the Latin form of us, Ianus. *An* is the Self-existing One, and Ie, or Ian, the self-existing Jah or Jehovah, and amounts in fact to the I AM THAT I AM, or I AM. The dropping of the second letter of the word יה *ie*, is surely no unnatural assumption. It is almost impossible to be avoided. The actual circumstance of the island of Iona being commonly and actually called the island of I, is a very striking illustration of the principle carried into practice. Again, we have seen by the annals of Ulster that it is called Hi. Read this in the Greek, from left to right, and it is the identical word Ei of the God Apollo at Delphi. All this is confirmed in a very striking manner, by the consideration that Iona was, like the temple at Delphi,

* *Nazarenus*, p. 53, Note. † *Druid. Mythol.* p. 118. ‡ Ibid. pp. 132, &c.

peculiarly dedicated to Apollo. And they were both founded by Hyperboreans. The reader will not forget that the Irish and the Greek alphabets have been proved to be the same, the truth of which will be much more clearly shewn by and by. I am well aware that these etymologies may be said to be far-fetched, but they must be considered in conjunction with the other circumstances. And I must beg my reader to suspend his judgment till he has seen the whole of my work, particularly the Sixth Chapter.

All these words and ideas, too, are evidently derived from the word יהוה *Ieue* (so absurdly written Jehovah) of the Jews and Christians, corrupted and debased in every manner that human ingenuity could conceive. But the Christians have no right to complain of the Heathens for having stolen their God Jehovah. They have made reprisals, and have stolen ten times as much from the Heathens. They have stolen saints by scores. Half the saints in the Romish calendar are Heathen Gods.

JUPITER AND JANUS.—CHAP. V. SECT. XXXVIII.

The original of the word Jehovah or Ieue was Ie or Ieu, not Iao, or Ιαω: the Greek omega, ω, is a modern corruption, that is, comparatively modern. We constantly read of the words the Aleim, but *in* NO *instance* do we find THE Ieue or THE Jehovah. The reason is because the last letter is emphatic, and thus the sacred tetragrammaton might be rendered THE Ieu. יהו *Ieu*, is Jah; יהו—ה *Ieu—e*, is THE Jah.* Hence, as I said before, comes Father, Zeus, Jeu, or Jupiter in every nation upon earth.†

In the course of thousands of years, and during its passage through various countries and languages, it is not surprising that the vau should have changed into the ο or the ω, but Mr. Middleton states, that the Gaelic *ao* is equivalent to the Greek upsilon. Thus, in fact, there seems to be no real change, but it continues as nearly the same as the two languages will admit.‡

Iona was derived from the God יה *Ie*, and the *on* of Egypt; these the Romans Latinized, and thus made the oldest of all their Gods, Janus or Jonas. It is very evident that, respecting this double or often four-faced God, Cicero and all the Romans were ridiculously ignorant. He was Etruscan, and the oldest of Italy, and that was all they knew about him. If they had followed the advice of Plato they might, perhaps, have

* Dr. Smith says, that the word mostly used by the Celts for the Supreme Being was Dia or Dhia, which, in the oblique case, has De and Dhe; that of this the Esus or Hesus, said to have been worshiped by the Druids, seems only to have been a corruption, and the Θεος and Deus of the Greeks and Latins were manifestly derived from it; that the Dhia or Dia of the Celts is the same as the Iah of the Hebrews. P. 16.

† The God Jehovah was well known to the Gentiles; Porphyry says, that Sanchoniathon received information from Hierombalus, a priest of Ιαω.

‡ TOL. *Hud.* p. 253.

discovered him. They would have found him amongst the Hyperboreans or Barbarians, their ancestors, and the teachers of all the science that they knew.

Of this God, Vallencey says, "Ian, Ianus; Pater Tuscorum Deus omnium primus; Irish Ionn, Jehovah, dominus, the Almighty God; this word has been admitted in the same sense by the Gomerian Welsh. In the Basque, Ioun, Iauna, God, Lord. In the Sclavonic, Iunak, a hero (Ir. Aonach) Ionn the head, the upper part. (Shaw.) This word is often written *aon* by the modern Irish, *ao* and *io* having the same sound. If I mistake not, the Irish name of Wednesday, viz., cad-oon, or dia cadiononn the holy day of Ionn, was so named from the worship to the Omnipotent God, assigned on that day. Ionn was the same as Baal or Belus, with the heathen Irish, and this accounts for Janus being esteemed the same as Apollo by the Romans. (See MACROBIUS, *Sat.* i. 9.) Some undertake, says he, to prove Janus to be the sun, and that he is represented double, as being master of both gates of heaven, because he opens the day when he rises, and shuts it when he sets. His statues are marked on the right hand with the number 300, and on the left 65, to signify the measure of the year. Cicero says in his third book of Etymologies, that Cornificius calls him not Janus, but Eanus.* In the ancient poems of the Salii, he is styled the God of Gods. He is drawn with a key and a rod. He has twelve altars, one for each month of the year. Marcus Messala, Consul and Augur 55 years, begins his discourse upon Janus thus: 'He who forms and governs all, united together the nature of water and earth, which by their gravity always tend downward, to that of the fire and spirit, which by their lightness mount nimbly upwards, and these he has confined to the heavens: and to these heavens he has annexed such an attractive force as unites and binds together different natures and qualities.' This passage of Macrobius is good authority for the Scythian deity IONN being the same as the Etruscan IANUS or EANUS, which was his name, and not Janus."

As Janus was the pater deorum of the Irish and of the Etruscans, so was Anu, the mater deorum Hibernensium† She was called Anu, Ana, and Anaine.‡

ST. COLUMBA.—CHAP. V. SECT. XXXIX.

And now we come to a curious question. Who was *Columba*, of whom so much has been written and of whom so little is known? I may as well first ask who was St. Denis?—killed on Mount Martre, at Paris, whose limbs were scattered about and re-collected by women who wept his misfortunes; on whose church at St. Denis is the history

* Bryant says, Cornificius etymorum libro tertio, Cicero, inquit, non Janum, sed Eanum nominat. MACROB. *Sat.*; BRYANT, Vol II. p. 260.

† *Vet. Gloss. Hib.* ‡ VALL. *Coll. Reb. Hib.* Vol. III. p. 640.

of a hunting-match, and in whose vault below is part of a picture, in Mosaic, of a man filling a wine-cask, found in the floor a few years ago, but which will now be taken away. Who is he but Bacchus?—as Mr. Faber has proved, in his *Heathen Mythology*, to a demonstration. In the character of Christian saint and martyr, he walked from St. Denis to Paris, with his head in his hand. As the ignorant monks made a holy Dénis out of the ruins of the temple and traditions of Bacchus in France, in like manner they made a St. Columba out of the misunderstood word Iona, which in Hebrew is יונה *Iune*, in Latin *Columba*, and means a dove. Mr. Pennant has observed the similiarity; he says,* "Iona derives its name from a Hebrew word, signifying a dove, in allusion to the name of the great saint, Columba, the founder of its fame." On this Dr. Jamieson remarks in a note, "This he has probably borrowed from Fordun, who says of Columba, Hic cum Iona propheta sortitus est nomen; nam quod Hebraica lingua *Iona*, Latina vero Columba, dicitur." I am persuaded they first Latinized it into Iona, then blundered it into Columba, then all the rest followed like the stories of St. Denis, &c. &c. I have no doubt that the stories of St. Denis, of St. Patrick, and of St. Columba, are all equally true. It is curious that St. Columba had the good fortune to have a disciple called Jonas, who wrote his life. Here again is another instance of ignorance, or roguery, or both.

Mr. Pennant very nearly stumbled on the truth. The language of the islands was a dialect of the Hebrew, or of the same language as the Hebrew, and in it the word Iona was found to mean *dove*. Thence came the mistake. A similar mistake arose respecting the ass, which the rabble of the Greeks fancied that they had discovered to be the object of the worship of the Jews;† a blunder similar to that concerning the teeth of Cadmus. The Greeks were the greatest blunderers upon earth, unless I except the Irish: but then *Pat* has neither their absurd vanity, nor their propensity to lying. He is true and sincere; but who has not heard of the Græcia Mendax?

Jon was the same as Baal in Welsh. Jon was the Lord, God, the first Cause. In Basque, Jauna, Jon, Jona, Jain, Janicoa, Jaungoicoa, meant God, Lord, and Master. The Scandinavians called the sun Jon. One of the inscriptions of Gruter shews, that the Trojans adored the same planet by the name of Iona.‡ In Persian the sun is called Jawnah. All these names have a near relation to the Etruscan Janus, who was considered the God supreme—the Deus Deorum.

* *Voyage to the Hebrides*, p. 278.

† They found the Jews worshiping a God they called אן or *On*. This word, as usual, they Græcized, and converted it into ονος, which in their language means an ass. Smidt says, (*Paleo. Soc. Ant. Lond.* Vol. I. p. 262,) *Asinus* enim Ægyptiis non ονος, sed Εω, et Ιω, vocatur. Hence came the blunder of the Greeks, that the Jews worshiped an Ass.

‡ VALL. *Coll.* Vol. IV. p. 231; JAMIESON'S *Hermes Scythicus*, p. 60.

The Athenians pretended that the Ionian cities were founded by one Ion, who went from their city in very remote times. But, says Mr. Bryant,* the Ionim were denominated from Iona the Dove. Again, he says that the Peleiades, or Doves, were the female branch of the Ionim.†

Again,‡—"The name of the Dove among the Amonians was Ion, and Iönah; sometimes expressed Iönas, from whence came the Οινας, Oinas, of the Greeks. The colony which settled at Cumæ, in Italy, went by the direction of a Dove.§ As the Dove was esteemed the interpreter of the will of the Deity, the priests and soothsayers were, from that circumstance, called Iönah, or Doves." The rites of Dodona were said to have been brought by a dove, and the women who officiated were called Πελειαι and Πελειαδες; which the Latins rendered Columbæ, that is, teachers of divine truth: the Dove being the teacher of the Divine will for the founding of the temple. Potter‖ says, the oracle at Dodona was founded by a *black* Dove.¶ All these different expressions come from a misapprehension of the word Ieue, Ιαω, grown into *Jupiter* in Latium, and Janus in Tuscany—more purely preserved amongst the Druids under the letters Ιη, יה—Ie, or Iah, and the Island of I or Ii, or the sacred isle. Through all the Heathens, every where, from India to Thule, I could trace the worship of the God Jehovah, *Ieue*, if it pertained to my subject.

The story of St. Columba reminds me of St. Amphibolus. St. Augustin coming to England, brought with him, of course, a part of the monastic dress, called, in Latin, Amphibolus. Thus it was the holy or sacred dress, Amphibolus. In proper time it came to have suitable adventures ascribed to it as a person, chapels dedicated to it, and in short grew into a saint, and in decent time into a martyr. His adventures may be met with, if my memory serve me, in the history of St. Alban's. The apotheosis of this old cloak was performed by Jeffery of Monmouth, and Hector Boece.**

The ignorant monks made saints out of every thing. In Ireland, they made St. Kenny, from Cill-Chainnigh or Kilkenny. From the Shannon, or Senus, they made St. Senanus, and from Down or Dunum, St. Dunus. If it were worth the trouble, hundreds of similar instances might be produced.

* Vol. III. p. 474. † Ibid. 486. ‡ Ibid.

§ The Doves which directed Æneas to the branch of the misletoe, were not only the birds sacred to his mother, but they were the founders of all the old oracles.

‖ *Antiquities*, chap. viii.

¶ Black dove! Why black? This is extremely curious. I hope in a future work, on which I have been engaged some years, to explain this: and I flatter myself that I shall be able to unravel a web more intricate than the Labyrinth of Crete.

** Vide JAMIESON'S *Hist. Culd.* p. 44.

HUMAN SACRIFICES BY ST. PATRICK.—CHAP. V. SECT. XL.

There is a curious tradition, both of St. Patrick in Ireland, and of St. Columba in Iona, that when they attempted to found churches, they were impeded by an evil spirit, who threw down the walls as fast as they were built; until a human victim was sacrificed *and buried under the foundation*, which being done, they stood firm.* These are probably the same story, and perhaps may have had some foundation, from the fact of a proverb still continuing, which is said to have arisen from it.

I very much fear there is too much truth in this story. Not that I mean that such a thing was done by either a Christian Patrick or Columba, but by the Druids, from whom the story got fathered upon the former. If there were a Patrick or Columba, of the existence of both of whom I doubt, I no more believe they would do this, than that the early Christians ate children, which modern divines have believed. I find some persons absurd enough to give credit to this story of Patrick.† Under each of the twelve pillars of one of the circular temples in Iona, a human body was found to have been buried, whence it was instantly settled that these circles were not *temples*, but cemeteries. It may as well be inferred that our churches are not places for worship, because people are buried there. When I consider the mortifying evidence of Cæsar to the shocking state of degradation with respect to human sacrifices, into which the Druids had fallen, I am obliged, very unwillingly, to suspect that the game of *Hiel* was played over again in this temple. Of this I shall say more in my last chapter.

In Joshua vi. 26, it is written—"Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."

In the first book of Kings, xvi. 34, it is thus written—"In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun."

Wherever *Lithoi* were used as sepulchral monuments, they were placed near the body, not upon it, to crush it to pieces. They were of a nature very different from flat gravestones.

* JAMIESON'S *Hist. Culdees*, p. 21.

† The Rev. Mr. Reeves, the translator of Justin Martyr, declares he believes ALL the heretics ate children. Now as the heretics were probably ten times as numerous at that time as the orthodox, the world must have been in a pretty state, if we were to believe him.

COARBS AT IONA.—CHAP. V. SECT. XLI.

The abbots or chiefs of the monastery of Iona, were many of them called Coarbs. Disguise the matter how they may, here the Druid evidently peeps out. Both parties who have written on this subject have a system to support. The Romanists, to shew that there have always been Bishops, the Presbyterians to prove that they were not bishops but Presbyters. But they are equally averse to their being the remains of the Druids. I do not mean to insinuate that, in this case, either of the parties have wilfully suppressed any evidence which might prove the Culdees Druids: but I believe that they have been so intent, one on making bishops, and the other on overthrowing them, that they have paid no attention to, or passed over as of no consequence, facts which might shew what they really were.

They are said to have had monasteries or cells all over Scotland: these are evidently called from the Celtic word *cil.*

I suspect, that when the Romanists succeeded in expelling the Culdees from any monastery, and substituting their own orders, they called it *founding a monastery.*

It appears that the chief or abbot of Hii or Iona, in the time of Bede, had authority over all the monks of the Scots and Picts.

Herodotus* says, that the Phœnicians who came with Cadmus brought many doctrines into Greece: for amongst those Phœnicians were a sort of men called Curetes, who were skilled in the arts and sciences of Phœnicia, above other men; and Strabo says, they settled some in Phrygia, where they were called *Corybantes;* some in Thrace, where they were called *Cabiri.* If you translate the Hebrew word קדים *kdim*, by *an eastern person* or Cadmi *eastern people*, all this seems probable enough. It merely amounts to this, that the Greeks learned their science from the Eastern people.

These Corybantes are the Irish Curbs or Coarbs. It is not surprising that they came from Phœnicia, the peculiar place of the worship of JEHOVAH, or that they were found in the service of the God *Jah*, I AM THAT I AM, at Iona—his sacred island. The Etruscans and the people of Iona were both worshipers of the true God, whom in process of time they both forgot, though they still retained the name a little corrupted.

It has been supposed, that they possessed the absolute property of the several islands of Mona, Man, and Harris or Herries, &c. This seems very probable. And it was a common custom to dedicate the whole of the spoils taken in war, to their favourite God,† to whom they attributed the victory.‡

* Lib. v. cap. lviii.

† St. Augustin said of the verse in Exod. xxii. 28, "thou shalt not revile the Gods," *i. e. the priests.*

‡ CÆSAR, Lib. vi.; *Athen.* iv.

Dr. Jamieson allows that the Druids possessed I, before the introduction of Christianity. An old author quoted by him says, A green eminence close to the sound of I, is, to this day, called the *Druids' burying-place.** In this place bones have been disinterred. The tradition is, that the first Christians banished the Druids, and took possession of their seats. Dr. Jamieson† says, "The tradition that the Culdees succeeded the Druids, at no great distance of time, might seem to be supported by a circumstance of an interesting nature, which has been mentioned by several writers in our statistic accounts: that *Clachan*,‡ the name still given in the highlands, to the place where a church stands, originally belonged to a Druidical temple. Hence it is still said, 'Will ye go to the stones?' or 'Have you been at the stones?' that is, 'Will you go to,' or 'Have you been at church?' But it is unnecessary to enlarge on this singular circumstance, as I have illustrated it pretty fully in another work."

When Columba was said to have come to Iona, it is also said, that he was opposed by one Broichan, who was called a *magician.* Dr. Smith says, that the word Broichan is synonymous with Druid, in Gaelic—in short that it means Druid. Adonellus also relates a story, that when Columba came to Iona, he found some Druids who opposed him, and who disguised themselves *in the habit of monks.* All this tends to shew, that the Culdees and the Druids were the same; that the Culdees were, in fact, Christianized Druids.

Bede and the monkish legends say, that one Palladius came about the year five hundred and fifty-five, and converted the Picts; and, that king Bridius or Brudi granted him the island of Hi, or Iona, whereon he founded a monastery. Here a monastery is said to be founded, but it was, in fact, only a monastery taken possession of, which was founded long before; for no one can doubt that this was an establishment of the Druids.

In order to reconcile the interminable confusion in the legendary accounts of St. Columba, Dr. Jamieson§ is obliged to make out two of this name, or of nearly this name —Columba and Columban. The accounts in Bede are perfectly ridiculous, and sufficiently shew the character of the whole matter—an idle monkish legend, not a word of which can be depended on, nor more worthy of credit than the story of Jack the Giant-killer.

The *particulars* of the life of Columba, his miracles and adventures, cannot be received as matters of history. Bryant says, out of Columba, the dove, they have made a saint, and out of Iona, a bishop.‖

* We are apt to consider our practice of burying in the neighbourhood of our churches as nothing particular, but in reality it is peculiar. The ancients of Greece and Rome had no such custom. It is, in fact, the remnant of the practice of our ancestors, who buried in the neighbourhood of their Cils, which became the sites of our churches.

† Page 25. ‡ Voce *Clachan, Etym. Dict. of the Scottish Lang.* Vol. I.

§ Page 7. ‖ Vol. II. p. 474. This is true enough.

COARBS IN WALES AND IRELAND.—CHAP. V. SECT. XLII.

It appears from *Ware* and *Giraldus Cambrensis*,* that the Courbs were known both in Wales and Ireland, though Giraldus says by another name in Wales—that is to say, *Colidei*. Their abbots in early times were laymen, but latterly they were in orders. They married, and the Coarb-ship descended to their children. They had large possessions in Ireland called Termon-lands. Speaking of them when they were laymen, Ware says, they got possession of the lands and left only the tithes to the clergy.

The result of all the inquiries which I have made into the history of the Culdees is, that they were the last remains of the Druids, who had been converted to Christianity, before the Roman church got any footing in Britain. They were Pythagorean Druidical monks, probably Essenes, and this accounts for their easily embracing Christianity: for the Essenes were as nearly Christians as possible. Having nothing to do with the Roman See, it naturally happened, that their rites differed from those of the Roman Church considerably. There is reason to believe, that they were an orderly and pious race of men, and from what has been said respecting their library in Iona, probably, at one time, learned.

A very singular circumstance is named by almost all authors who have written respecting the Druids, namely, that there were no martyrs or confessors amongst them, and that they required no persecution, but came easily into the profession of the Christian religion. This I think arose from their being in fact a branch of the Essenes, or Pythagorean monks.

DOCTRINES OF THE CULDEES.—CHAP. V. SECT. XLIII.

As I just now observed, the Culdees were converted to Christianity before the arrival of the Roman missionaries, and their doctrines differed considerably from those of the Roman church. Dr. Jamieson says, that the monks of Iona were not ordained by the bishops of Rome, but that they ordained one another at their college of Iona. They celebrated their Easter after the Oriental or Greek manner.

The Culdees had the custom of the tonsure, but it was not like that of the Roman church.† It seems doubtful whether they had the rite of confirmation. They opposed the doctrine of the *real presence*. They dedicated their churches to the Holy Trinity, but not to Saints. They had no service for the dead. They were enemies to the doctrine of works of supererogation. It is probable they had not the mass, nor venerated relics. They disapproved the doctrines of celibacy.

The tonsure in the Roman church is referred by Isidore‡ to the ancient Nazarites, and after their example to the Apostles.

* WARE, *Ant. Hib. ch.* xvii. p. 97, and Vol. I. p. 380, Vol. II. p. 236; *Girald. Camb.* cap. xxxv. and xxxvi.

† JAMIESON'S *Hist.* p. 205.

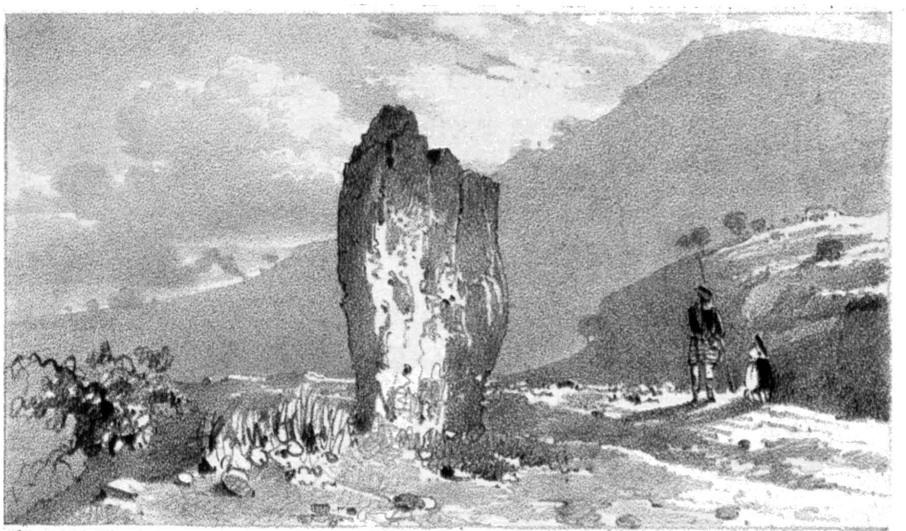
‡ *De Eccles. Offic. in Bibl. Patr.* Tom. X. cap. iv.

ST. PATRICK.—CHAP. V. SECT. XLIV.

In the beginning of this chapter I dropped a hint, that I doubted the existence of St. Patrick. It is very certain from *Ware*, that no one ever knew where he died, or where he was born.

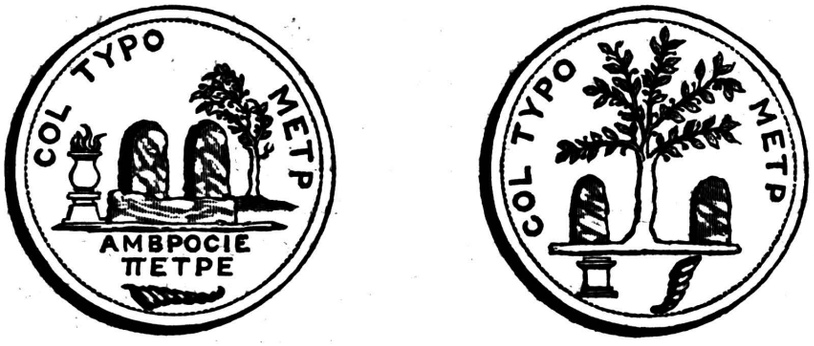
In the following extract from Dr. Ledwich will be found my reasons. There is as good evidence of the existence of St. Denis as of St. Patrick:

"In Usuard's and the Roman Martyrology, bishop Patrick, of Auvergne, is placed at the 16th day of March, and on the same day the office of the Lateran canons, approved by Pius V., celebrates the festival of a Patrick, the apostle of Ireland. The 17th of March is dedicated to Patrick, bishop of Nola. Had not Dr. Maurice, then, the best reasons for supposing that Patricius Auvernensis sunk a day lower in the calendar, and made for the Irish a Patricius Hibernensis? This seems exactly to be the case. It is very extraordinary the 16th and 17th of March should have three Patricks, one of Auvergne, another of Ireland, and a third of Nola! The antiquities of Glastonbury record three Patricks, one of Auvergne, another Archbishop of Ireland, and a third an abbot. The last, according to a martyrology cited by Usher, went on the mission to Ireland, A.D. 850, but was unsuccessful; he returned and died at Glastonbury. If all that is now advanced be not a fardel of monkish fictions, which it certainly is, the last Patrick was the man who was beatified by the bigoted Anglo-Saxons, for his endeavours to bring the Irish to a conformity with the Romish church."* On this Dr. Aikin† says, "The author now ventures upon the bold attempt of annihilating St. Patrick. It is an undoubted fact, that this saint is not mentioned in any author, or in any work of veracity, in the 5th, 6th, 7th, or 8th centuries. His name is in Bede's Martyrology, but it is more than probable, that that martyrology is not Bede's; nor can it be conceived that Bede, in his other works, should never notice the signal service rendered by Patrick to the Roman church, and the signal miracles wrought by him in its behalf, if he had ever heard of them, for the old venerabilis was zealously devoted to that church and its mythology." Thus there seems to be an end of St. Patrick.



Standing Stone near Edinburgh.

CROMLEHS AND TEMPLES.



COINS OF TYRE, PILLARS OF HERCULES.

CHAPTER VI.

IDOLS WERE NOT WORSHIPED IN THE FIRST AGES.—SECT. I.

WHEN we inquire into the worship of nations in the earliest periods to which we have access by writing or tradition, we find proofs that the adoration of one God, without temples or images, universally prevailed.

Few nations had more idols than the polished and enlightened Greeks, but they did not fall into this error in their early days. It is curious to observe, that the more elegant, polite, and learned, these people became, in the same proportion they became the more degraded and corrupt in their national religion.

Stukeley says—" Pausanias *in Corinthiacis*, writes—' the *Phliasians*, one of the most ancient colonies in *Greece*, had a very holy temple, in which there was no image, either openly to be seen or kept in secret.' He mentions the like of a grove or temple of *Hebe*, belonging to that people; and adds, ' They give a mystical reason for it.' The same author says, *in Argol.*, ' That at *Prona*, is a temple of *Vesta*, no image, but an altar, on which

they sacrifice.' The ancient Hetruscans, ordained by a law, that there should be no statue in their temples. Lucian, *de Dea Syr.* writes, 'The ancient temples in Egypt had no statues.' Plutarch, *in Numa* and Clemens Alexan. *Strom.* I. remark, 'That *Numa*, the second king of Rome, made express orders against the use of images, in the worship of the Deity.' Plutarch adds, 'That for the first 170 years after building the city, the *Romans* used no images, but thought the Deity to be invisible.' So to the days of *Silius Italicus* and *Philostratus*, at the temple of *Hercules*, our planter of Britain at Gades, the old patriarchal method of religion was observed, as bishop Cumberland * takes notice.

"Sed nulla effigies, simulachra ve nota deorum.† And our British Druids had no images. And whatever we find in history, that looks like idolatry in them, is not to be referred to the aboriginal Druids, but to the later colonies from the Continent."‡ In this last passage I am inclined to think Dr. Stukeley is right.

The old Greek historians say there was a temple on Hargerizim, (that is Mount Gerizim,) to Jupiter or Zeus, which had no statue or image. This was the temple of Ieo, or Ieue, or Jehovah, established by Joshua, in compliance with the following command in Deuteronomy:§ *When ye be gone over Jordan ye shall set up these stones, which I command you this day, in mount Gerizim, and thou shalt plaister them with plaister.* When the word Gilgal, used in another place, is considered, there can be no doubt that these were a stone circle. This temple was destroyed by the Assyrians, rebuilt after the captivity, and again destroyed by John Hyrcanus.‖

* *Sanchoniathon*, p. 266. † *Silius*, III. ‡ STUKELEY'S Pref. to *Abury*, p. 2.

§ Chap. xxvii. ver. 4, Samaritan, not Hebrew text. The most learned divines have been obliged to allow, that the latter is here corrupted.

‖ It became at last a temple of great splendour and magnificence. But it has been kept as much in the back ground as possible, by the tribes of Juda and Benjamin, and by the Gentile Christians, who joined them, in opposition to the Samaritans—the other ten tribes, restored the same as the Jews by the Iconoclastic Persians, who were substantially of the same religion. Christians pay too little attention to the Samaritans.

After the separation of the tribes in the time of Rehoboam, when he was about to march an immense army against Samaria, he was stopped by the prophet Shamiah, by order of God. It is expressly said, that the revolt of the ten tribes *was from God:* 1 Kings xi. 24—31, ch. xii.; also 2 Chron. xi. 4. *For this thing is done of me.* In the seventh chapter of the second book of Kings, an account is given of a splendid miracle, which God performed by means of Elisha, one of the Samaritan prophets, to save Samaria from Benhadad. From all this, and a thousand other circumstances, it is very clear that the Samaritans were not merely outcast idolaters; though, like the Jews, they occasionally fell into idolatry.

The Samaritan temple on Gerizim, to the God יהו *Ieu* or Ιαω, without idol, was one of the most celebrated of the world. TACITUS, *Hist.* Lib. ii. cap. lxxviii. It was here where Elias performed his grand miracles, and overthrew the priests of Baal, and regulated, or new-founded the order of the Essenes or Carmelites. It was to this temple that *Plato* resorted for study: and it was at this temple *Pythagoras* spent a long time, and where, probably, he learned the true system of the universe. The destruction of the Samaritan books is indeed a great loss. I cannot help suspecting Usher to have been deserving of blame in this matter.

How the law of *Numa*, just now noticed, against images, came to be broken, does not appear. To the universality of this law the Hindoos are said to present an exception; but yet there are not wanting circumstances which may justify a presumption that India was not originally polluted by idolatrous practices. Egypt, excessive as was its degradation, had accounts in its ancient histories, that a time had been when idolatry had not prevailed, and to the very last a considerable district in the upper part of the country never tolerated it. The persons who are inclined to believe with me in the great primeval nation of Baillie, may, perhaps, think they see grounds to entertain the opinion that the enlightened nation, the parent of arts and sciences, was too enlightened to bend the knee to the work of its own hands.

A SINGLE PLAIN STONE THE ORIGIN OF IDOLATRY.—CHAP. VI. SECT. II.

Throughout all the world the first object of Idolatry seems to have been a plain, unwrought stone, placed in the ground, as an emblem of the generative or procreative powers of nature.* In its origin this seems to have been of a very simple and inoffensive character, though at last it came to be abused to the grossest and most superstitious purposes. In all parts of India these kinds of stones are to be found under the name of Linghams. They are many of them of immense size, and generally stand near some magnificent temple. I believe there is no instance of any of their temples being found without them. It is probable that most of them, at least of those that are very ancient, were themselves the first objects of adoration, and that the temples were built near to them, as in a place of peculiar sanctity. In time the idol within the temple might take away part of the veneration from the pillar, but yet it is always considered with profound respect and veneration.

They are seldom any part of the building of the temple. They are mostly cones, with the top shaped into the form of a heart. They are known to be emblems of the creative power. The Tyrians had two near Tyre, and probably the pillars of Hercules were stones of this description, set up by the Phœnicians. (See Vignette to this Chapter.)

Arrian, in his Life of Alexander, says, "That Gades was built by the Phœnicians. The form, the sacrifices and ceremonies, there performed, are all after the Phœnician manner." Strabo says,† that there were two pillars here dedicated to Hercules. Silius, speaking of the rites used in the Gaditan temple of Hercules, says, the priests officiated there bare-footed;‡ practised chastity, had no statues, used white-linen surplices, and paid tithe to Hercules.

* See *Rudston*, Plate 36. † Lib. iii. ‡ Exod. iii. 5.

THE GRECIAN LITHOI.—CHAP. VI. SECT. III.

The Grecians shewed a *pillar*, Lithos or Stelæ, which was called Amazonian, as it was supposed, from the Amazons.*

To this stone the Amazons were believed to have paid their adoration, as it was imagined, before statues were used. Such a one the Argonauts are said have found in the temple of Arez, when they landed on the coast of Pontus, and made their offerings to the Deity.†

Similar Stelæ or Lithoi were to be seen at Megara, Chæronea, and Scotussa, and Cunoscephale, in Thessaly; also in Ionia, and in Mauritania, and one within the walls of Athens.‡

Semiramis is said to have erected an obelisk 125 feet high. §

The greatest oath of the Romans was, per Jovem Lapidem.

Mr. King has observed, that the translation of Homer's Iliad, book xi. *l.* 475, is not as it is paraphrased by Pope, but as follows, "Paris shot his arrows, bending behind *the pillar, placed on the tumulus* that contained the ashes of Ilus, the son of Dardanus, the ancient king of Troy." He then goes on to point out the conduct of the Greeks in sacrificing the Trojan captives at the funeral of Patroclus, over whose ashes they erected a *tumulus;* and as appears afterward, from Plutarch's Life of Alexander, also erected on the top of it a stone pillar, which Alexander anointed with oil. He then proceeds to shew, that from the words used by Plutarch and Homer, there is the greatest reason to believe that tumuli, with pillars on their tops, were erected over the bodies of Achilles, Hector, and Elpenor. In all these cases the same word στηλην is used.‖

Cyrus caused pillars to be erected over the graves of Abradates, king of Susa, and his wife Panthea, and their state officers or eunuchs had each a pillar set over their graves. The custom of setting up large stones was probably carried to excess in Greece, as Plato and Demetrius Phalereus made laws to regulate the size of them. The pillars of Trajan and Antoninus are only remnants of this custom. I apprehend the feeling which caused

* Πλησιον ωκει των πυλων προς τη Αμαζονιδι στηλη.
PLATO, in *Axiocho*, Vol. III. p. 365; BRYANT'S *Heath Myth.* Vol. III. p. 481.

† —— εισω δε μελας ΛΙΘΟΣ ηρηρειστο
Ἱερος, ᾧ ποτε πασαι ΑΜΑΖΟΝΕΣ ευχετοωντο.
—— Here of ebon hue
Rises in a lofty antique stone.
Before it all of Amazonian name
Bow low, and make their vows.
APOLLON. *Argon.* Lib. ii. ver. 1174; BRYANT'S *Heath. Mythol.* Vol. III. p. 481.

‡ *Ib.* § *Diod. Sic.* Lib. ii. cap. i. ‖ *Mun. Ant.* Vol. I. p. 128.

these stelæ to be set up, was precisely the same which actuates the followers of the Roman Church in placing the cross on the graves of their friends.

THE LITHOI OF THE ISRAELITES—CHAP. VI. SECT. IV.

Stones of this kind are very common in the Old Testament. The oldest there named is that set up by Jacob after he had his curious dream.* "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it."

Ver. 19. And he called the name of that place Beth-el, &c., &c.

22. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth to thee.—Again, †

Ver. 26. And Joshua took a great stone, and set it up there, under an oak that was by the sanctuary of the Lord.

27. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.—Again, ‡

Ver. 14. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the Lord.

18. ..... even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

By the plain of the pillar that was in Schechem.§

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.‖

By the stone Ezel.¶ Great stone in Gibeon.**

Maundrel, in his Travels, (p. 21,) names several Lithoi, as standing in Palestine. But they do not appear to be any of those named in the Old Testament.

* Gen. xxviii. 18.

† Joshua xxiv.

‡ 1 Sam. vi.

§ Judges ix. 6.

‖ 1 Sam. vii. 12.

¶ 1 Sam. xx. 19.

** 2 Sam. xx. 8.

THE LITHOI OR CROMLEHS OF THE BRITONS.—CHAP. VI. SECT. V.

These single stones in the British islands are very common. They have no known name unless it be that of Cromleh. To this there is no objection, except that this name is given also at times to two others kinds of stones. I shall adopt the Greek words Lithos and Lithoi.

In order to account for these Lithoi, Cromlehs or Cromleacs, every supposition has been made, by different inquiring philosophers, which human ingenuity could devise. It is only necessary to notice that which seems to be the most probable. Mr. Toland explains the word Cromleac, from the Irish *crom*, to adore, and *leac* stone—stone of adoration. But Crom was one of the Irish names of God. Daghda was called Crom-eocha, the good Crom; Crom cruadh or Crom cruach, was the name of an idol celebrated in Ireland;* and, in fine, in ancient Irish the name of a priest was Cromar or Cruimthear, that is, servant or adorer of Crom. Then Cromleac may mean the stone of Crom, or of the Supreme God. The Cromleac is also called Bothal, from the Irish *Both*, a house and *al*, or *Allah* God.† This is evidently the בית-אל *bit-al* or Bethel, or house of God of the Hebrews. This name is inscribed upon a Cromleac in the cavern at New Grange, in Ireland, where the most ancient inscriptions are to be found. (See Plates 19, 20, 21.) The Cromleac was also called *indealbha*, which M. Pictet explains by *ion*-dealbha, the image or symbol of Ion, the God Supreme. The word Ion is curious, with reference to what we have seen of the Island of *Iona*. Cromleacs are of three kinds, the single Lithos, or upright stone or pillar, the same with a cross-piece on the top, and athird, consisting of two upright stones fixed in the ground, with a third at the top. Why should not these have been figurative of the ancient Triad? To distinguish the latter, they have been called trilithons. They are often much too lofty to have been any thing of the altar kind, and are generally of very large, unwrought stones.

The Trilithons are found in India, on the coast of Malabar.

CROSSES UPON THE LITHOI.—CHAP. VI. SECT. VI.

In a village, called Men-perhen, in the parish of Constantine, in Cornwall, in Borlase's time, there stood a pyramidal stone twenty-four feet in length.‡ It was worked up by a farmer into above twenty gate-posts. Long after the introduction of Christianity the populace continued to pay adoration to Lithoi, as is proved by the decrees of councils to prohibit it. Dr. Borlase says, "In Ireland some of these stones-erect have crosses cut upon them, which are supposed to have been done by Christians, out of compliance with

* TOLAND, *Hist.* p. 57; SHAW'S *Dic.* voce Cromh-cruach.

† VALLENCEY, *Collect*, Lib. ii. pp. 161, &c.

‡ Vide *Rudston*, Plate 36.

the Druid prejudices; that when Druidism fell before the Gospel, the common people, who were not easily to be weaned from their superstitious reverence for these stones, might pay a kind of justifiable adoration to them when thus appropriated to the uses of Christian memorials, by the sign of the cross. There are still some remains of adoration paid to such stones in the Scottish Western isles, even by the Christians. As it seems to me, they call them *bowing-stones*, from the reverence shewn them: for the *Even Maschith*, which the Jews were forbid to worship,* signifies really a bowing-stone, and was doubtless so called, because worshiped by the Canaanites. In the isle of Baray there is one stone, about seven feet high, and when the inhabitants come near it, they take a religious turn round it, according to the ancient Druid custom."† This was called the Deisol, of which I shall treat hereafter.

By the Council of Lateran, in 452, the adoration of stones *in ruinosis locis et sylvestribus* was strictly forbidden. By many councils afterward, a prohibition of this kind of superstition was repeated. And by the Council of Paris, in 1672, all these places were ordered to be destroyed, which proves their former existence, and accounts for their present scarcity in France.

I very much question whether the crosses were cut on these stones by Christians. I think if they had adopted this practice, they would not have prohibited them by decrees of councils. And I think it appears that the crosses on many of the stones must have been an original and integral part of them, and not formed afterward. In my chapter on the cross, I have shewn that the cross is no exclusive emblem of Christian worship. Under all the circumstances I think nothing certain can be deduced from these stones having the crosses.‡ The question must remain in doubt, but it is of little importance.

THE DIFFERENT USES OF THESE STONES.—CHAP. VI. SECT. VII.

Many persons have thought that all these different kinds of monuments were sepulchral, and they draw this inference because the remains of human bodies are sometimes found near them. If this be admitted, it will prove at once that St. Paul's and Westminster Abbey are so too. One, of course, will be the monument of Lord Nelson, and the other of the kings of England. There can be no doubt that the places were used as cemeteries on account of their supposed sanctity, precisely as our churchyards are at this day. The precincts of these monuments were holy ground: and it is probable that the practice of burying in our churchyards was derived from this very custom. If Grotius may be believed, this is not the only thing copied from the Druids, by our priests.

"Infinite appropriations to various uses have been made of stone circles, or stones:

* Lev. xxvi. 1. † BORLASE, p. 163.

‡ See Lithographic Vignette at the end of Chapter IV., and its explanation in the Introduction.

but we need only refer to patriarchal ages to shew that it was customary to erect stones upon memorial occasions; that among Heathens they were consecrated and worshiped by travellers; that a stone, called the Mother of the Gods, was brought from Asia to Rome; and that large pillars of rude stone, perpendicularly erected, either separately or joined with others, in squares and circles, of which some are placed as supporters, or flat stones, of a surprising magnitude, either in an inclined or horizontal position, are of Canaanitish or Phœnician origin."*

They were no doubt often sepulchral: thus was the pillar set up by Jacob over the grave of Rachel.† Sometimes they were, when intended for this object, placed on tumuli. Ilus, the son of Dardanus, king of Troy, was buried in this manner, in the plain before that city.‡ When Sarpedon was killed in battle, Jupiter desired Apollo to send his wounded body, washed, anointed with ambrosia, and clothed with never-fading vestures, to his native country, there with due honours to be deposited by his friends and relations, Τυμβωτε σ'ηλητε, το γαρ γερας εςι θανοντων: an evident sign that this was the most honourable way of burying, as being what Jupiter himself ordered for his favourite son.§

They were also often set up as trophies of victories. Thus was that set up by Samuel between Mizpeh and Shen, in commemoration of his defeat of the Philistines. The Swedes and Danes have many of these: and in Scotland, in the shire of Murray, there is a single stone set up as a monument of the fight between king Malcolm, son of Keneth, and Sueno the Dane. The Trajan and Antonine columns are imitations of this ancient custom; but I am of opinion that all these are confined to the monolithoi or single stones. All the complex monuments are religious.

There were probably some of these stones which were set up as witnesses to covenants of peace, like that of Jacob and Laban: many as boundary stones; but like the crosses of the Roman church, they were always, after they were once set up, looked upon with a certain degree of religious reverence. They became sacred stones. They were in this like the termini of the Romans. The monument of Laban and Jacob was an emblem of a civil pact, but it became afterward the place of worship of the whole twelve tribes of Israel.

In the 2d book of Kings,‖ it is said that they set them up images in groves, in every high hill, and under every green tree. The Hebrew word used here for image is מצבה *mtzbe*, Matzebah, which means a rude plain pillar, without any effigy, the same as those of Jacob and Rachel and Absalom were, the same word Matzebah being used in them all.¶

The stone named in Leviticus,** אבן משכית *akn mskit*, called in the Vulgate Lapi-

* *Apuleius* ii. 62, 111; *Hist. Ang.* I. 147; *Calmet*, quoted *Col. Hibern.* II. 70; FOSBROOK, *En. An.* p. 74.

† Gen. xxxv. 20. ‡ *Il.* xi. 317. § BORLASE, *Ant. Corn.* p. 165.

‖ Ch. xvii. 10. ¶ ROWLAND, *Mon. Antiq.* p. 52. ** Ch. xxvi. 1.

dem insignem, is called in the Chaldee paraphrase, Lapis incurvationis, the stone of bowing.*

At Bethel, where Jacob erected his pillar, and where his grandfather Abraham had probably built one before, Jeroboam afterward erected a temple, called by the Greeks, in after times, Οικος Ων, the Temple of On, or Heliopolis.

Solomon "cast two pillars of brass eighteen cubits high; and he set up the pillars in the porch of the temple:—and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz."†

The first sacred places of the Israelites were evidently their single stones, or stone circles. After a time these were succeeded by the temples on Gerizim and Jerusalem. The history of this change we know from the Bible. The temples of the Gentiles were exactly the same in every particular. A rude stone, as an emblem of the Creative Power or the Creator, and the site of it surrounded with oaks, and called the Bit-al, or house of God, was the origin probably of all the very ancient temples. The only difference *in this respect* between the temple at Jerusalem and of Diana at Ephesus is, that we know the origin and history of the former, but not of the latter.

After the many striking traits of similarity, it is not surprising, if the Britons were a Phœnician colony, that these Λιθοι, Lithoi, should be found amongst them. Accordingly we find them exactly like the Hindoo *lithoi*, of very great size and length, forming no part of the temple, but standing alone near it. It is not unlikely that many may have been votive offerings, like that of Jacob, which was clearly of this nature. So were often the crosses of the Romanists, and it is probable that these crosses had their origin from those very stones. They have both nearly the same figurative meaning, coming at last to denote *eternal life*. These monolithoi must be carefully distinguished from another kind of stone monuments called Carns.

Stones of this kind are so very common in Ireland and Scotland, as to make it unnecessary to give a description of more than the most remarkable of them. They are also very common in Denmark, Sweden, and the other northern countries. It is now become impossible to distinguish which were set up as monumental stones only, from such as, like that set up by Jacob at Bethel, were correctly and solely objects of adoration. The difficulty is increased by the custom of burying near these sacred stones, which generally prevailed, as it now prevails near our churches. Wherever I meet with a stone of this kind within the inclosure or outworks of one of the circular temples, and not standing in any of the circular lines, I suspect it is sepulchral; but where it is in the centre of the circle, or in a remarkable place of the circle, as for instance, the odd stone at the back of the altar at Stonehenge, I suspect it is a Lingham or lithos: again, where I find that one

* ROWLAND, p. 216. † 1 Kings vii. 15, 21.

or two stones stand out of the circles, as at Stonehenge, but that they are necessary to make up the number of stones to be equal to some well-known cycle, or astronomical period, and that they do make up such period or cycle, I then suspect that they are not monumental.

In Plates 24 and 25, the reader will see two examples of what are called fire towers, in Ireland and Scotland. Towers of the same kind have been observed in Bulgaria. The object for which they were built has set all antiquarians at defiance. It has lately occurred to me, that they may have been similar to the Lithoi of the ancients. Like those of the Hindoos, they are almost always near a church or monastery, but very seldom form a part of it. The shape of all of them is very similar. May they not have been built in part by the early Druids, and in part by Druids Christianized—by Curbs—under the influence of the same principle which caused the signs of the Zodiac to be worked in high-relief on the front of the church of Nôtre-Dame at Paris, and also on the porch of one of the churches in York—under the influence of the same principle which continued to operate in placing or in continuing certain moveable globes in the church of I-com-kill, which I shall presently describe? They seem to have been so useless for the common purposes of life, so very expensive, and so general, that I have great difficulty in attributing them to any thing but religion. The crucified Saviour on two of them raises no objection to this, on the principle which I have just now stated. If I be right in this conjecture, part may have been built before the time of Christ, part since. We know that Christians did mix the Druid rites with those of Christianity, from the circumstance that various councils and synods issued decrees to prohibit the practice. I believe there are nearly fifty of these stones still remaining in different parts of Ireland, some as much as ninety feet high. They are all nearly alike: when the reader sees one, he may be said to have seen all.

Mr. Toland notices three large stones on the brink of Loch-Hacket in the county of Clare, on which were inscribed the names of Christ in three languages; *Jesus* in Hebrew, on the first; *Soter* in Greek, on the second; and *Salvator* in Latin, on the third; which Toland says were reported to have been inscribed by St. Patrick. Here is an example of the Pagan lithoi ingrafted into Christianity.

ROCK IDOLS.—CHAP. VI. SECT. VIII.

Besides these stones, which were evidently set up by human machinery, the Druids also took advantage of natural rocks, and cut them into pillars as they stood, working away the stones till they often reduced them to stand almost on a point; such is the Wring-Cheese, Plate 32, in the parish of St. Clare, in Cornwall. On the top of this was a rocking-stone. Such is also the stone in Plate 35, Fig. 6, at Brimham Craggs,

in Yorkshire. This stone, it is said, had formerly a rocking-stone on the top of it, which some years ago fell from its place, and being after its fall in a position leaning against the pillar, the present owner, Lord Grantley, had it carefully removed, as it endangered the pillar.

KISTVAENS, OR MONUMENTS OF FOUR STONES.—CHAP. VI. SECT. IX.

There is also another ancient monument, to which, perhaps, more than to any other, the name of *Cromleh* is appropriated. It generally consists of four stones, three upright and one imposed. See Plate 26, and Vignettes Chapters I. II. III. and V. This last is often of immense size. Some persons have thought them altars, but they are often from their great height totally unfit for any thing of the kind. These are sometimes in the Welsh language* called Kist-vaens, or stone-chests. See Plates 16, 17, 18. Burnt bones and ashes are frequently found near them, or placed under them in oblong chambers. These circumstances prove that they have been sepulchral monuments, at which sacrifices have been performed, which we know was a practice very common with the ancients. Kitt's Cotty-House in the Vignette to Chapter III., Lanyon Cromleh, Plate 26, and the Kistvaen in Clatford Bottom, Plate 18, are examples of this kind of monument.

They are often called in Cornwall, Quoits. In Merionethshire, in Wales, there is one which is called Koeten-Arthur, or Quoit Arthur; another in Carnarvonshire is called Bryn y Goeten, or the Quoit Hillock. In Denbighshire they are called Kerig y Drudion, or Druid stones. And Dr. Borlase thinks, that Kitt's-Cotty House, in Kent, is a corruption of the British Koeten, or Goeten, a Quoit. In the isle of Jersey, where there are many, they are called Pouqueleys. There is one near Cloyne, in Ireland, named Carig-Croith, that is, the Sun's-house. They are found almost all over the world, but mostly where the Celtæ or Druids *are known* to have been. They are often found in the inside of stone circles or temples, and often at the side of them, precisely as our monuments are in our churches, and in our churchyards, and often where there does not appear to have ever been any edifice near them.

From their being destitute of every thing like inscription, or of an appearance of having been either *taxata* or *pendolata ferro*, I think they are not only Druidical sepulchral monuments, but very early ones. But sepulchral, I think they certainly are.

Speaking of these edifices, Dr. Borlase† says, "The supporters mark out and inclose an area, generally six feet long, or somewhat more, and about four feet wide, in the form of a stone chest or cell: on these supports, rests a very large flat or gibbous stone. In what manner they proceeded to erect these monuments, whether by heaping occasional

* Tol. *Hud.* p. 141. † Page 224.

mounds, or hillocks of earth, round the supporters, in order to get the covering-stone the easier into its place, or by what engines, it is in vain for us to inquire; but what is most surprising is, that this rude monument of four or five stones is so artfully made, and the huge incumbent stone so geometrically placed, that though these monuments greatly exceed the Christian æra (in all probability), yet it is very rare to find them give way to time, storm, or weight; nay, we find the covering-stone often gone, that is, taken down for building, and yet the supporters still keeping their proper station."

These Cromlehs are often found upon the tops of tumuli. Dr. Borlase has observed, that this is a circumstance not a little confirmatory of their being tombs.

They are also often surrounded with barrows or tumuli. This seems to be what might reasonably have been expected. After a great chieftain or Druid had been interred under one of these very expensive monuments, the ground in its immediate neighbourhood would naturally acquire a species of sacred character, even if this were not given to it by some ceremonies which would probably be performed. A Saxon chief is said to have been buried near Kitt's-Cotty House, in Kent. Nothing is more likely. If a chief died or was killed in Scotland near one of their very numerous cemeteries, which are remote from churches, he might very readily be carried to one of them to be buried. For the same reason the Saxon prince might be buried near to the ancient cemetery. *Keysler* gives an account of the sepulchre of the Saxon king Harold, and it appears to have been correctly a Kistvaen. Such of them, of which there are many in Germany, as were the works of Saxons or Danes, or any others about the time of Cæsar, would probably have Runic inscriptions, which would be wanting on such as were more ancient.

CARNS.—CHAP. VI. SECT. X.

The next kind of monuments we shall notice, are called Carns. They are, in fact, great heaps of stones raised on the top of natural hills and often of artificial tumuli.

What are commonly called Carns, are, in the Welsh language called Karnedde. This word Rowland,* with great probability, derives from the two Hebrew words קרן-נד *Krn-nd, or Keren Nedh*, i. e. *a coped heap*. Mr. Rowland observes, that a pillar is generally placed near one of these heaps; that this was exactly an imitation of the heap and pillar of Jacob and Laban. And, as he justly adds, all the circumstances attending this transaction between Jacob and Laban seem to shew, that there was nothing resorted

* *Mon.* p. 222. Keren-Nedh, in north Wales, in south Wales a Karn.

Louth rendered קרן *krn*, a high and fruitful hill. PARKHURST'S *Lex.* p. 658.

עמוד *omud*, signifies a pillar, whence the Welsh word Ammod, *a covenant*, was probably derived. Mr. Rowland (p. 51) asks, "How should our columns and pillar-stones come to be generally placed near our heaps, as those described by Moses were, if it was not, that both that custom there, and this here, proceeded from one origin, the Patriarchal practice?"

to but the practice of an ancient custom. Jacob called the heap *Gal-ead*—Laban *Iagar Sahadutha*. Now the three words *Gal*, *Iagar*, and *Carn*, are synonymous. And from the word Iagar, probably came the Latin and English word, Agger *a heap*.

Apollo was called Karnean or Carnéan Καρνειος, perhaps from the Hebrew קרן *krn*. Callimachus, if I mistake not, exhibits one of the usual proofs of the ignorance of the Greeks in the origin of their religious rites and customs. He considers that Apollo was called *carnean* or *horned* Apollo, from the word Carneus, meaning horned. He says Apollo built an altar entirely of horns—foundation, sides, and all. It seems absurd enough to build an altar of horns. The truth was, these carns were a species of altars on which, amongst the Celtic nations, great fires were made in honour of Apollo, and thence he got the name of Carnean Apollo. But I believe he never was represented with horns. In Canaan there was a town called קרנים *krnim*, dedicated to Astarte or Asteroth, עשתרת *ostrt*, with horns,* and this meant horned; she was represented as a woman with a bull's head. The Celtic word for a heap of stones was the same as the Hebrew word for horned, and one was mistaken for the other.

There was a great temple in Phœnicia to this goddess. Orpheus, in a hymn, calls her bull-horned moon.

The Carnean games τα Καρνεια of the Greeks, were probably derived from the Celtæ† —from the Carns in honour of Apollo.

Apollo was called Carneus because he was worshiped at the Carns; as he was called Delphian because he was worshiped at Delphi; as Jupiter was called Olympius because he was worshiped at Olympus.

Throughout Ireland, Wales, and Scotland, it was the custom on certain days, generally the equinoxes and solstices, to light great fires on the tops of the hills, or Karns, in honour of the God Apollo, or Belus or Belinus. Soracte was one of these mountains in Italy, sacred to him; and his rites upon it were under the protection of the family of the Hirpins, which was probably descended from the ancient Druids, as the Courbs were in Ireland. But their origin in process of time had become forgotten. Like the Courbs, they inherited great privileges and considerable property. It is impossible to pass Mount Soracte without being struck with the magnificent Carn which it must have formed. I think I never saw a mountain better calculated for the purpose. I apprehend all the little artificial Carns were made in imitation of the great ones, by pious devotees. It is not unlikely that these little Carns were made adjoining to the family burying-places of great men.

In the Gaelic language, *Sorach* or *Sorch* is an eminence, and Sorachta means *acervated*. Whether this be the origin of the name of the hill Soracte, the reader must judge for himself.

* PARKHURST'S *Lex.*, p. 568. † SMITH'S *Hist. Druids*, p. 15.

It is stated by Mr. Toland, that it was customary in the Druidical sacrifices for some person of consequence to take the entrails of the sacrificed animal in his hands, and, walking barefoot over the coals thrice, after the flames had ceased, to carry them to the Druid who waited in a whole skin at the altar. If the nobleman escaped harmless, it was reckoned a good omen, welcomed with loud acclamations; but if he received any hurt, it was deemed unlucky both to the community and to himself. He then goes on to say, that he has seen the people running and leaping through the St. John's fires in Ireland, and not only proud of passing unsinged; but as if it were some kind of lustration, thinking themselves, in a special manner, blessed by this ceremony, of whose original, nevertheless, they were wholly ignorant in their imperfect imitation of it. He observes, that without being apprized of all this, no reader, however otherwise learned, can truly apprehend the beginning of the Consul Flaminius's speech to Equanus the Sabine, at the battle of Thrasimenus, thus intelligibly related by *Silius Italicus:*

> Then seeing Equanus, near Soracte born,
> In person as in arms, the comeliest youth:
> Whose country manner 'tis, when the archer keen,
> Divine Apollo, joys in burning heaps,
> The sacred entrails through the fire unhurt
> To carry thrice: so may you always tread,
> With unscorched feet, the consecrated coals:
> And o'er the heat victorious, swiftly bear
> The solemn gifts to pleased Apollo's altar.

He then goes on to observe, that Soracte was in the country of the *Umbrians under the name of Sabines;** that on the top of it were the grove and temple of Apollo, and also his carn, to which Silius, in the verses just quoted, alludes. Pliny has preserved to us the very name of the particular race of people, to which the performing of the above-described annual ceremony belonged; nor was it for nothing that they ran the risk of blistering their soles, since for this they were exempted from serving in the wars, as well as from the trouble and expense of several offices. They were called Hirpins. Virgil, much older than Silius or Pliny, introduces Aruns, one of that family, forming a design to kill Camilla, andthus praying for success to Apollo:

> O patron of Soracte's high abodes,
> Phœbus, the ruling power among the Gods;
> Whom first we serve, whole woods of unctuous pine
> Burn on thy heap, and to thy glory shine:

* The Sabines were the descendants of the Umbrians, who were the most ancient people of Italy, and of the race of the Gauls or Celtæ. Comp. DION. HALICARN. *Ant. Rom.* Lib. i.; *Plin.* iii. 14; *Flor.* i. 17; SOLIN. *Polyhistor.* cap. viii., &c.; *Plin.* vii. 2; *Æn.* xi.

By thee protected, with our naked soles
Through flames unsinged we pass, and tread the kindled coals.
Give me, propitious power, to wash away
The stains of this dishonourable day. DRYDEN.

A Celtic antiquary, ignorant of the origin of the Umbrians and Sabines, would imagine, when reading what passed on Soracte, that it was some Gallic, British, or Irish mountain, the rites being absolutely the same. Mr. Toland then proceeds to observe,

"We do not read, indeed, in our Irish books, what preservative against fire was used by those who ran barefoot over the burning coals of the Carns; and to be sure they would have the common people piously believe that they used none; yet that they really did, like the celebrated fire-eater in London, men of penetration and uncorrupted judgment will never question. But we are not left to our judgments; for the fact is sufficiently attested by that prodigy of knowledge, and perpetual opposer of superstition, *Marcus Varro*, who as Servius, on the above-cited passage of Virgil, affirms,* described the very ointment of which the Hirpins made use, besmearing their feet with it when they walked through the fire. Thus at all times have the multitude (that common prey of priests and princes) been easily gulled;† swallowing secrets of natural philosophy for divine miracles, and ready to do the greatest good or hurt, not under the notions of vice or virtue, but barely as directed by men who find it their interest to deceive them."‡

The fires to which allusion was made a little time ago, are yet continued almost all over Ireland on the days of the equinoxes and solstices. In Cornwall, and many other parts of Britain, particularly Cumberland, great fires are lighted, called bon-fires, on St. John's Eve, St. Peter's, and Midsummer Eve.§ These practices are nothing but a continuation of the custom so strongly reprobated in the Old Testament, of passing their children through the fire to Moloch and Baal, the two identical gods of Ireland. See Lev. xviii. 21, xx. 22—24; Jer. xxxii. 35; 2 Kings xxiii. 13. The similarity between the Syrians and the Irish and British, is so close, that it is absolutely impossible to have been the effect of accident. The most incredulous must yield to such evidence.‖

So late as the year 1786, the custom of lighting fires was continued at the Druid temple at Bramham, near Harrowgate, Yorkshire, on the eve of the summer solstice. Of this an account is given in the *Archæologia Lond.*, by Hayman Rooke, Esq. For this temple see Plate 35, fig. 2, *a.* and description in Introduction, p. lxxii.

* Sed Varro, ubique religionis expugnator, ait, cum quoddam medicamentum describeret, eo uti solent HIRPINI, qui ambulaturi per ignem, medicamento plantas tingunt. Ad ver. 787, Lib. ii. Æneid.

† It is scarcely possible on reading this not to recollect the miracle of the liquefaction of the blood of St. Januarius, abolished by the *wicked* French, restored by the *holy* allies, and now again annually performed at Naples, to the great edification of the faithful.

‡ TOL. *Hud.* p. 130. § *Borlase*, p. 135; Letter from Bishop Lyttleton to Borlase, *ibid.*

‖ Vide BRYANT'S *Heath. Myth.* Vol. I. p. 410.

Near the famous temple in Oxfordshire, called Rolrich, will be found in the maps a place called like this, Brammom, or Bramham, or Bramman. No doubt there has been a similar temple there, which is now all gone.

ROCKING-STONES, OR LOGAN STONES.—CHAP. VI. SECT. XI.

Besides these different kinds of sacred stones, the ancient priests had the art of placing stones, often of immense size, in so peculiar a manner, that they would move with a slight touch of the hand; vide Plate 31. Sometimes they were poised on one point only, sometimes on two. They seem to have been used in very ancient times for the purposes of priestcraft and fraud, and that in different countries. They have been called Petræ Ambrosiæ, from being anointed in religious ceremonies with the ambrosia of the ancients, or oil of roses. This ceremony Jacob performed at Bethel. They were called by the Greeks λιθοι εμψυχοι, or living stones. They are also called Logan stones, or rocking-stones.

Stukeley says, "the Tyrians had two of these stones near their city.* Melcartus, or the Tyrian Hercules, is said to have ordered Tyre to be built where the Petræ Ambrosiæ stood, which were two moveable rocks, standing beside an olive tree. He was to sacrifice on them, and they were to become fixed and stable, or rather the city should be built with happy auspice, and become permanent." In Dr. Stukeley's work on Abury are three medals struck by the city of Tyre, in honour of their illustrious founder, two of which are represented in the vignette to this chapter. In the first are represented two pillars, on the one side an altar, with fire burning, on the other an olive tree: underneath AMBPOCIE ΠΕΤΡΕ: the inscription, Col. Typ. Metr.: in the second Hercules sacrificing on the altar, and two pillars erected near: in the third, an olive tree between two pillars, and an altar underneath.† At Harpava, in Asia, there was a rocking-stone, of which Pliny has given an account. He says that it is of so strange and wonderful a nature, that if even a finger is laid upon it, it will move; but if you thrust it with your whole body, it will not move at all.‡

A stone of this kind was made at Tarentum, by Lycippus. Pliny says,§ "Such a one forty cubits high was made at Tarentum, by Lycippus. The wonder of this stone is, that it is said to be moveable by a touch of the hand, (owing to the particular manner in which it is poised,) and cannot be moved by the greatest force. Indeed the workman is said to have guarded against this by opposing a fulcrum (prop) at a small distance, where it was exposed to the blast, and most liable to be broken."‖

Pliny also says, that there is a rocking-stone (Lapis fugitivus) in the town of Cyzicum,

* *Nonni Dyonysiæ*, pp. 40, 41. † Cooke, p. 12. ‡ Lib. ii. cap. xcvi.

§ Lib. xxxiv. cap. lxxi. ‖ Tol. *Hud.* p. 327.

which was said to be left there by the Argonauts. This stone was first placed in the Prytaneum, (a place in the citadel of Athens, where the magistrates and judges held their meetings,) and the situation was most appropriate, as it was an appendage of the Druidical judicial circles; but as this stone wished to return home, and used frequently to run away from the Prytaneum, it was at last taken to Cyzicum, and fixed down with lead. Mr. Huddleston* observes, that it was very ridiculous that the Argonauts were said to have used this *fugitive stone* as an anchor. How odd that it should not have liked to live in the magnificent citadel at Athens! It verifies the old proverb, that *home is home, be it never so homely.* How odd too, that they should have been obliged to fasten it, when it got to its long-desired home, with lead! It had a strange rambling disposition; never content! The Greeks were a wise people! No wonder their wise men were so celebrated! A learned and ingenious gentleman has maintained, that these stones are of the nature of the lusus naturæ, and also that they are sepulchral monuments, because after Hercules had slain the two sons of Boreas, *that is, the sons of the North wind*, he erected over them two stones, one of which moved to the sonorous breath of the North wind.† If my reader should be surprised at Mr. Boreas having sons, let him look to Virgil, and consider the effect which the West wind had in ancient times upon the mares of Thrace, and his surprise will cease. I think the gentleman here alluded to, must be a match even for the wisest of the Grecian wiseacres!

But the most celebrated rocking-stone of the ancients was the Gygonian stone near the famous Lithoi or Pillars of Hercules, in the Straits of Gibraltar. Ptolemy Hephestion‡ says, it stands near the ocean, that it may be moved with the stalk of an asphodel, but cannot be removed by any force. "It seems this word Gygonius is purely Celtic, for Gwingog signifies Mortitans, the Rocking-stone."§ "In Wales they call it Y Maen sigl, that is, the shaking-stone. In Cornwall we call it the Logan stone, the meaning of which I do not understand."‖ On this Mr. Vallencey says, "Had Dr. Borlase been acquainted with the Irish MSS., he would have found, that the Druidical oracular stone, called *Loghan*, which yet retains its name in Cornwall, is the Irish Logh-onn, or stone into which the Druids pretended that the Logh, or divine essence descended, when they consulted it as an oracle."¶

HOW TO ACCOUNT FOR THE ROCKING-STONES.—CHAP. VI. SECT. XII.

I think the rocking-stones are found nowhere but where the Celtæ may be certainly traced, or amongst the very earliest inhabitants who may be classed about the same date with the Celtæ, and who probably were Celtæ, though it may not be in our power to

* P. 328. † Vide *Apollonius Rhodius.* ‡ Lib. iii. cap. iii.

§ STUKELEY'S *Stonehenge*, p. 50. ‖ *Borlase*, p. 180. ¶ VAL. *Col.* Vol. IV. p. 80.

prove it. There are none known in Germany, Asia, and Africa, at the present moment, and we do not read of any having existed after the very early ones. That there are none in France, Spain, or Italy, may be accounted for, by the decrees of the Roman Church to destroythem.

There is, as I conceive, only one way of accounting for many of the rocking-stones, which appear to be so far natural as always to have remained in their present situations, which is, that the Druids had the art of cutting the bottoms away in so ingenious a manner as to produce the rocking effect. They were very numerous. Probably the greatness of their number, dispersed over the country, would be of use to them in their frauds. They might say, to prove the truth of any assertion, that any stone, sacred to Apollo or Iao, having a sacred well, or fountain, or fire, on the top of it, would move in the event of certain things being true. And the great number of them in such a case as this would greatly aid their deception; for if there were only one in Cornwall, roguery might be suspected of it, when the suspicion might be removed by the same things happening in Wales or Yorkshire.

ROCKING-STONES COMMON IN BRITAIN.—CHAP. VI. SECT. XIII.

These stones are very common in Britain. It is known that formerly there were several in the island of Iona, for which the natives had a great reverence, and on that account they were thrown into the sea. At Bramham or Brimmon, in Yorkshire, are five. In Cornwall there are several. Some of these stones have been ascertained by actual examination, when they have been overthrown, to have been constructed by art, and placed in their present situations. Others must have been made to have the rocking quality by cutting away the stones from under them, so as to produce the effect; as they never could have been elevated to their present height. Near Penzance, in Cornwall, is a very large stone of this kind called Main Ambre, which was thrown down by Cromwell's soldiers. The similarity of the name to the Petræ Ambrosiæ of Tyre, is very striking. The natives explain the words Main Ambre, to mean the stone of Ambrosius. I think the explanation which I have given from the anointing will be more satisfactory. Sir Robert Sibbald* naming a stone of this kind in Scotland, near Belvaird, in Fife, says, "I am informed that this stone was broken by Cromwell's soldiers. And it was discovered then, that its motion was performed by a yolk extuberant in the middle of the under surface of the uppermost stone, which was inserted in a cavity in the surface of the lower stone."†

* Mr. Wood states, in his treatise on Stonehenge, that there was, when he examined it, one of the stones of the trilithon in front of the entrance, which was a rocking-stone. He states, that this was discovered by Sir R. Sibbald; and that it arose from a tenon and mortise. This must have been the upper stone. MSS. *Brit. Mus.*

† Cooke, p. 27.

In the Highlands of Scotland the rocking-stones are called Claca Breath, i. e. stones of judgment. This seems to raise a reasonable ground of belief, that they were used to extort truth in judicial proceedings. Mr. Huddlestone is mistaken when he says they are not found together; several may be seen together at Bramham rocks, near Knaresborough, in Yorkshire, to which I have just referred.

In the island of Ilachann, one of the Garveloch isles of the Hebrides, is one of the Clachan-braths. The celebrated geologist, Dr. Macculloch says, "Every visitor thinks himself bound to contribute his efforts towards its destruction, by moving it, to wear it away, and with it that of the 'great globe itself,' whose existence is to terminate, at the same period, with this stone."*

There is a remarkable rocking-stone in the parish of Kilbarchan, another in the parish of Kells, in Galloway, one in Kirkmichael, in Perthshire, another at Balvaird, and a third at Dron.†

TOLMEN.—CHAP. VI. SECT. XIV.

There is another kind of stone deity in Cornwall, which Mr. Borlase says, has never before been taken notice of by any author. Its common name is Tolmen; that is, the Hole of Stone. (See Plate 30.) These stones are so placed as to have a hole under them, through which devotees passed for religious purposes. There is one of the same kind in Ireland, called St. Declan's stone. In the mass of rocks at Bramham Craggs there is a place made or used for devotees to pass through, in the Druids' cave. And we read in the accounts of Hindostan, that there is a very celebrated place in Upper India, to which immense numbers of pilgrims go, to pass through a place in the mountains called the cow's belly; after doing which, they are probably considered to be regenerated, born again.

In the island of Bombay, about two miles from the town, rises a considerable hill, called Malabar-Hill, which, stretching into the ocean by its projection, forms a kind of promontory. At the extreme point of this hill, on the descent towards the sea-shore, there is a rock, upon the surface of which there is a natural crevice, which communicates with a cavity opening below, and terminates towards the sea. "This place," says an author, to whose printed account of it I was referred for corroborative evidence of its existence, "is used by the Gentoos as a purification for their sins, which, they say, is effected by their going in at the opening below, and emerging out of the cavity above. This cavity seems too narrow for persons of any corpulence to squeeze through; the ceremony, however, is in such high repute in the neighbouring countries, that there is a

* *Western Isles*, p. 158. † Tol. *Hud.* p. 326.

tradition that the famous Conajee Angria ventured, by stealth, one night upon the island, on purpose to perform this ceremony, and got off undiscovered."*

But there was one more kind of stones which the ancients worshiped, which must not go unnoticed; they were said to have fallen from Heaven; these were undoubtedly Aerolites. The famous stone called *μυδρος*, mentioned by Dr. Hyde, was probably one of these. Arnobius, *(contra Gent.,)* names a shapeless stone of the Arabians which they worshiped. The statue of the Thespian God was a rough unhewn stone.†

TUMULI AND DWARFY STONE.—CHAP. VI. SECT. XV.

In this work, I take very little notice of tumuli, although it is a branch of the subject of very great extent. But it is so natural, in a rude state of society, and after battles, to raise heaps of earth over the graves of the deceased, that they almost always fail to give any satisfactory proofs of any thing relating to very early times: for it always has turned out, that their contents *may have been* the deposit of later years. Even the Celts and flint-heads *prove* nothing, particularly the former, since they have been found in the ruins of Herculaneum; and the latter, since Mr. King has noticed that they have been found in the field of Marathon, can hardly be considered in any other light than as amulets or talismans—for surely both iron and steel were well known at the time of that famous battle. See Plate 27, Fig. i. ii. iii. iv. v. vi. vii. viii. Only the two marked i. ii. are of the full size.

But the tumulus over the cave at New Grange is very different from most others. It is evidently the work of the primeval race, whatever might be their name. It is the very portrait of one described by Pausanias, at Mycenæ in the Peloponnesus, and for the notice of which I am indebted to my learned young friend, MACKENZIE BEVERLEY, the author of *Jubal*, lately published. In a letter to me he says, "Mycenæ was destroyed by the Argians shortly after the great Persian invasion. On the outside of the old Cyclopian walls of that town (for the modern ones were destroyed by the Argians) is an immense tumulus, carn, or barrow. The entrance into this tumulus has a druidical door, which has excited the curiosity of all travellers.

"The lintel, or top of the door, is one enormous mass of Brescia marble, twenty-seven feet long, seventeen wide, and four feet seven inches thick. The door-posts are each of

* MAURICE, *Ant. Ind.* Vol. VI. p. 145.

† PAUSAN *in Ach.*; see DRUM. *Orig.* Vol. III. Ch. iv. p. 213, note 57.

one mass, but the width of the door is only ten feet, so that the lintel projects over them far into the barrow. The inside of the tumulus is a circular chamber of stone, like a bee-hive. Each stone is of huge proportions. The diameter of the chamber is fifty feet; the height fifty-one feet. This chamber is formed by horizontal not radiated layers, which advance over each other; and, having the lower angle cut off, give the structure the appearance of a gothic dome. This I take to be a most important point in its history, shewing its very great antiquity. The whole of this chamber has been covered with plates of bronze, some of which remain to this day, fastened to the stones by bronze pins. The blocks are all parallelograms, and are laid without cement.

"In the Acropolis of Mycenæ is a Cyclopean gate, called the gate of the Lions; it remains to this day precisely as described by Pausanias. It bears a strong resemblance in structure to the barrow-door just described. The lintel is fifteen feet long, of one block of Brescia; but the breadth of the door is only nine feet; so that of course the lintel projects over the door-posts; the height of the door is seventeen feet. Over the lintel is a triangular stone slab, eleven feet broad, nine feet high, and two feet thick. This slab represents, in sculpture in half relief, an indistinct column between two Egyptian lions. (The travellers, Dodwell, Clark, and others, say, that this door is built exactly like the remains of Stonehenge: of these blocks, Clark remarks it particularly.) The column is said to have had a flame on the top of it. Clark and others wish to convert these lions into panthers, and dedicate them to Bacchus, but this is all wrong, for Pausanias calls them λεοντες.

"This barrow described above is commonly called the treasury of Atreus, but this the learned reject, and rightly, making it vastly before Atreus. All the stones, both in the barrow and gate, are of the rough sort, that is, never finished off, just cut into shape, but nothing more; in short, they are Druidical. But to have any emblems or figures, is a step in refinement which our Druids do not know of,—at least, I suppose so.

"Strabo tells us, that Mycenæ was built by Perseus, i. e. more than 1000 years before Christ, or, in other words, in those fabulous times when the Cyclops or Celts were supposed to be at work. He also says, that the smallest stone in the walls of Mycenæ could not be moved by a waggon and two mules."

This is, no doubt, a very curious tumulus. The style of the arch, the Lithos in half relief, and the Cyclopean walls, prove its extreme antiquity. And the tradition relating to their fabulous Perseus, proves its date to be totally unknown to the Greeks—in fact, before the date of their histories. To whom but to the founders of their oracles can it be attributed—the ancient Celtæ?

The form of the dome does not necessarily bespeak such great antiquity as I supposed, when, in a former section, I asked if Mr. Wilkins had forgotten the tunnel at Albano, and the Cloaca Maxima. I examined both these with a view to the antiquity of the arch, and I thought they were conclusive. But since I have seen what has been said

upon that subject by Mr. King, I think they do *not* prove Mr. Wilkins to be mistaken. But the other circumstances are quite sufficient to establish the very great antiquity of this cave. I suspect that the buildings in Greece, Italy, &c., called Cyclopean, are all Hyperborean, i. e. Celtic. The very name alone of CYCLOPEAN, proves them anterior to all Grecian history, or real tradition.

Mr. Toland* and Dr. Wallace have given an account of a curious stone in the island of Hoy, one of the Orkneys, which lies on the barren heath in a valley, between two hills of moderate size, called the Dwarfy-stone. It is 36 feet long, 18 broad, and 9 feet high. No other stones are near it. It is hollowed out within, and at each end is a bed and pillow worked out in the stone, each capable of holding two persons. At the top, about the middle, is a round hole to admit light and let the smoke escape. It has a hole at the side about two feet square to admit its inhabitants; and a square stone lies near it, which seems to have served the purpose of a door. This is a curious stone, but it is rendered more so by the following observation of Mr. Toland's: "Herodotus says, in the second book of his history, that near to the entry of the magnificent temple of Minerva at Sais, in Egypt, (of which he speaks with admiration,) he saw an edifice 21 cubits in length, 14 in breadth, and 8 in height, the whole consisting only of one stone: and that it was brought thither by sea, from a place about 20 days' sailing from Sais." It seems not improbable that these stones may have been for the same religious purpose. But what that may be, or whether Druidical or not, no one can say.

DEISUL OR DEISEAL.—CHAP. VI. SECT. XVI.

The turn round the stone to which allusion was made in a former section, is called the Deisul or Deiseal. Of this Mr. Martin says, "In the Scottish isles, the vulgar never come to the ancient sacrificing and fire-hallowing carns, but they walk three times round them from East to West, according to the course of the sun. This sanctified tour or round by the South, is called Deiseal, from Deas or Dess, the right hand: and soil or sul, the sun; the right hand being ever next the heap, or carn. The contrary turn from right to left by the North, when the body faces the East, was (also used by the Druids, and) called Tuaphol, i. e. sinistrorsum: the Protestants as well as the Romanists are addicted to the Deisul."† When the turn is taken sun-ways, it is intended to do honour to a person, or to invoke blessings on him, or blessings generally. But when it is taken the contrary way, it is meant as an imprecation, and to invoke curses for some particular purpose.

This custom was common both to the Greeks and Romans, and was considered as of the first consequence. It was expressly ordered by Numa: "Circumagas te, dum Deos

* TOL. *Hud.* p. 162.

† *The Isles*, pp. 117, 140; *Tol.* p. 108; *Borlase*, p. 130.

adoras; sedeas, cum adoraveris."* A particular account of this amongst the Greeks, is given by Potter, in his *Antiquities*.† Athenæus informs us, out of Posidonius, that the Gauls always turned to the right hand in worshiping. Mr. Toland observes, This must have been three thousand years ago.‡ These turns were much practised in all magical rites and incantations. Different persons have different opinions respecting the origin of the practice, but they are all founded on surmise; nothing certain is known. I am inclined to suspect that the procession of the Roman church has originally sprung from the same source, like multitudes of their other rites and ceremonies, of the *real* origin of which they are totally ignorant.

GROVES.—CHAP. VI. SECT. XVII.

Almost all the stones of which we read in the Old Testament, are stated to have been set up under an oak or in a grove.

We read that Abraham planted a grove at Beersheba,§ where he invoked the Everlasting God, *in the name of Jehovah*. Isaac himself afterward invoked the name of Jehovah in the same place.‖ Joshua set up a great stone under an oak by the sanctuary of the Lord.¶ Among the trees of which their groves consisted, the oak was in a very particular manner preferred, as is evident from various passages of Genesis. Groves were often places dedicated to religious rites amongst the Greeks and Romans. Virgil never mentions a grove without a note of religion.** And Strabo says, the poets call temples by the name of groves; which Dr. Stukeley says was often done in Scripture. Pausanias makes a particular remark†† of the grove of Diana Servatrix. A grove is named in the Odyssey‡‡ perfectly round. These groves were kept by priests who dwelt there for that purpose.§§

It is evident from Tacitus,‖‖ that the temples of the Druids in Anglesey were in oaken groves. Bramham in Yorkshire, was an immense forest of oak. Trees are often dug up in the peat mosses in its neighbourhood.

Edward, earl of Cornwall, granted the *wood of Brimham* to the monks of Fountains, with leave to inclose it.¶¶

The circumstances of similiarity between the veneration for the oak of the Patriarchs and our Druids, may well justify the learned Dickenson, as Mr. Rowland calls him, in exclaiming—En primos Sacerdotes Quernos! En Patriarchas Druidas!

* PLUTARCH *in Numa*. † Vol. I. p. 221. ‡ TOL. *Hud.* p. 155.

§ Gen. xxi. 33. ‖ Gen. xxvi. 25.

¶ Deut. vii. 5, xii. 2, 3, xvi. 21, 22; Joshua xxiv. 26; Judges iii. 7, vi. 25. ** *Æneid* ix. 4.

†† In *Achaic*. ‡‡ xvii. §§ Vide STUKELEY'S *Abury*, pp. 8, 9. ‖‖ *Annal.* Lib. xiv. cap. v.

¶¶ HARGROVE'S *Hist. Knaresbrough*, p. 132.

CIRCULAR TEMPLES, STONEHENGE AND ABURY.—CHAP. VI. SECT. XVIII.

The most important of all the monuments of the ancient Druids were the circular temples. They are occasionally met with on the Continent, but no where in such number and magnificence as in the British isles. There are some of them which are very curious in Ireland, many in Scotland, in Anglesey and Cornwall, but the most curious and magnificent of them all, are to be found in Wiltshire. With the exception of Carnac, in France, in no country is there any thing to compare with what Stonehenge and Abury have been.

In the description in the Introduction I flatter myself all will be found that is necessary to give to my reader as clear an account of them as, by words and prints, is possible. Some years ago, *Sir Richard Colt Hoare*, Bart., to whom the public is under great obligation for the money he has laid out to perpetuate the antiquities of his country, was at great expense and trouble to examine the statements of Dr. Stukeley respecting these monuments, which, with some trifling exceptions, he found to be correct. Stonehenge stands on an extensive range of downs in Wiltshire, called Salisbury Plain, in a fine commanding situation, o nnearlythe highest ground in that part of the country.

It is not far from the towns of Old Sarum, and Salisbury or New Sarum, and Wilton. Sarum is a Hebrew word, שרון *srun*, and has the meaning of Planities pascuosissima, famous for its plains. From this it may, perhaps, be inferred, that Salisbury Plain has never been covered with wood.*

Stukeley observes, that near the union of three rivers are three cities and three cathe-

* The following is an extract from a letter of my friend *Mackenzie Beverley*, Esq., who furnished me with the information respecting the identity of the Eleusinian mysteries and Braminical ceremonies of Hindostan, given in Chapter II. Section xxvii.

"Deæ *Suliminervæ*, Sulinus, Maturi filius, Votum solvens, lubens, meritò."

"Dis Manibus. C. Calpurnius *Receptus Sacerdos Deæ Sulis* vixit annos Septuaginta quinque, Trifosa Threpta conjunx fieri curavit."

"The last I translate thus: 'To the infernal Gods. C. Calpurnius, an accepted priest of the Goddess Sulis, lived 75 years. His wife, Trifosa Threpta, erected this.'

"These inscriptions are on altars in the hall of the Bath Institute. The question is, who was the Goddess *Sulis*. She is evidently a British Deity adopted by Romans. The Goddess '*Suliminervæ*' is a union of Sulis and Minerva. The Romans found Sulis, and, in their liberal way, instead of persecuting her, and excluding her by tests and articles, they tacked her to Minerva, the orthodox. It is thus clear that Sulis, with the British, had similar attributes to Minerva. She was the personification of *Wisdom*. She must be of Druidical times. These altars were found in Bath, in a garden, and there are more inscriptions alluding to Sulis.

"Sulis was thus worshiped by Britons and Romans at Bath. I think Sulis-bury is Salisbury, or the town of the *Goddess Sulis*.—The word Sulis is quite unknown in classical theogony."

Probably the first town was Sarun of the Phœnicians. The second Salis-abiri of the Romans. The word Salis prefixed to the word Abiri, (the Cabiri, explained in Chapter V. Section XX. XXI.,) as at Bath it was prefixed to the word Minerva.

drals, all within a triangle, whose sides are less than three miles—Wilton, Old and New Sarum. The rivers are the *Nadre*, the *Chilmark*, and the *Willy*. Not far distant is a ditch, called *Chiltern*, which seems to be the division of the *hundreds*.* The word Chiltern, I suppose, comes from the British word *Cil* or *Kil*, and the ancient Celtic word Trithen, and ought to be called Chiltren—the hundreds of the three churches, or kils.

And a few miles from Stonehenge stands the temple of Abury, the description of which I suppose the reader has perused in the Introduction. It may be correctly described as a hill-temple or altar, as the waters there divide and run to different sides of the island.†

Around these temples are great numbers of tumuli or barrows. The word barrow is the same as tumulus, a heap of earth piled up, as a monument, over the body of a person deceased. It is a Hebrew word, באר-רוע *Bar-ruo*, and signifies the thrown up pit of commination or lamentation.‡ I do not understand the derivation of the word tumulus, but I suspect it is modern Latin.

Stonehenge has gone by various names. By the ancient Welsh it was called Choir Gaur.

The meaning of the word Choir, is well known in English, as the most sacred part of our churches. The word Gaur is Hebrew, גור *gur*, and means a congregation or collection of people. The Monks often called it Chorea Gigantum—the Dance of the Giants.

חג-גור *hg-gur*, chagaur, signifies assembling the people to the dance. The Britains would call it chwarae.

It is also called Stonehenge, and was supposed by some persons to have been erected by Hengist, the Saxon, to the honour of the Britains whom he murdered at a feast. This is foolish enough.

Stonehenge may come from *Stan* or *Tan*, the district or territory, and *Aonge*, magicians or sorcerers, in Irish. If such a word as *Hengist* did exist, it was probably a corruption of the word *Aonge*. In the oracle near Drogheda, the word Aongus is inscribed for Sorcerer.§ It must be recollected that Magician in ancient times was not a term of reproach.

But the old monkish historians tell us, that the temple of Stonehenge was called Ambres.

This I take to have been its true name. On this Stukeley says, "I have taken notice of another remarkable particular, as to the name of Stonehenge, which I apprehend to be of highest antiquity, that it was called the Ambres, or Ambrose, as the famous Main

* STUKELEY'S *Iter*, p. 129. † STUKELEY'S *Abury*, p. 18. ‡ COOKE, p. 50.

§ VALL. *Col.*, Vol. III. Pref. p. c.

Ambre, by Penzance, in Cornwall, another work of the Druids akin to this. And from hence the adjacent town of Ambres-bury had its name."*

Some of the monkish historians say that the British nobility were treacherously slain by the Saxon Hengist, at Ambresbury. Some say the act was done ad Pagum Ambri, others call it Cœnobium Ambrii, others ad Montem Ambrii. The famous rocking-stone in Cornwall, destroyed by Cromwell, was called Main Ambre, which in the Celtic language means *anointed stone*. Main Ambre is Lapis Ambrosius, or Petra Ambrosia,† the same as the Petræ Ambrosiæ on the coins of Tyre.‡ Stukeley then observes, that the ambrosia was the oil of roses, with which these stones were anointed, as Jacob anointed his pillow. A Λιθος was placed near the temple of Delphi, which was daily anointed with oil,§ a practice still continued to the Linghams in India.‖

When the incidental manner in which these monkish writers speak of Stonehenge as *Ambres*, is considered, it is impossible to doubt that it went by that name; and when the circumstances are considered of the stones, (see vignette of medals, Chapter VI.,) *Ambrosiæ*, at Tyre, and the Main Ambres of Cornwall, named before in this chapter, how is it possible for any one to doubt that they are of the same nature?¶

STONEHENGE NOT A ROMAN, SAXON, OR DANISH WORK.—CHAP. VI. SECT. XIX.

Dr. Borlase** has justly observed, "that the idea of Stonehenge being a Roman work, is not worth refuting. Yet it may be as well to say a few words upon this subject. The Roman ways cross and mangle these circles; and it can never be true that the Romans would erect and disfigure the same, and their own, works. It is also evident, that such monuments were prior to the Roman ways, for the Druids would never be suffered to impede the highways of their lords and masters; therefore, these must have been built before the Roman ways were made. This will naturally lead us to another conclusion equally evident, which is, that as they could not be Roman works, because

* *Stukeley*, p. 9. † Vide *Vaillant*, Second Volume of Colony Coins, pp. 69, 148, 218, 251, 337.

‡ STUKELEY'S *Stonehenge*, p. 50. § MAURICE, *Ind. Ant.* Vol. II. p. 359. ‖ *Ib.* p. 358.

¶ From this name of the temple, now Stonehenge, came the name of Ambresbury, abbreviated into Amesbury, which stands a few miles from it. This is called the Ambres of the Abiri. It is two words, and means the Ambres of the Dii potentes, or of the אבירי or Cabiri, for they are all the same.

In imitation of this, all the towns in England which end with *bury* took their name, as we call towns Godman-chester Godalmin, &c., only prefixing instead of affixing the title of honour, in the same manner as others are called Thryburg, Hamburg, &c., from the Saxon name Burg, a town. I think it probable that Stonehenge was first called Ambresbury, as the Highlanders call their churches *stones*. Then it would be called the holy or anointed stones of the Abiri, as *Jacob's* was the Holy stone of JEHOVAH. The other temple of Abury or אבירי *Abiri*, described in the Introduction, is distant about eight miles from this. Near Huddersfield, in Yorkshire, is an old Druid temple, called Ambury, evidently a contraction of Ambresbury.

** P. 197.

prior to the Roman ways, so neither, for the last-mentioned reason, could they be of the Saxon or Danish age and construction, and therefore can justly be ascribed to none but the Druids."

CIRCULAR TEMPLES OF THE ISRAELITES.—CHAP. VI. SECT. XX.

In my etymological inquiries, I am in general jealous of myself lest I should give way too much to imagination, the great fault of etymologists. I am, therefore, always rejoiced when I find I am supported by Lexicographers, who can have no theory to indulge. I was on this account very much pleased when I found myself thus supported by Dr. Parkhurst, in the following curious proof, that the Israelites followed the practice of our Druidical ancestors in putting up the stones which they used in their religious rites in the form of circles. It is written in Exodus xxiv. 4, And Moses rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Here the stones are evidently twelve in number, independently of the altar. In Deut. xxvii. 2, it is written,

And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

3. And thou shalt write upon them all the words of this law.

4. .....Ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shalt plaister them with plaister.

5. And there shalt thou build an altar unto the LORD thy God, an altar of stones; thou shalt not lift up any iron tool upon them.

6. Thou shalt build the altar of the LORD thy God of whole stones.

Joshua iv. 9, And Joshua set up twelve stones in the midst of Jordan.

Ver. 19, And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20, And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Here we have repeated instances of twelve pillars of unhewn stones being set up, and also of an altar at the same time. Here is the practice of using unhewn stones, and of plaistering them. Now were they placed in circles or were they not? Although the writer of the book of Joshua, writing many years after the time when the stones were set up, speaks very familiarly of the place Gilgal as of a place well-known; it by no means follows that it was called Gilgal when Joshua set up the stones. It probably had not then this name, but acquired it afteward from the circumstance of the stones placed there. This I infer from the name Gilgal, גלגל *glgl*. On this, Parkhurst says, גל *gl*, a

roundish heap of stones; and Cruden, in his Concordance, calls it a wheel, a revolution. Parkhurst says, in another place, גיל *gil* denotes *a revolution*. This is the same as the Celtic Ceal or Cil—the *G*, the third letter of the Arabic, Hebrew, and Greek, denoting 3, becoming changed for *C*, the third letter of the Latin, &c., and always in old time pronounced *K*, as in Cæsar—Kaisar in German. The Mazorites for the supplied vowel in the word *glgl* give the *i*; then it is *gilgl*. This shews the tradition in their day. From these stones, the place became called the place of the *stone circle*. Joshua uses the term Gilgal proleptically.* From this came the names of our parishes, which were called from places of Druidical worship Cils or Ceals, thus—Kilpatrick, Kilkenny, Kildare, (that is literally the Kil of the grove) &c., &c. Almost always where these towns or parishes have the name of Kil, remains or traditions relating to the Druids are to be found. Mr. Huddleston observes, that the space which surrounded the mount of the temple at Jerusalem, in no material circumstance differed from the Gaelic Cil, which denoted the circle inclosing the temples of the Druids. From all these circumstances, I think there can be no doubt that Moses at Sinai, and Joshua at Gilgal, set up their twelve stones in the shape of circles.

I have little or no doubt that the temple established by Joshua, as described in the 27th chapter and 4th verse of Deuteronomy, and in the 8th chapter and 30th verse of Joshua, was the temple of Ιαω without image, at which Pythagoras remained to study a long time, and which was visited by Plato for the same purpose. And this was the temple which Eupolemus, if my memory do not fail me, says, was dedicated to Jupiter, on Mount Hargerizim. Epiphanius says, that at Sichem were the remains of a Proseucha, raised up in the open air by the Samaritans, in a circular form. This was probably that named by Joshua.† Ebal and Gerizim were two hills, so near that a man could be heard from one to the other, and Sichem lay in the valley between them.‡ Samaria, Schecham, Sichem, Ebal, and Gerizim, were all so near together, that they might be almost considered as the same place.

Thus we see that great stones are ordered as a memorial, &c. They are directed to be of whole stones; they are directed to be unworked or unengraved; and they are directed to be plaistered. This description answers in every respect to the great stones or temples of the Druids in Britain. It is evident that they were as little worked as possible; *taxata* sed non *perdolata ferro*. Tools to get them, or cut them out of the quarry, must have been used. Is it not possible that the stones were ordered to be rough and unworked, by Moses, in order to prevent the adopting of the idolatrous custom, practised in Egypt, of engraving hieroglyphics or allegorical emblems on them?—one of the Egyptian customs which the Israelites, amongst all their offences, are not accused of having adopted, and which

* Precisely as Moses does, when, in Genesis, he speaks of sanctifying the Seventh day.

† Ch. xxiv. 26. ‡ *Rowland*, p. 231.

the ordering of them to be covered with plaister probably prevented. On not one of the early Druid temples can a single inscription be found; this would be naturally the effect if they were originally covered with plaister. When the immense labour and expense which such temples as Stonehenge required are considered, no one can believe that they would, when in use, be in the rude, desolate state in which they are now found. They would probably be gilded, and most magnificently ornamented, as from history we know was the case with some of them in Ireland.

The Irish historians state, that one of their sacred Lithoi was covered with a plate of gold; a metal with which it is probable that they were acquainted before they knew any thing of iron.

VALLENCEY AND OTHERS ON ANCIENT CIRCULAR TEMPLES.—CH. VI. SECT. XXI.

Mr. Vallencey says, " Great stress has been laid on the deficiency of pillared temples, after the Grecian order, to prove that the ancient Irish were ignorant of the fine arts; but, if we can shew that all the *Eastern* world had no other kind of temples originally, and that this custom continued long with the Canaanites, that aspersion will be removed.

" When the Israelites entered Canaan, the Canaanites had no other kind of places of public worship. When Moses ordered them to destroy all false deities of the Canaanites, he mentions no temples: Overthrow their altars, cut down their groves, and burn them, are his commands. The Scripture does not mention one temple destroyed by Joshua, his successor.

" Such were the kind of temples Solomon built for his wives: according to the Hebrew text, he constructed mounts on the hill opposite to Jerusalem; the Scripture, speaking of the zeal of Josias for the purity of the worship of God, says, 'that he defiled the high places on the right hand of the mount of *Scandal*, that Solomon had made to Astaroth, the God of the Sidonians; to *Chamos*, the scandal of the Moabites; and to *Melcham*, the abomination of the Ammonites—that he broke their pillars, and cut down their groves.'

" The Canaanites in after times, to obtain more respect for these places, destined to the public worship of their religion, and to prevent them from being profaned by cattle, inclosed them with entrenchments of earth, but they were always open at top. This intrenchment, in their language, was גדר *gdr*, gadir: in Irish, Gathair and Cathair, the *g* being commutable with *c*, and the *d* with *t*, in all languages; hence *Cathair*,* a barrow, קתר *ktr*, kether, circulus. Such was the temple near *Orthosia*, described by Maundrell: such was that on mount *Carmel* visited by Pythagoras: such was the temple of אורקל *aurkl*, Orchol, or the Sun, falsely called Hercules, at Tyre: of Astarte, at Sidon: of Venus, at Biblos: and that consecrated at mount Casius by the descendants of the Dioscuri, was originally of this form. Such was the temple of Hercules at Gadir or Gadiz.†

* SHAW'S *Irish Dict.* † MACROBIUS *in Saturnalia.*

"Wherever the *Phœnoici* went, and wherever the Tyrians followed them, they preserved this form. That of Juno, near the river Grubrosus, in the isle of Samos, was always open at top, and remained so in the time of Strabo, though filled with statues executed by the greatest masters. When Pausanias travelled into that part of Greece, where Cadmus had established the Phœnician or Scythian religion, the temples were only *Gadirim* or inclosed places—'They are not roofed,' says he, 'they contain no statues, nor do they know to what Gods they were consecrated, a sure mark of their antiquity.'—

"The Schéremissi of Siberia are a Pagan people under the government of Casan. They have no idols of wood or stone, but direct their prayers towards heaven in the open air, and near great trees, to which they pay honours and hold their assemblies about them. The hides and bones of sacrificed animals they hang about their holy trees to rot, as a sacrifice to the air.*

"The temple built by Cadmus in the isle of Rhodes, in consequence of a vow to Neptune, was of this nature; and hence Diodorus Siculus, to express its form, uses the Greek word τεμενος, that is, an inclosure consecrated to some deity; τεμενος, nemus, delubrum, locus quivis separatus in honorem dei alicujus aut herois; fanum, sacellum, lucus, from τεμενιζω, consecro, which derives from τεμνω, to cut, to separate—that which is separated or distinguished from another.

"Sir Isaac Newton observes, that altars were at first erected without temples, and this custom continued in Persia till after the days of Herodotus: in Phœnicia they had altars with little houses for eating the sacrifices much earlier, and these they called high places. I meet with no mention of sumptuous temples, says he, before the days of Solomon.†

"Plutarch tells us, that the Egyptians in general had uncovered temples; they are only inclosures, says he, and exposed to the air. Clemens Alex. informs us, that all the temples dedicated to *Neith*, i. e. Minerva, were open. In this the Phœnicians differed; for that dedicated to *Ogga* or Minerva, discovered by Abbé Fourmont, was covered, though built of rude stones, like our Irish temples.‡

"The Greeks too had their open temples. Vitruvius informs us, that those sacred to Jupiter, to thunder, to the sun, and to the moon, were open and exposed to the air.

"Those of the Assyrians, full of statues, must also have been open, for Baruch says, that owls perched on their heads, and that the faces of the Babylonian idols were blackened by the wind driving the smoke on them.

"The Persians, or ancient southern Scythians, from whom the Irish descended, ridiculed the custom of shutting up the divinity, who ought to have the universe as an altar: Jovemque Cœli circulum nuncupassent. (Brissonius.)

* *Strahlenburg*, p. 354. † *Chronology*, p. 221.

‡ I am of opinion that the edifice said to have been discovered by the Abbé Fourmont was not a temple. The print given by the Colonel shews no appearance of one.

"The ruins of Chilminor, falsely thought to be the remains of a palace, plainly shew it was a temple, open, according to the patriarchal mode. Here also was the original sepulchre of their ancient kings, as Dr. Stukeley has fully proved in a memoir read to the A. S. of London, 15th Feburary, 1759,—whence its Irish name *Teidmuir*, the walls of the dead—hence the contracted name *Tadmor*, by which it was once known in history.

"And when Celsus wrote against the Christians, in the 2nd century of the church, the *Scythians*, the *Nomades* of Africa, the *Seres*, and many others, had only open temples. The foundation of the temple of the *Syrian* goddess at Hieropolis, is attributed to the *Scythian Deucalion;* it was undoubtedly open at first, and had been rebuilt many times on the ruins of the old one. Lucian acknowledges, that the one subsisting in his time, had been built many ages after Deucalion lived, or after *Semiramis* or *Attis* or *Bacchus*, to whom some attribute the building of it."*

Pausanias, in *Corinthiacis*, informs us, that near the Chemarus is a *septum* or circle of stones. He also writes, that the Thracians used to build their temples round and open at the top in Bœotia. He speaks of such at Haliartus by the name of Naos, equivalent to the Hebrew Beth or בית *bit*, which Jacob called his pillar. He speaks of several altars dedicated to Pluto, set in the middle of *areas* fenced with stones: and they are called Hermionenses. The famous and beautiful temple of the Pantheon at Rome, dedicated to all the Gods, always was, and yet is, open at the top. And lastly, we must not forget that the temples of the Persians were all, before the time of Zoroaster, open to the heavens; for he it was who first taught them to worship in caves and inclosed buildings.

On a passage of Homer's *Iliad* Mr. King has observed, that Pope has not seized the spirit of the original, which has an evident reference to a stone circle. He gives the following translation, for the notice of which I am obliged to W. A. Miles, Esq., of the county of Dorset:

"The heralds at length appeased the populace, and the elders sat on (oval) *rough-hewn stones* within a *sacred circle*, and held in their hands the sceptral rods of the loud proclaiming heralds. To which, or on receiving them, they then rose from their seats, and in alternate order gave judgment, whilst in the midst lay two talents of gold, to be bestowed on him who with these should pronounce the rightful sentence."†

I have no doubt that the remains of this kind of temples would be found in other

* VALL. *Coll.* Vol. IV. pp. 463, &c.

† Κηρυκες δ' αρα λαον ερητυον· οι δε γερονΓες
ΕΐαΓ' επι ξεστοισι λιθοις ἱερῳ ενι κυκλῳ·
Σκηπτρα δε κηρυκων εν χερσ' εχον ηεροφωνων·
Τοισιν επειΓ' ηϊσσον αμοιβηδις δ' εδικαζον.
Κειτο δ' αρ' εν μεσσοισι δυο χρυσοιο ταλαντα,
Τῳ δομεν, ὁς μετα τοισι δικην ιθυνταΐα ειπῃ. *Iliad*, Lib. xviii.

KING'S *Mem. Ant.* Vol. I. p. 151.

parts of the world, as well as in Europe, if they were diligently searched for. In Chardin's Travels* will be found the description of one in Persia.

He says, "Upon the left hand of the road are to be seen large circles of hewn stone; which the Persians affirm to be a great sign; that the Caons making war in Media, held a council in that place—it being the custom of these people, that every officer that came to the council should bring a stone with him, to serve instead of a chair. And these Caons were a sort of giants. But that which is most to be admired, after observation of these stones, is this, that they are so big that eight men can hardly move one, and yet there is no place from whence they can be imagined to have been fetched, but from the next mountains, that are six leagues off."

NUMBER OF THE CIRCLES IS NOT A PROOF THAT THEY ARE NOT TEMPLES. CHAP. VI. SECT. XXII.

Dr. Macculloch observes, that the circular collections of stones cannot have all been for the purpose of worship, because in many places there are several of them in one place or very near together. This is what often took place with the old heathen temples, and is continued in the Romish churches. On the promontory of Ancona,† the great cathedral is surrounded with little churches or chapels, formerly several temples. The oldest church in Bologna, known to have been a temple of Isis from the inscription on it, of *Dominæ victrici Isidi*, was a collection of temples, and is now a collection of churches. Another collection of temples was over the waterfall at Tivoli. What is St. Peter's at Rome, surrounded with its chapels, but a collection of churches, each dedicated to its own Saint, as each temple was dedicated to its own Demigod?

Much unnecessary trouble has been taken to shew that the circular structures were

* Page 371.

† There was here, amongst others, a temple of Bacchus, as well as one to Venus, noticed by Forsyth. The ignorant monks in the sixth century, out of this made not the tomb SANCTI LIBERII, but actually S. LIBERY ex stirpe regum Armeniorum. In the year 1400 they corrected this, in another inscription placed near it, and made it Sancti Liberii. I was much amused in strolling about, to find in a retired corner of the opposite chapel the actual sarcophagus of the God. It has had upon it two inscriptions, one metallic fastened with rivets, the other engraved in the stone. One is taken off, the other erased by the chisel. It is in the exact shape of the sarcophagus of Livy at Padua.

The mode by which these monasteries and most of the Romish saints have arisen may be worth a speculation. Probably at first a hermit, like many of those found at this time in the retired mountainous parts of Italy, might take up his residence amongst the ruins of the ancient temple; he would be pitied and fed by the alms of neighbours who hoped to profit by the prayers of the pious man. He would be joined by others; their neighbours would encourage and assist them to build a cell out of the ruins. By degrees their number and wealth and real respectability increased, till they grew into a grand establishment. In the beginning they probably consisted of men *not in orders*, who could perhaps neither read nor write, and who probably never heard of a Bacchus, but found the well-known monogram. Hence the S. LIBERY which they found amongst the ruins became a Christian saint, a martyr, &c., &c., &c., and the ruins of his temple a magnificent church. Here, probably, is the short history of hundreds of these places.

not religious because national affairs were transacted in them. But this all rather tends the other way. They were resorted to because they were sacred places. Thus Samuel made Bethel and Gilgal the annual seats of judgment. At Gilgal Saul was confirmed king, and the allegiance of his people renewed with sacrifices and great festive joy. At Mizpah, Jephtha was solemnly invested with the government of Gilead, and the general council against Benjamin seems to have been held here. At the stone of Schechem erected by Joshua, Abimelech was made king. Adonijah was installed by the stone of Zoheleth. Jehoash was crowned king, standing by a pillar, as the manner was.* Josiah stood by a pillar when he was making a solemn covenant with God.†

Cæsar says,‡ "the Druids assemble in a TEMPLE (consecrated place) at a certain season of the year, in the territories of the Carnutes, which is reckoned the centre of all Gaul."

Mr. Huddleston maintains, that there were two kinds of Druidical circles, one for worship and the other for courts of justice: and he is as usual angry that any person should entertain a different opinion. He thinks, that all those without centre stones are courts. I do not say, he cannot possibly be right, but I think there is no evidence to decide the question either one way or the other.

AGREEMENT OF THE NUMBER OF STONES IN THE CIRCLES WITH THE ANCIENT CYCLES.—CHAP. VI. SECT. XXIII.

The most extraordinary peculiarity which the Druidical circles possess, is that of their agreement in the number of the stones of which they consist with the ancient astronomical cycles. The outer circle of Stonehenge consists of 60 stones, the base of the most famous of all the cycles of antiquity. The next circle consists of 40 stones, but one on each side of the entrance is advanced out of the line, so as to leave nineteen stones, a metonic cycle, on each side, and the inner, of one metonic cycle, or nineteen stones.§ At Abury we find all the outward circles and the avenues make up exactly the 600, the Neros, which Josephus says was known before the flood. The outer circles are exactly the number of degrees in each of the twelve parts, into which, in my aerial castle-building, I divided the circle, viz. 30, and into which at first the year was divided, and the inner of the number of the divisions of the circle, viz. 12, and of the months in the year. We see the last measurement of Stonehenge, taken by Mr. Waltire, makes the second circle 40; but for the sake of marking the two cycles of 19 years, two of the stones, one on each side of the entrance, have been placed a little within. I think it very likely that the outer circle of the *hackpen* of 40 stones, was originally formed in the same manner.

* 2 Kings xi. 14. † 2 Kings xxiii. 3. ‡ Lib. vi. cap. xiii.

§ This cycle is generally attributed by the Greeks to a man called Meton, of course one of their countrymen; but it was known in the East many generations before his time.

Surely it is not improbable that what is found in one temple, should have been originally in the other? I also think that the whole number of stones which Stonehenge consisted of was 144, according to Mr. Waltire's model—and including along with it three stones which could not be described in Mr. Waltire's model for want of room; thus making the sum-total of stones amount exactly to the Oriental cycle or *Van* of 144 years.

Outer circle, with its coping stones	60
Inner	40
Outer ellipse	21
Inner parabola.....	19
Altar	1
Three outer stones	3
	144

In this temple the outer circle is the oriental cycle of Vrihaspati, 60. Next outer circle, exclusive of two entrance stones a little removed inside the line, to mark a separation from the others, making two metonic cycles, each 19. The trilithons are seven in number, equal to the planets. The inner row is a parabolic curve, and the stones a Metonic cycle. Now with respect to Abury we find the same peculiarity.

Outer circle	100 stones
Northern temple outward circle	30
Inner circle.....	12
The Cove	3
Southern temple, outward circle.....	30
Inner circle of the same	12
Central obelisk	1
Ring-stone	1
Kennet Avenue	200
Outer circle of the hakpen* or serpent's head	40
Inner circle of ditto.....	18
Beckhampton Avenue	200
Longstone Cove.....	2
Enclosing stone of the tail	1
	650

* The Hackpen hill, on which stands the head of the snake, as described by Stukeley, is, he thinks, derived from the Hebrew word אחים *ahim*, spoken of by Isaiah, xiii. 21. St. Jerom translates it *serpents*. The Arabians call a serpent *Haie*, and wood serpents *Hageshiin*, and thence our *Hakpen*. Pen is *head* in British. *Hag* is Yorkshire English for a Snake.

Of these, the whole number of the OUTWARD LINES of the structure make 600, viz., 100 + 30 + 30 + 200 + 40 + 200 = 600, the cycle of the Neros, alluded to in Chapter II. Section XIII. The whole of the smaller circles make 142. 30 + 12 + 30 + 12 + 40 + 18 = 142. When I consider all the other circumstances of the attachment of the Druids to cycles, I cannot help suspecting, that they have been 144; that there is some mistake. I think it not unlikely that the inner circle of the serpent's head was 19, a Metonic cycle, and that it had an obelisk in the centre, or that in some other way the 144 was completed. Many persons will think this very trifling. It certainly may appear so to them, but we must recollect it is all connected with judicial astrology, the most trifling of sciences, from which nothing but such nonsense can be expected.

If all the stones of Abury be taken, except the inner circles, you will have the number 608, a very curious number, the sacred number of the god Sol, already described in Ch. IV. Sec. VIII. to which I beg to refer my reader. If this be the effect of accident, it is an odd accident. Again, the several following numbers make up 365, being numbers of separate parcels of stones constituting this temple: 3 + 2 + 100 + 200 + 40 + 18 + 1 + 1 = 365.

At Biscau-woon, near St. Buvien's, in Cornwall, there is a circular temple, consisting of 19 stones, and a twentieth stone stands in the centre, much higher than the rest.

I beg my reader to refer to the description of the temple at Classerniss in the Introduction, plate No. 28. There he will again find the Metonic cycle.

Near Clenenney, in North Wales, is a circle, containing 38 stones—two Metonic cycles.*

Near Keswick is an oval of 40 stones. This I have little doubt is in number 40, for the same reason as the second circle at Stonehenge, already explained.†

Dr. Borlase says, "There are *four* circles in the hundred of Penwith, Cornwall, (the most distant two of which are not eight miles asunder,) which have nineteen stones each, a surprising uniformity, expressing, perhaps, the two principal divisions of the year, the twelve months, and the seven days of the week. Their names are Boscawen'uun, Rosmodereny, Tregaseal, and Boskednan."‡ Here the similarity could not escape Dr. Borlase; but the idea of a cycle never occurred to him. There is no room to attribute any thing here to imagination.

The great temple at Rolrich, in Oxfordshire, is surrounded with 60 upright stones; the cycle of Vrihaspati, an example not far distant from the others.

At the time that Dr. Borlase wrote his History of Cornwall, from which the description of the circles in that county is taken, he had no idea that the number of stones of which the circles consisted was of any great consequence, or we should have found some observations respecting that point. And when the labour which has been used to

* *Pennant*, Vol. II. p. 189. † KING, *Mun. Ant.* p. 146. ‡ P. 191.

destroy them is taken into the account, it seems highly probable that the true number would not be ascertained without much trouble and care to discover, from the hollows in the ground, the places where some had stood, but at that time gone; and also to distinguish *pieces* of stones from whole ones, in those cases in which they had been broken into two—without which their number would be deceptively increased. From these considerations, and when I recollect so many temples in which the circles are cycles, and many others where they are said not to form cycles, the Hurlers for instance, I cannot help suspecting that they have been originally one of 12, and two of 19 each. Again, when I look at the Botalleh circles of St. Just, Plate 29, I cannot help suspecting that circle C has consisted of two cycles of 19 each; the circle F of one 19; the circle H of two; the circles D and E of two of 30 each; and that the whole has been intended to represent an astronomical planetary system of some kind. We must not forget that these people were all magi and astrologers.*

In the bogs of Ireland instruments have been found, probably talismans, evidently having a reference to these cycles. Col. Vallencey says, that no images of gold or silver have ever been found in the bogs of Ireland, but only unhewn stones capped with gold and silver, to represent the sun and moon, surrounded by twelve other luminaries, or by nineteen others, to represent the lunar cycle.†

In the course of last summer a Druidical monument was discovered in Somersetshire, consisting of a great number of circles, like the Botalleh circles, intersecting each other.

THE CROSSES AND GLOBES AT IONA AND ANCIENT CYCLES.—CH. VI. SECT. XXIV.

In the Island of I-com-kill, at the monastery of the Culdees, at the time of the Reformation, there were 360 crosses; whether placed in a circle does not appear. What has the number 360 to do with Christianity? I beg my reader to look back to my first chapter, where I have described the way in which I conceived the circle became divided into 360 parts, and to retain it in mind as we proceed.

Pennant says, "On this road is a large and elegant cross, called that of Macleane, one of three hundred and sixty, that were standing in this island at the Reformation,‡ but immediately after, were almost entirely demolished, by order of a provincial assembly held in the island."§ This cross was probably saved by having had some Christian ornament engraved on it, if it were one of the 360, which I should rather doubt; or

* Mr. Maurice thinks, with much probability, that the numbers of the stones of their temples being exactly equal to the years in the different cycles were adopted to prevent the loss of the knowledge of these cycles.

† *Coll. Reb. Hib.* Vol. III. Pref. p. cxxxvii.

‡ *Short Description of Iona*, 1693, *Advoc. Libr.* MS.

§ PENNANT'S *Tour Heb.* p. 247. Iona was the burial-place before the Christian era of the kings of Ireland, Norway, and Scotland: their tombs yet remain.

perhaps it might save itself by having the idolatrous emblems (as they called them) worn away, which yet at that time remained on the others.

The Caaba at Mecca was surrounded by 360 images, according to Al Jannabi;* but these images were rude unsculptured stones.† This I suppose was the idolatry which Mahomet reformed.

Mr. Pennant, speaking of Iona, says, "A little north-west of the door of the church is the pedestal of a cross: on it are certain stones, which seem to have been the support of a tomb. Numbers who visit this island (I suppose the elect, impatient for the consummation of all things) think it incumbent on them to turn each of these thrice round, according to the course of the sun. They are called Claca-bràtha, for it is thought that the brath, or end of the world, will not arrive till the stone on which they stand is worn through. (This is an example of the deisul.) Originally, says Mr. Sacheverel, here were three noble globes, of white marble, placed on three stone basins, and these were turned round; but the synod ordered them and sixty crosses to be thrown into the sea. The present stones are, probably, substituted in place of these globes."

What are we to make of these globes, with the circular walk round them from East to West? Are they not evidently typical of the circular form of the earth, and the apparent motion of the sun? Did the monks know any thing of this before they persecuted Galileo, for asserting that the earth was spherical; or are these globes connected with some superstition descended from that primeval nation, who not only knew that it was spherical, but had succeeded in measuring its circumference almost to absolute exactitude, as demonstrated by Baillie? I leave this to my reader: I decide nothing. And sixty crosses in the church, too! Why sixty? What has the number 60 to do with the Christian religion? It is the number of the famous Indian cycle of Vrihaspati, which Sir William Drummond truly says agrees with no astronomical period, and which, multiplied into six, giving the number of the other crosses in the island, corresponds with the days neither of the solar nor lunar year. This is true—but the number 60 is the base of the famous cycle called the Savos of 3,600 years of the Chaldees or Culdees of Babylon; another artificial cycle celebrated amongst the oriental nations, particularly the Chaldeans, the predecessors of the Culdees of I.

On this cycle, Sir William Drummond says, "But why was the decimal part of the Neros (60) chosen as a period; and why was 60 multiplied by 6 taken as the number of degrees into which the circle should be divided? I have already remarked, that 60 years really answer to no astronomical period, and the number 360 corresponds with the days neither of the solar nor of the lunar year." Again—"We find the Zodiac divided into 12 signs, 36 decans, 72 dodecans, and 360 degrees, as marked in the ecliptic.‡ Are we to believe that these divisions were merely accidental? Finally, if we examine the

* *Pococke*, p. 100. † DRUMM. *Orig.* Vol. III. pp. 438, 447. ‡ DRUMMOND *on the Zod.* p. 43.

two oriental *Vans* of 144 and of 180 years, we shall soon perceive that they correspond with no astronomical cycle.

"It appears to me that these numbers were chosen, and these divisions made, for the purpose of multiplying certain numbers into one another, which denoted the years in which some great sideral revolution took place."

All these cycles and divisions were the fanciful productions of judicial astrology; at least all of them which had not the movement of the heavenly bodies for their basis. But they all arose out of the first division of the circle into 360 degrees, and 72 the dodecans, as described in my first chapter. They found that the whole circle consisted of 72 dodecans of 5 calculi each; by multiplying them they got 360, the whole circular number. Again they found the whole circle consisted of 12 signs; by multiplying these again by 5, the number of degrees of which each dodecan consisted, they got 60. By dividing the number of years, in a precessional year by this number, they got 432,* which they made the basis of all their grand cycles and periods. From the 60 also, they made their cycle of the Savos of 3,600 years. If, instead of the first division of the circle being made into 360, some other number had been taken, 240 for instance, all the cycles would of course have consisted of different numbers. The probable way by which it came to consist of 360, I think I have shewn in the first chapter.

It is a curious fact that all these vans and cycles derive their names from Chinese Tartary; they are not of Indian growth. Their names bespeak them the descendants of Baillie's primeval nation, about latitude 45. Can any thing be more striking than this? The modern Bramins know little about them; but they will not confess their ignorance. Thus they account for the cycle of 60 years,—the cyle of Vrihaspati, by saying that it arises from 5 revolutions of the planet Jupiter; this is so wide of the truth that it never can have arisen from this cause. The makers of these vans and the discoverers of the periods of 600 years and of 25,920 years, knew better; but they were not the Hindoos of Bengal.

The revolution of Jupiter is performed in 11 years, 313 days, 8 hours. Then five revolutions will not make 60 years, but only 55 years, 201 days, 16 hours—a difference abundantly sufficient to disprove the assertions of the modern Bramins, that the cycle of Vrihaspati was formed by five revolutions of this planet.

ANCIENT SUPERSTITIONS RESPECTING NUMBERS.—CHAP. VI. SECT. XXV.

Amongst the ancients there was no end of the superstitions and trifling play upon the nature and value of numbers. The first men of antiquity indulged themselves in these

* From this number, by the addition of ciphers, they made a variety of imaginary cycles. A year of Brahma was 432,000 years. Another period was 4,320,000 years, and so on *ad libitum*, and *ad infinitum*.

fooleries to a surprising extent, of which the great philosopher Philo affords a remarkable example.

Their play upon the number 365 is no bad example. The name Meithra stands for 365.*

M	40
E	5
I	10
Θ	9
P	100
A	1
Σ	200
	365

The word Νειλος the same—

N	50
E	5
I	10
Λ	30
O	70
Σ	200
	365

Again—Abraxas or Abrasax,†

A	1
B	2
P	100
A	1
Σ	200
A	1
Ξ	60
	365

And lastly, the Welsh word for Stonehenge, Gwaith Emrys, or Emreis, as it is often written, *the structure of the revolution*, signifies, in the Celtic or Greek numerals, 365.

ή 8, μ′ 40, ϱ′ 100, ή 8, ί 10, σ′ 200=366.

Thus it finished in the same way that they, as well as the ancient Gauls, called their

* Montfaucon says, that Meithras, as stated here, is a common reading. *Archæologia Æliana*, p. 320.

† It is necessary to read Abrasax and Abraxas in putting an X (Ξ) for an S (Σ); but besides that it is required to make the letters answer to 365, it is very common with the Greeks, particularly the Athenians, to put the ξι for the Σιγμα. There are many examples of it in Plato. BEAUSOBRE, *Hist. Man.*

week—8 nights, but 7 days; 366 nights, but 365 days. The Triad, No. 14, where this Emreis is spoken of, is as follows:

> The three mighty labours of the island of Britain:
> Erecting the stone of Kelti,
> Constructing the work of Emreis,
> And heaping the pile of Cyvrangon.*

If my reader will look back a few pages he will see that I have stated certain numbers, taken out of those of which the temple of Abury consists, to make up 365. He will observe that they are all separate parcels of the stones: and now, if he have a taste for such nonsense, he may amuse himself by comparing the numbers which make up the totals in Neilos, Meithras, Abrasax, and Emreis, and he will find them all, in the different numbers, parcels of stones in the temple of Abury.

Sir William Drummond† has observed, that the word Neilos is Greek, not Egyptian. This is true, for the old name of the river was שיר *sir*, or שר *sr*, which meant *black*. The Greeks finding that the Egyptian word meant black, and also the sun or solar revolution, and not having a word which, according to the genius of astrology, answered to the sun and to the idea of black, coined the word of the letters standing for the sun's period, which word, we are told by Tzetzes, νεον εστι.‡

Sir William Drummond says, that this ancient practice of making words stand for numbers, was buffoonery; this is true. We are treating of buffoonery. It was all judicial astrology. And what was judicial astrology but buffoonery?§ We have seen that the famous Abraxas only meant the solar period of 365 days, or the sun, either as God or the Shekinah of the Supreme Being. Sir William knows well, how this has puzzled the learned for almost two thousand years. And whence does it at last come? Colonel Vallencey shall tell us—It comes from the Druids.

The Irish had two words, *Matharaghas* and *Abarachas*, epithets given by the Druids to the true God. *Mathar* and *Abar* in Irish signify God—the first cause. And *Aghas* or *Achas* good luck. Hence comes the famous word *Abraxas*, which has puzzled all etymologists. They have also *cad*, which means holy. Hence *Abra-cad-abra*, Abracadabra—Abra *the holy abra*.‖

The system of the alphabets in my first chapter, I have proved to have been identically the same with the Irish, the Greeks, and the Hebrews. Mr. Davies has shewn from the curious observation respecting the word Emreis, that the Celtic alphabet had the same

* DAVIES' *Cel. Res.* pp. 148, 160, 191. † *Zodiac*, p. 105.

‡ The Greeks finding the word שיר *sir* to stand for the word sun, adopted it, and putting their emphatic article O to it, made Osir, Osiris, whom they called Lord, Κυριος, and from whom came our Sir and Sire, the French Mon-sieur, the Spanish Mon-seigneur.

§ Begging pardon of a worthy philosophical friend of mine, who some time ago told me in confidence, *that he now and then did a little in judicial astrology*. Thus we see it is not even yet entirely exploded.

‖ VALL. *Col. Hib.* Vol. IV. p. xxxix.

power of notation; from which we see, that the Greek and Irish letters in the word Abraxas both answer to the number 365.* And at last I think the riddle is solved; the sacred Abraxas is found.

THEORY OF THE ORIGIN OF LETTERS, OF THE FIRST CHAPTER, RESUMED. CHAP. VI. SECT. XXVI.

And now I beg my reader to refer to my first chapter, where he has seen the aerial castle-building in which I indulged, and he will find I supposed, that my tyro in the golden age would collect 28 Calculi for his first system of arithmetic. And having done this, I now beg the reader to send two shillings to Mr. Priestley in Holborn to purchase Bishop Burgess's little *Introduction to the Arabic Language*, and in that, in page 13, he will find the names of the primary Arabic letters, which are as follows (so placed as to be easily compared with the Greek and Hebrew, and with their powers of notation in each respective alphabet):

ARABIC.		HEBREW.	GREEK.		IRISH.
1	Alef	Aleph	Alpha	1	Ailim
2	Ba	Beth	Beta	2	Beth
3	Gim	Gimel	Gamma.....	3	Gort
4	Dal	Daleth	Delta	4	Deur
200	Ra	Resh	Ro	100	Ruis
300	Shin	Shin	Sigma	200	Suil
90	Sad	Tzadi			
400	Ta	Tau	Tau	300	Teine
70	Ain	Oin	Omicron	70	Oir
80	Fa	Pe	Pi	80	Pieth Bhog
20	Caf	Caph	Kappa	20	Coll
30	Lam	Lamed	Lambda	30	Luis
40	Mim	Mem	Mu or Mui	40	Muin
50	Nun	Nun	Nu or Nui	50	Nuin
6	Waw	Vau	F formerly *vau* pronounced *u* then *v* or DIGAMMA	6	Fearn
5	Ha	He	Epsilon.....	5	Eadha
10	Ya	Jod	Iota	10	Jodha
			Upsilon		Uath

* In a former page, the reader will recollect that I pointed out from Bishop Burgess's little book, the proximity of the *Persian* and *Arabic* system of letters. From this it seems, that the word Mithra in the old Persian language denoted 365, and that the word Mithras was not fabricated by the Greeks for the particular occasion, like the word Neilos.

The circumstances of these alphabets are very curious. The reader will not fail to observe the Sad and Tzadi for the number 90, which has no letter in the Greek but the *episemon bau*. Notwithstanding this slight discrepancy, I think he cannot deny, that the Greek, the Hebrew, and the Arabic, are the same systems, and he must also allow that the Irish is the same as the Arabic, and as the Greek before it first gained or made, then lost, its Digamma. For it must have been first Vau, then Digamma or V, as F, then Digamma, which it after a time lost. The circumstance of the Irish having the Digamma, stamps its antiquity in a manner which I think cannot be overthrown. It cannot have learned its alphabet from the Romans, for if it had, it would have had 22 letters. It cannot have learned it from the Greeks after they lost their Digamma, because if it had, it would not have had the Digamma. It cannot have learned its alphabet from the Samaritan or Hebrew after the Pentateuch was written, because if it had, it would have had 22 letters. But Dr. Morton, in his table of alphabets, has shewn that Mr. Chishull has reduced the Phœnician alphabet to seventeen primary or original characters, therefore it may have learned its alphabet either from the Phœnicians before their alphabet was increased, or from the Arabians.

The Shin, Shin, and Sigma, I have substituted for the Sin, Samech and Xi which are in the Bishop's table, and which is evidently a mistake—the Greek Xi being one of the new letters. This mistake is a most fortunate circumstance, because it proves that the Bishop did not know the principle of these alphabets which I have been unfolding, and therefore cannot have made his number of letters to suit it. And it also renders it impossible for any one to say, that he has been contriving his 17 primary letters to make them suitable to the Irish, whose letters he probably looked on with too much contempt to have ever considered them for a single moment. The way in which all the circumstances combine to support my system, is preferable to any written evidence whatever.

The following are the names of the Arabic numbers, being twenty-eight exactly:

Alif	1		Ya ...	10	10	Kaf..	100	19
Ba	2		Caf....	20	11	Ra ..	200	20
Gim	3		Lam ..	30	12	Shin .	300	21
Dal	4		Mim ..	40	13	Ta ..	400	22
Ha	5		Nun ..	50	14	Tha .	500	23
Wav....	6		Sin	60	15	Rha .	600	24
Z	7		Ain....	70	16	Dhal .	700	25
Hha	8		Fe	80	17	Dad .	800	26
Ta	9	9	Sad....	90	18	Da ..	900	27
						Ghain	1000	28

Thus, also, the reader sees the number of my 28 calculi, and sees it also interwoven into my first man's decimal arithmetic in a very curious manner—the 1000 exactly answering to the number of 28 figures.

As Bishop Burgess had not the most distant idea of the theory advocated by me, the circumstance of his making out the 17 letters of Arabia to be the identical 17 letters of Ireland, is one of the most convincing arguments which can be imagined in favour of it; and the same argument in some measure applies to the number of the figures being 28, and to my theory of the origin of the invention of numbers. It will be said that the coincidence of number of letters to my 28 calculi is accidental. But, pray, is it accidental that the elements of the Irish letters, the Mim, Nun, &c., are to be found in the Arabic, and that the powers of notation are the same in similar letters till it comes to 19; that is, similar in 19 instances in succession?—facts which cannot be for a moment disputed. It is a very curious ACCIDENT that in each of the 19 cases, the letters and numbers should agree in the different languages.

If I be told that the present Arabic alphabet is, comparatively speaking, modern, I reply, However the forms of its letters may have been changed by the Califs, the principle, the system, is evidently ancient, both of the letters and figures. No one can for a moment believe that they INVENTED A NEW alphabet and system of notation, which by mere accident coincided with all the *old* systems of the world; it involves a contradiction in terms.

The Greek, the Hebrew, and the Arabic systems are evidently the same; though in the latter numbers, from some unknown cause, a change takes place, and the powers of notation vary; but they do not vary till they get to the 19th letter, where the hundreds begin. From all this I am inclined to think, that the Arabic language, in which all the roots of Hebrew and Chaldee words are found, was a language before the existing systems of the Hebrew, Greek, Sanscrit, and Deva Nageri letters were invented; that the first SYSTEM of arithmetic was that now possessed by the Arabians, though not invented by them in their present country at least, and that the inventors of the first alphabet made it of right lines at angles, and called it after certain names of its numbers, which at that time probably, in the first lost language, had the names of trees; and that from this came all the allegories of Gnosticism, respecting the trees in the garden of Eden, held by the Valentinians, Basilideans, Bardesanians, &c., allegories of Gnosticism, the produce of a very ancient oriental system, in existence long previous to the birth of Christ—the tree bearing twelve fruits, one in each month, &c., &c.* The alphabet was the wood or forest;† the tree was the Beth-luis-nion Ogham system; the upright stem, the אלפא *alpa*, the Chaldee name for a trunk of a tree.‡ The letters were the leaves growing out of the stem, and the fruits were the doctrines and knowledge of good and evil, learned by means of receiving these doctrines from letters. The allegory may be nonsensical enough, but it is pretty and ingenious, and is precisely the Gnostic allegory

* *Innes* calls alphabets, in Irish, Feadha or *woods*.

† Aos in Irish signifies both a *tree* and *knowledge*.

‡ *Vallancey*.

with the Irish word Beth-luis-nion Ogham inserted into it. It is the allegory alluded to in the Welsh poem of Taliessin of the Battle of the Trees, noticed in Chap. I. Sect. xxx., the battle between good and evil, light and darkness, Oromasdes and Arimanius. The dance of the trees to the Orphean lyre, noticed in the same Section, is a Grecian allegory from the same source, and so is the Elm-tree which Æneas found loaded with dreams at the side of the road to the infernal regions—the tree called by the name of the first letter of the alphabet, the alpa, the trunk which bears all the rest, the ailm loaded with science, histories, sermons, poems, theories of philosophers, *and this book amongst the rest in a very conspicuous part*, a heavy dream I fear, "which, like the baseless fabric of a vision (or a dream,) shall leave not a rack behind."

If my reader will look to the Greeks, he will find that they have substantially the same system as the others; their notation to nine hundred being represented by letters, till they come to that last number, when they coin a form, and for the thousand use the a, with a comma or mark thus α'. It is evident that the system has been the same in its origin as the Arabian. The loss of the digamma in part accounts for the variation; but how it was lost no one knows.

THEORY OF THE ORIGIN OF NUMBERS, OF THE FIRST CHAPTER, RESUMED. CHAP. VI. SECT. XXVII.

A very careful inquiry was made by Dr. Parsons some years ago into the arithmetical systems of the different nations of America, and a result was found which confirms my theory in a very remarkable manner. It appears from his information, that they must either have brought the system with them when they arrived in America, or from the same natural impulse which I have pointed out in my first Chapter, Section vi., they must have adopted the same process. The ten fingers with one, must have operated the same as with the other. They all, according to their several languages, give names to each unit, from one to ten, which is their determinate number, and proceed to add an unit to the ten* till there are two tens, to which sum they give a peculiar name, and so on to three tens, four tens, and till it comes to ten times ten, or to any number of tens. This is also practised amongst the Malays, and indeed all over the East; but to this, amongst the Americans, there is one curious exception, and that is the practice of the Caribbeans. They make their determinate period at five, and add one to the name of each of these five, till they complete ten, and they then add two fives, which bring them to twenty, beyond which they do not go. They have no words to express ten or twenty; but a periphrasis or sentence is made use of.†

My reader will recollect the castles which I built in the air in my first Chapter. If I

* Thus, ten one; ten two; ten three, &c.

† PARSONS, *Rem. Japh.* p. 312.

am not greatly mistaken, I shall be able now to give some of them a terrestrial foundation —my theory of the invention of figures and letters will become something more than an unsubstantial dream. From this account of Dr. Parsons's, it seems pretty clear that these Americans cannot have brought their figures and system of notation with them from the old world, but must have invented them; because if they had, they would have all brought the decimal system, and not some of them have stopped at the quinquennial; as it appears the Caribbees did. If they had come away after the invention of letters, they would have brought letters with them; if after the invention of figures, but before letters, they would all have had the decimal notation. From this it follows, that they must have migrated either before the invention of letters and figures, or they were ignorant persons, and did not bring the art with them. If this latter were the case, then my aerial theory of the mode of invention must have taken place entirely, and to its full extent, with the Americans, (which proves my assumed natural process in the discovery to be correct,) and in part, though only not to the full extent, with the Caribbees: but the same *natural* process must have influenced both, which proves that my theory is rational and probable, and really has a principle of human nature for its foundation. I think the fact of the Caribbees having proceeded by the same route, but having only gone part of the way, is a strong circumstance confirmatory of my hypothesis.

The learned Mr. Sharon Turner, in a treatise on the ancient languages, in one of the Essays published among the Transactions of the Royal Society of Literature, has the following passages, which I consider to be entirely in favour of the doctrines which I advocate. He has erected a Corinthian edifice without a sufficient foundation. My work will supply for him a rustic basement, and complete the building:

"That there are affinities existing and now observable in all the known languages of the world, which have occurred to our examination, that cannot with any reasonable probability, from their number and nature, be attributed to chance—that these affinities occur in terms that are likely to have been used by the earliest progenitors of mankind, because they express the most endearing feelings, or the most common ideas; but that they exist in every language, like so many fragments, more or less insulated amid a general mass of the greatest diversities—that both these affinities, and these diversities, must have had adequate causes, or neither could have appeared; and that it is the office of philosophical philology to endeavour to trace their historical causation."*

In another place he says, "That this revolution began by a supernatural agency directed to produce it, and which is recorded, in the only work that mentions it, to have been effected by a confusion of lip,† is expressly asserted in that work; and the assertion is corroborated by an actual confusion of lip or pronunciation, manifestly appearing in

* Page 96.

† *A confusion of the lip!!!*

the very elements of the few words of universal use which I have selected as specimens, and as tests and trials of the verity of the assertion."*

The Mexicans divided the year into eighteen parts, of twenty days each, and added five intercalary days. They made their centuries fifty-two years in length. That this comes from the same principle as that of the old world is very evident, from the name they give to their twenty days' division, viz. Mextli, which signifies moon.† Here again we come to my lunar cycle for our first regulator of letters and numbers.

DOCTRINES OF SIR WILLIAM JONES CONTROVERTED.—CHAP. VI. SECT. XXVIII.

Sir William Jones, in his Sixth Discourse to the Asiatic Society, admits distinctly that the Celtæ and the Irish came from Armenia; but in consequence of his being hampered with what he thought the meaning of Genesis, he falls into the very great mistake of placing the first nation, from whence came knowledge, languages, and arts, in Iran or Persia. He says, the Persian was the parent of the Sanscrit, the Zend, the Greek, the Latin, and the Gothic (which he says is Celtic). Now the reader has already seen, Chap. I. Sect. xiv., that the Persian and Arabic are in fact the same. This brings Sir W. Jones precisely to my point as to the identical origin of the languages. If the ancient Persian and Arabic be the same, then the Arabic to which I have traced the Irish, according to him, must be the origin of languages. Ireland is very like to Arabia in this respect, that it has been very little mixed with other tribes; it has, like Arabia, lived a more secluded than the central countries, which were always mixing together. Probably about the same time, namely, at the dispersion, the Celtic wave flowed to Ireland, the Arabic wave to Arabia.

In fact the only two nations of the old world which had never suffered from foreign invasion to the time of Christ, were Arabia and Ireland. For this reason alone we may expect to find their ancient languages or systems of letters the least changed, as in fact we do find them.

The following is a passage from Sir W. Jones, which, amongst various opposing doctrines, admits enough to establish my system, if he be right. I beg my reader's attention to the parts which I have put in Italics:

"It has been proved by clear evidence and plain reasoning, that *a powerful monarchy was established in Iran long before the Assyrian government;* that it was in truth *a Hindoo monarchy*, though, if any choose to call it *Cuscan, Cusdean, or Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been *engrafted* on that of the Hindoos, who founded the monarchies of

* Pp. 76—78. † *Cabrera*, p. 104.

Ayodhya and Indraprestha; that the language of the first Persian empire was the *mother of the Sanscrit*, and consequently of the Zend and Parsi, as well as of Greek, Latin, and Gothic; that the language of the Assyrians was the parent of Chaldaic and Pahlavi, and that the *primary Tartarian language also had been current* in the same empire; although, as the Tartars had no books, or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men whom we described on former occasions as possessors of India, Arabia, and Tartary; and whether they were collected in Iran from distant regions, or diverged from it, as from a common centre, we shall easily determine from the following considerations. Let us observe, in the first place, the central position of Iran, which is bounded by Arabia, by Tartary, and by India; whilst Arabia lies contiguous to Iran only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf. No country, therefore, but Persia, seems likely to have sent forth its colonies to all the kingdoms of Asia: the Brahmans could never have migrated from India to Iran, because they are expressly forbidden, by their oldest existing laws, to leave the region which they inhabit at this day: the Arabs have not even a tradition of an emigration into Persia before Mohamed; nor had they, indeed, any inducement to quit their beautiful and extensive domains: and as to the Tartars, we have no trace in history of their departure from their plains and forests till the invasion of the Medes, who, according to etymologists, were the sons of Madai, and even they were conducted by princes of an Assyrian family. The three races, therefore, whom we have already mentioned, (and more than three we have not yet found,) migrated from Iran as from their common country; *and thus the Saxon chronicle, on good authority, brings the first inhabitants of Britain from Armenia;* while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia; and another contends, with great force, *that both the Irish and old Britons proceeded severally from the borders of the Caspian;* a coincidence of conclusions from different media, by persons wholly unconnected, which could scarce have happened if they were not grounded on solid principles. We may, therefore, hold this proposition firmly established, that Iran or Persia, *in its largest sense*, was the centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as with equal reason might have been asserted, expanded in all directions to all the regions of the world."

There are here principles enough admitted to establish my doctrine. His original nation is proved clearly, and had Sir W. not been hampered with the mistaken passage of Genesis, he never would have placed it any where but where Baillie, for astronomical reasons, and all Oriental and Grecian history, place it—East of the Caspian Sea. He saw the difficulty of the position which he had taken, and, in order to obviate it, he is obliged to use the words *in its largest sense*, so as to carry his Persia, in fact, to the

country of Bactriana, of which Baillie speaks; and the whole extract exhibits an extraordinary example of learned confusion.

He could not be ignorant of the truth, that the celestial constellations of the Bramin mythology were scarcely visible at Benares—that the mythological, astronomical, Hindoo allegories are nonsense, as applied to Bengal, but are easily applicable to the state of the heavens between latitudes 40 and 50.* In fact, in that latitude they want no explanation—the asterisms speak for themselves. It is absurd to suppose that persons should neglect the stars immediately over their heads, and form their mythoi, allegories, &c., from those in the horizon scarcely visible to them.

If there were three original languages, as he intimates, they all branched off from Bactriana; and if the first Tartars or Scythians were only a succession of the Celtæ or Gomerians, as cannot, I think, be doubted, it has been proved that they had the same system as the Arabic, Hebrew, Greek, and old Latin; and had probably the ancient, right-lined, angular letters, the letters of Ireland, the old Etruscan, or those of Persepolis. In the extract above, the reader sees the argument of Sir W. is, that Persia must have been the place of the first nation, because of its central situation; and surely nothing can be weaker, except it be his argument respecting the Hindoos not emigrating on account of their law, when the time he refers to must have been before that law had an existence, when the mother of the Sanscrit, to which he alludes, was spoken. But he is hampered with the mistaken passage about Ararat, and, as he declared that he would never believe any thing against the book of Genesis, he is driven to shut his eyes to the truth, when, if he had determined manfully to seize it, book or not book, he would have found what any person of common sense will expect to find, that if the book be true, any new discovery will dovetail into it and make its truth shine forth with the greater brilliancy.

Sir William Jones is obliged to admit, that the Sanscrit was not the native of upper India, but that it "was introduced by conquerors from other kingdoms in some *very remote age*." This exactly agrees with what Baillie has proved of their learning. Here, it is evident, Sir William saw that it was not the produce of India. He was unwilling to give it to the country described by Baillie, and, therefore, he seeks for some unknown conqueror from he knows not where. Who formed the Sanscrit I do not pretend to say; it was, comparatively speaking, a late invention. The Pracrit was the original language, if either was; and if it were not, it was descended from the universal mother who brought forth Arabic, Hebrew, Greek, Sanscrit, Latin, &c. However Sir William may twist and turn his dates, this *very remote age* must have been long before the flood, according to the received chronology. Mr. Maurice and Mr. Faber are the only two writers who have reasoned candidly upon this subject; but they could not blind themselves to the truth, and they were too honest to deny it.

* I beg my reader not to forget that, when I speak of latitude 45, I do not consider that a great nation can cover no more space than a mathematical point.

The above admission by the Knight, of the foreign origin of the Sanscrit, is very important; I suspect he has not made a proper distinction between the written and the spoken language; I suspect that the written language, as improved to its present perfect state, was the work of the Buddists or the Bramins,* but that the old spoken language, the language which I have shewn is found in Ireland, and Italy, and Greece, was the first spoken language, and *I think* it will turn out to have been the same as that of the book of Job. But I beg my reader to observe, that these are all conjectures; I do not feel myself competent to give *an opinion* upon them. I cannot help suspecting that the worthy priest-praised knight, in his distribution of the first languages into three, either not knowing or not recollecting, that the doctrine of the confusion of Babel being of the lip, enunciation, or the mode of speech, and not of the language, is supported by some of the most learned orthodox divines, thought himself *obliged* to divide them into three at least, in order to support the system. At all events, I am quite certain I have succeeded in proving him mistaken, and that the systems of letters of Romans, Greeks, Celtæ, Jews, and Arabs, are radically the same—the same 17 letter system. I beg my reader to recollect, that my hypothesis is proved by a great number of facts, stated by different people, living at different times, not one of whom had the slightest idea of its existence. It is supported by a concurrence of circumstantial proofs, which beats all historical evidence whatever. What can be so striking as the fact of *so many different authors*, without any connexion, and ignorant of my theory, having made out the original number of letters of the different alphabets to be seventeen, with the same powers of notation?

Mr. Huddleston has some very striking observations respecting the Celtic and Hebrew languages, characteristic of his usual masculine understanding, in some of which I quite agree with him.

"Of all the post-diluvian languages the *Chaldaic* has the fairest claim to antiquity. Abraham was called from *Ur* of the *Chaldees*, and must have carried that language along with him. The Hebrew language is, therefore, only a dialect of the Chaldaic. *That the Celtic is a dialect of the same language is highly probable.* Nations have, in all ages, been extremely solicitous to preserve their own name and the names of their gods. The Chaldaic *Chaldach*, and the Gaelic *Caltach*, (a Celt,) are exactly the same. That the same god, *Bel*, was the chief object of worship, in both nations, is beyond dispute. From the same source the Bramins, the Phœnicians, the Hebrews, &c., borrowed their language and their God Bel or Baal. The most probable etymon of the word *Celt*, or *Caltach*, is *Cealtach*, (Latine *Cœlestes,)* i. e. 'men addicted to the study of the heavens.'

* The word *san-scrit* is holy writ, and comes from the same source as the Latin *sanctum scriptum*, and the English *holy writ*. See section xxv. of chapter ii. When the Sanscrit was invented by the priests, the seventeen-letter system was given up, which the identity of the languages of India, Italy, and Ireland, makes it probable, was in use in India till that event.

Ceal or *Cal*, in the Celtic, signifies heaven, and its regular adjective is *Cealtach* or *Caltach*. The Chaldeans, from the most remote ages, have been famed for judicial astrology; nd the Celts, while their Druids remained, were equally celebrated."

I think my reader will now hardly be disposed to differ from Mr. Huddleston in the ssertion, that the Hebrew and Celtic are dialects of the same language; and the identity f the gods is a very strong corroborative circumstance. Altogether, a body of evidence s formed which seems to me to be quite irresistible, that the Irish Celtic is closely connected with the very first language.

The learned Stiernhelm has the following expression: Lingua Hetrusca, Phrygia, et Celtica, affines sunt omnes; ex uno fonte derivatæ. Nec Græca longe distat; Japethiæ sunt omnes, ergo et ipsa Latina. Non igitur mirum est innumera vocabula dictarum inguarum, communia esse cum Latinis.

Leibnitz, in his Miscellanea Berolinensia, writes, that the Greeks and Latins descended rom a race of people, descendants of Japhet, who, because they came across the Tanais nd the Isther from the Scythian country, he says, he chooses to call Celto-Scythic, vhich is merely as much as to say, the *early* Celtæ, before they acquired the name of Scythians.

At the latter part of Chapter I. Section xii. the reader will see an observation, that at he end of Col. Vallencey's grammar is a Samaritan alphabet, taken from old coins, which s almost identical in its forms with the Irish Bobeloth. On comparing the two, there ertainly appears a strong resemblance in some of the letters. Certainly, if two alphaets shew marks of resemblance, this is an important circumstance; but when I consider he extraordinary changes which have taken place in the forms of the letters of all languages, dissimilarity between any two in their forms merely, furnishes no argument against their being the same in system. Look at Mr. Astle's exemplars of English letters in the last seven or eight hundred years. What Col. Vallencey has said respecting the agreement between the old Samaritan and the Bobeloth, exactly agrees with Mr. Chishull's Phœnician alphabet of seventeen original letters in Morton's table, which brings the Phœnician alphabet to the Arabic; but the Phœnician is Samaritan, and the Samaritan is Hebrew. These are coincidences so unlooked for, that they must carry conviction to the most sceptical mind. From this it is evident, that the Bobeloth was the language which came to Ireland by the *sailing* persons, and the Beth-luis-nion, that which came from Britain,—that which Mr. Davies says was used in Wales. Refer back to Chap. I. Sect. xi.

In the following table of alphabets the first line, exclusive of the letters within the brackets, consists of the seventeen primary letters of the ancient Phœnicians, as made out by Mr. Chishull, and copied from Dr. Morton's table of alphabets. The second and third lines exhibit the Cadmean alphabet, written from right to left, and from left to right. The

fourth exhibits the Latin, written from left to right; the fifth, the Etruscan, written from right to left;* all taken from Morton's Table.

Ailim	Beth	Gort	Duir	Eactha	Fearan	Iodha	Coll	Luis	Muin	Nuin	On	Poth	Ruis	Suil	Tinne	Uath
𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	V	X
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	V	X
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	V	X
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	V	X

I beg my reader to compare the first line of the above alphabets, the Phœnician, with the two Irish alphabets in the second table of the first Chapter, No. 1 and 4, and he will see a very extraordinary coincidence: he will see that the primary letters are identical in all three, with the exception of the letter H, which is just sufficient to shew that there has been no contrivance used to make them agree.

I have no doubt that the vowel U was originally the sixth letter in all these alphabets; but after it got changed by degrees into the V, then into the F or the Digamma, the necessity of having a separate sign for the vowel sound U obliged them to add a letter, and it is found in those alphabets at the end, after the final letter Tau, T, and is merely the letter V with a tail to it, Y. It is also found in the Irish, (vide Table 1, fig. 8,) and in Table 2, fig. 1 and 6, though not at the end. This is another remarkable instance of unexpected coincidence. Nothing can be better than this kind of circumstantial proofs.

From the whole argument I think a strong probability is made out, that an original system of letters, or alphabet of 16 or 17 letters, was in use by the first Bactrian nation; that it was brought by one colony along the 45th parallel of latitude to Gaul, Britain, Wales, and Ireland, where it was called the Bethluisnion; and that it was brought by another colony through Asia to Phœnicia, and by certain sailors to Ireland by the way of the Pillars of Hercules, and was called the Bobeloth. This I think is pretty clear. But what was the name of these sailors who brought it?

* Vide MORTON'S *Tab. Alph.*, and CHISHULL'S *Ant. Asiat.* p. 24.

Why should not the importers of the Bobeloth alphabet be the Pelasgi? The Pelasgi were persons coming to Greece in ships from Asia, where the language of Phœnicia was spoken. They have been called פלגים *plgim*, (refer back to Chapter I. Section xi.,) which I think in their language, (by some means or other which I confess I cannot, according to a very strict etymological process, explain,) meant sailors. Dr. Parkhurst says, "פלג *plg*, a stream.—Hence Greek πελαγος, the sea; applied also to a large river, and Latin *pelagus*." Dr. Jones says, "πελαγιζω, to sail through the deep." From this I think came the πελασγοι or sailors, and the Latin *pelagius*, sea-bred, of or belonging to the sea. Thus Pelagiæ volucres, sea birds,* Pelagii greges piscium.† From this it does not follow, that they were called by this name in their own first country. If I be right, their name would originally answer very nearly to our term sailors. Thus it came that Herodotus and others, who called them Aborigines,‡ writing many hundred years after the time of their arrival, and totally ignorant of their origin (as indeed Herodotus§ honestly confesses of himself, and as Plato had done before him) made of them a nation by that name. They supposed that they brought with them a language which became the new language, for the original seat or country of which, the ancients and moderns have been ever since searching in vain. Numbers of mistakes of the Greeks much more gross than this might be pointed out.

A very curious account of them may be seen in the first chapter of Bishop Marsh's *Horæ Pelasgicæ*.

He there points out, that Strabo attributes the establishment of the oracle at Dodona to them, which he shews is confirmed by Herodotus;‖ and that the rites of the Cabiri, in the island of Somothrace, are attributed to them also by Herodotus,¶ and he clearly enough traces proofs of their being in Thrace; at the same time he is obliged to admit, that a tribe of them, φυλα Πελασγων, entered Europe by the Hellespont,** and of course in boats. But the whole result of his diligent research proves, that the Greeks knew nothing about them, but that if any thing can be gleaned out of their discordant accounts, it is, that one part of them came into Greece by land from Thrace, and that the other part

* *Petron.* † *Varr.* ‡ An evident proof of their ignorance.

§ *Clio*, p. 21, ed. H. STEPH. *Beloe*, p. 91. ‖ Πελασγων Ἱδρυμα, Lib. vii. p. 327.

¶ Lib. ii. cap. fi. The following is from Mr. Toland: "Diogenes Laertius, in the proem of his *Philosophical History*, reckons the Druids among the chief authors of the barbarous theology and philosophy, long anterior to the Greeks, their disciples: and Phornutus, in his treatise *of the Nature of the Gods*, says most expressly, that among the many and various fables which the ancient Greeks had about the Gods, some were derived from the Magies, some from the Egyptians and Gauls, others from the Africans and Phrygians, and others from other nations: for which he cites Homer as a witness; nor is there any thing that bears a greater witness to itself." TOL. *Hud.* p. 107.

** Page 15.

came *(after peopling the islands)* by sea, and this certainly reconciles all the accounts; though this is not observed by the Bishop. The etymology of the name Pelasgi *he gives up entirely*, confessing that he cannot allow it to come from the Peleg of Genesis. That they brought a foreign language with them there can be no doubt; but it was, I think, radically the same as that of the natives who came last from Thrace, in their way from the Hyperboreans, a mere variation of dialect which easily mixed with that of the natives, and soon became lost as a separate tongue. The same effect took place with the religions of these two patriarchal peoples—descending from the common ancestor. The people found in Greece by the sailors and conquered by them, having the same Gods and speaking a dialect of the same language, might readily be called, many hundred years afterward, by Herodotus, by the same name of Pelasgi.*

In this short story we have the history of all the Pelasgic migrations of the ancients. They were a hardy, seafaring race, and soon subdued the Celtic inhabitants of Delphi in Greece, or of Cuma in Italy, who, from their first quitting the parent hive, never had occasion for an offensive weapon except against wild beasts. These Pelasgi were Canaanites,† and were the people who settled Carthage, Gades, Spain, Ireland; and they are only NOT called Pelasgi in these latter places, because there were no Greek Herodotuses in those countries, by their mistakes, to convert the term sailors into the name of a nation. But if they escaped the effects of one mistake, they were the subjects of another—for the writers of Ireland converted these very sailors Phœni, or Pheni, or Phœnicians, into a man, and christened him Phenius Farsaidh, or Phenius the Ancient; and, as he probably brought one of the system of letters, they made him the inventor of them. From the union of these circumstances it is, that we hear of the Pelasgi in all quarters, but can lay hold of them nowhere. Gallæus has proved, *in his Treatise on the Sybils*, that the Dorians were Pelasgi; that they came from the city of Dora, at the foot of Libanus in Phœnicia; and that they had a settlement of some kind in Zealand, where their God, the Hercules Magusanus, was found.

This fact of the Pelasgi being Dorians, Bishop Marsh has confirmed by his observation, that, according to Herodotus, they spoke the Doric dialect.§ And I think it appears from the Bishop's reasoning, as well as from the identity of the alphabets, that the Dorian Pelasgi had the dialect of Cadmus, which would be the Bobeloth, and the Thra-

* It is very probable, that the word Pelasgi may be found amongst the barbarians to whom so many other proper names have been traced. After the honest admission by Plato and Herodotus, of their own ignorance, no Greek or Latin writer can be admitted as conclusive evidence in opposition to a theory *confirmed by circumstances*. Ireland and Scotland were conquered by a people called by some authors Sea Kings. The mistake about the Pelasgi, was exactly similar to that which would be made, if these conquerors were made into a nation called *Seakings*.

† The meaning of the word Canaan, כנען *knon*, is merely a *merchant* or *trader*, an epithet applicable enough to the people of Phœnicia or Syria.

§ *Horæ Pel.* p. 41

cian Pelasgi, the Ionian or Attic dialect, which would be the Beth-luis-nion,—the two grand divisions into which Herodotus has reduced all the dialects of Greece.* The Thracian Pelasgi were, in fact, Celtæ from the Hyperboreans, and were called Pelasgi by Herodotus and later Greek authors, because they found them nearly the same in letters, language, and religion, with the later comers, the sailors, their conquerors. They all had the same patriarchal religion of Lithoi and stone circles, or of open temples and grove worship.

The dialect of Cadmus is what Herodotus calls the γενος Δωριχον—the Thracian the γενος Ιωνιχον.† It has been observed by Pezron, that the islanders were always considered to be Dorians. Indeed, he supposes it not impossible that their name might come from the Greek word Δορυ a ship. This is absurd; but their being sailors, though from what place he does not know, tends to prove them the same as the Pelasgi.‡

Concerning Dora, which was near to Carmel, Bochart, Joshua xii., 1 Chron. vii. 29, and Judges i. 27, may be consulted. From Joshua it appears to have been on the sea-coast.

Mr. Davies has observed, (vide Chap. I. Sect. xxxi.,) that the Ionian alphabet accords much better with that of the Hebrew and of the Western Asiatic in general, than Runic, Irish, or Bardic: which last, in all other respects, appears to have been a very near ally to the Pelasgian or Etruscan. This perhaps may be true. I do not pretend to say for a *certainty* to which class I would put the Ionian. I still think it ought to go with the Attic, but this no way affects the ground of my argument of the two languages or dialects, and of their distribution.

Mr. Bryant observes, that the Athenians claimed to have colonized Ionia, and that when they sent their first colony there the Muses went before them in the form of Bees, Melissæ.§ These traditions of the Ionians and inhabitants of Attica being originally the same, strengthen my suspicion that the Ionian letters ought to be classed with the Attic, and not with the Pelasgic or Dorian, as Mr. Davies imagined. After all, the difference is only in words and not in facts.

If the reader will look to the map and consider the circumstances, he must think the distribution of the people, which I have now made, more probable than if they were divided according to the systems of letters stated in Chap. I. Sect. xi., from the Greek authors, as reported by Mr. Davies,‖ he will think it much more likely, that the old Ionians, who gave name to the Ionian Sea, were the Aborigines, i. e. Hyperboreans, and the people of one dialect, and the Phœnicians, Cadmeans, Pelasgi, Dorians, &c., the sea-faring people, the other. I will not give an opinion upon the classification of the dialects of the other people of Greece, but I am pretty certain that the Phœnician, the Cadmean, the Dorian, and the Pelasgic, properly so called, ought to be on one side, and the

* *Horæ Pel.* p. 31; see *Strabo*, cap. viii. † *Horæ Pel.* p. 41. ‡ *Pez.* Part II. cap. ii.

§ *Analysis*, Vol. II. p. 376. ‖ *Celtic Researches*, pp. 315, 316.

Attic and Ionian on the other. It has been proved, that the Celtæ or Hyperboreans did come down into Greece, and that they founded the oracles, &c. If they were not these *Thracian* Pelasgi, what became of them?* The Bishop seems to prove for me all I could wish, when he shews that, according to *many ancient authors*, the Thracians extended over the Isther even to the country of the Scythians.

If the reader will consider that the Cimmerii or Celtæ had certainly a settlement on the banks of the Palus Mœotis, called the Cimmerian Bosphorus, he will not think it improbable that some of these people should have come along the South side of the Black Sea, about the same time that their countrymen advanced along the North bank of it; and after leaving colonies in Lydia and Ionia, in Asia Minor, should have passed into Thrace, and there joined their countrymen. This will account for the language being called Ionian, and being the same as the Attic. I pay little attention to the Attic colony, with its *fabulous Muses* or *Melissæ* returning back to the East.

The circumstance that Gallæus should prove for me most satisfactorily that the Pelasgic Dorians, or Dorian Pelasgi of Bishop Marsh, had a settlement in Zealand, is such a confirmation of my hypothesis as cannot well be got over. And I think all the reasoning which has been applied to the Thracians, who had Corybantes and Curetes for their priests, will apply to the Italian Umbrians and Etruscans, who had Curetes and Hirpins for priests; for the Pelasgi are equally to be found, though not to so great a degree, in Italy as in Greece.

Herodotus, Pliny, and Paterculus, say, the Etrurians were a Lydian colony. I think it probable that the same thing took place with the Etruscans in Italy that happened to the occupiers of Greece and the Pelasgi. When the latter arrived, they would find another tribe of a very similar race of people, and would soon coalesce with them. We must recollect that the old authors acknowledged their ignorance, so that they are *no authority* against any rational theory founded on our superior knowledge of the geography and history of the world, astronomy, &c.

The philosophers of Greece, in the time of Herodotus, were, with respect to knowledge of its early population, exactly in the same situation that Mr. Ledwich and Mr. Pinkerton are with respect to Scotland and Ireland, for, like Herodotus, they trouble themselves much about minute points and petty tribes, but never take an enlarged view of the whole.

SUBJECT OF THE LAST SECTION CONTINUED.—CHAP. VI. SECT. XXX.

Bishop Marsh has maintained (and which Bishop Burgess has not disproved), that the Digamma was used by the Pelasgi. As might have been expected, therefore, it is found

* *Horæ Pel.* p. 15.

both in the Bobeloth and the Beth-luis-nion. I now beg my reader to refer back to Chapter V. Section xxvii., and consider what Gallæus has proved respecting the Dorians and the Syrian Hercules coming by the Pillars of Hercules, &c.; and I ask this question, Might not the May-day festival of the Bull, the peculiar worship of Bacchus, be brought to the British isles by the Celtæ through Gaul; and the April festival of the Ram, the peculiar worship of Hercules, be brought by the Pelasgi?

M. Dupuis has proved beyond all doubt, that the worship of Bacchus, the Baghis of India, the Baal, Bel, Belenus, or Apollo, was the worship of the sun in Taurus. This I suppose to have been the worship of the Celtæ, who came to Britain through Gaul. The worship of Hercules is also clearly proved by Mons. Dupuis to have been the sun in Aries; and therefore, according to the precession of the equinoxes, receding a degree in 72 years, it must have been founded 2160 years after the sun first entered Taurus. In all the histories of the colonies coming to the pillars of Hercules, to Spain, to Zealand, to Ireland, Hercules is the protecting god; thence I conclude that after the sun entered Aries, some of these colonies of Pelasgi, from Sidon or Tyre, were the people who built the pillars of Hercules: and successors of them might be the people who set up the pillars at Τιγις, stated to have been set up by fugitives from Joshua, the robber, the son of Nun; and they might also be the people who brought the festival of the first of April to Britain.* This seems to me to account for the April festival, to say the least, in a manner not entirely inconsistent with probability.

Moses is stated to have lived about fifteen hundred years before the time of Christ. If we suppose that the Dorian Pelasgi brought the worship of Hercules to the Western world, of course it would not have been before the sun entered Aries. But this must have taken place, reckoning by the real Zodiac, which is evidently the proper course, 4300 years before the present time, or about 2500 years before the time of Christ.† This gives them *time enough* to have come with their sixteen or seventeen letters—but before the Asiatic alphabet of their countrymen increased to twenty-two letters, and before the writing of the Pentateuch: and if the pillar, be it Lithos, Lingham, or Cromleh, i. e. bowing-stone, were set up at Tangiers, it might readily be set up by some of the Canaan-

* Gallæus believes the story of these pillars: I see no reason why it may not be true. He says, "Hercules ergo hic Magusanus, est Phœnicius ille, sive Tyrius, qui Mosi a nonnullis συγχρονος judicatur. Phœnices enim qui propter occupatam a Josua terram Canaan, alio commigrare cogebantur, *fugiebant* a facie *Josuæ prædonis, filii Nane*, docentibus id columnis in Tingintana, cum Phœnicia inscriptione olim visus, ut testatur Procopius Vandalicor, lib. ii. cap. x. Ædificarunt, inquit, castellum in civitate Numidica ubi nunc est urbs Τιγις, Tingis; ibi ex albis lapidibus constant duæ columnæ, prope magnum fontem erectæ, Phœnicios habentes characteres inscriptos, qui Phœnicium lingua sic sonant: Ημεις εσμεν οι φυγοντες απο προσωπα, Ιησου του Ναυη, Nos ii sumus qui fugerunt a facie Josuæ prædonis, filii Nane." GALLÆUS *de Syb.* 4to, p. 652. Philostratus, Appian, Curtius, Arrian, and Pomponius Mela, all say, that the temple at Gades was built by the TYRIAN Hercules. *Gallæus.* ibid. These traditions tend strongly to support the assertion of Procopius.—See p. 184, where the above passage is briefly referred to.

† Sir W. DRUM. *Origines*, Vol. III. Chap. IV. p. 225.

ites taking refuge amongst their countrymen. And if we look to the circumstances we shall see something very probable in all this, for Joshua was ordered to spare none. Numbers might, and certainly would, take refuge in Sidon and Tyre, which were neither of them able to make head against him, but neither of which he was able to conquer; and after these two states were confined to their walls, they might readily receive their distressed countrymen; but not being able to give them habitations, might assist them to migrate to unsettled countries.

Now in this migration to the Western world they might easily pass by land* across the bottom of the Delta of Egypt, the territory of the enemies of Joshua and of their allies, along the African coast, accompanied by a Tyrian fleet all the way to the Straits of Gibraltar, or to Tangiers, Τιγις. They might cross to Spain, from the nearest point of which they might sail thence by detachments; and they might readily have set up the pillar, from the same religious motive which caused the pillars of the Israelites, of Hercules, and of Britain. Part of these fugitives might have gone to Zealand, part to Ireland, part to Britain. If in the migration as far as Tangiers, and even to Corunna, they were accompanied along the shore by a Tyrian fleet, to convey provisions, heavy baggage, and their sick, there never was a large migration which would be so easily accomplished.† If we suppose the African coast to have been already colonized, or occupied by their countrymen, as we know that it was, the reason is very evident why they did not stop, but continued their migration, and thus passed on, till they arrived at Corunna, on the coast of the Celtiberian Gallicia, directly opposite to Cornwall. Orosius, a writer of the fifth century, gives an account of a very fine column or pharos, which tradition in his day said had been erected by Hercules, as a guide to ships coming there from Britain. From this column the town of Corunna took its name. There is every reason to believe that the sea-coast was possessed by the Sidonian race, the whole way from Sidon to Corunna, with the exception perhaps of the Delta of Egypt. Under these circumstances it is very evident that a voyage to Britain must have been very easy, with even very indifferent ships.

Col. Vallencey endeavours to trace the sailors who came to Ireland from a country a little to the North of the opening between the Black and Caspian Seas. It must be evident that this brings them to be the Celtæ or their successors, and that they are the very people I call Pelasgi or Canaanites. I do not pretend to trace them farther than to the coast of Sidon or Tyre. All he says may be perfectly true, and is perfectly consistent with my idea of them, and with my hypothesis. He, Dr. Jamieson, Mr. Pinkerton, and Mr. O'Connor, all agree that their Scythians found people in these countries, and conquered them. These people whom they found were the Celtæ, Gomerians, or

* Joshua did not at first conquer the sea-coast from Tyre to Gaza; it remained in the possession of the Philistines.

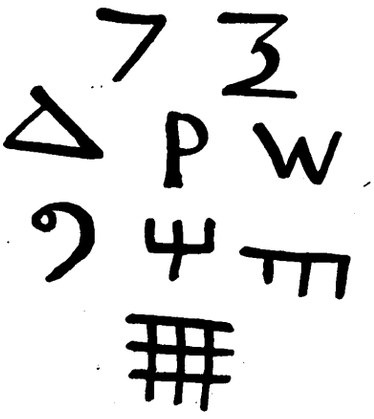
† I wish to God our poor hand-weavers could as easily migrate to Sydney, in Australia.

Cimmerians, who brought the Tauric festival to Britain, and who were called by Mr. Pinkerton and Mr. O'Connor aboriginal, *people born from their own native mountains and valleys;* so that there is not in fact so much difference between us as might at first be thought. With the exception of the earth-grown men, the two systems are perfectly consistent with each other.

CURIOUS PROOFS OF THE TRUTH OF THE LAST, AND OF THE SECTION PRECEDING IT.—CHAP. VI. SECT. XXXI.

Now with respect to the supposed facts of the Pelasgi being from Phœnicia, and the Etruscans being Pelasgi, the following extracts from Dr. Clark's Travels, seem to establish them in a way which cannot be disputed.

Dr. Clark, at page 34 of Vol. IV., has given a coin which he says is evidently Phœnician: on one side is an inscription in the Phœnician language, but in Etruscan characters, which proves that the Phœnicians and Etruscans were the same people. On the other side is a stone pillar, a Lithos. The following is a copy of the inscription:



He observes, that Leonhart Rauwolf, in his itinerary of the eastern countries, as published by Ray, in 1693, (Part II. chap. xiii.,) calls the Druses of Mount Libanus by the name of Trusci, (the priests of the Etruscans). These people now speak the Arabic language. Hyde calls them Ysideans, Curds, and Calbs; and Herodotus names a people of Mount Libanus called ΔΗΡΟΥΣΙΑΙΟΙ. See note in Chap III. Sect. viii., for the Hebrew word דרש *drs*, a Druid.

Now here is certainly a very odd collection of names accidentally assembled together: the Druses (or expounders, as Parkhurst calls דרש *drs*) of Herodotus; the Trusci, the priests of the Etruscans; the Curds and Calbs, very like Curbs and Coarbs; and these *very, very* ancient people, as I will immediately prove them to be, speaking the language of Arabia, a country divided from them by Syria, Palestine, and extensive deserts—all

which, we know, have not spoken Arabic for three thousand years, but Samaritan, Hebrew, and Syriac.

It is astonishing, in some cases, how long a superstition will last, though religions, like every thing else, are always changing. In Mount Libanus, amongst the people named above, is still continued the same superstition which was given to the Israelites by Aaron, of the adoration of a calf, with the very *extraordinary and identical ceremonies* described in the 32d chapter and 6th verse of Exodus by the words *surrexerunt ludere*, the meaning of which it is unnecessary to explain here: but the similar practice to which may be found explained in Dr. Clarke's Travels, Vol. IV. pp. 136, 204;* and which, taken altogether, pretty well prove these Druses of Herodotus to be as old or older than Aaron.

Mr. Vallencey has pointed out a very curious passage in Diogenes Laertius, where it is said, that "the Phœnician philosophers are called Ochos, but with the Celtæ they are called Druids: Ωοχος φιλοσοφος παρα Φοινιξι—παρα τε Κελτοις τοις καλουμενους Δρυιδας." He then labours to prove, that Ochus is the same as Mogh, Mochus, Moch, or Muc, a philosopher or magus; and that Phęnius Farsaith, the great hero of Irish story, had the title of Ochus, and was the inventor of the Ogham alphabet, as well as that of the Hebrews, the Greeks, and the Latins. It is necessary to observe, that it is said in the Irish books that this Fenius Farsaith lived somewhere about Babylon, and brought a grand colony to Ireland. The Colonel becomes a little angry with Mr. Toland for his ignorance of this *historical fact*.†

When this passage of Diogenes Laertius is considered, in conjunction with what the reader has just seen respecting the Drusii of Herodotus, and the other circumstances named by Dr. Clarke, which are of such a kind that they cannot possibly have been produced by art or design, he must be struck with their extraordinary nature; and, if I mistake not, his surprise will be increased by the following passage from Dr. Clarke, respecting the Okkals, evidently the same race alluded to by Diogenes.

"One class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen.‡ They have various degrees of initiation; the highest order practises celibacy. They dwell chiefly near Sidon. Paul Lucas says,§ that they speak Arabic, but their characters are Syriac and Chaldaic." It is curious that they should speak the language of the book of Job, but use the letters in which we now have it, viz. the Chaldee. It is also curious that they should use the same religious rites as those used by Aaron. It is evident that they have a monastic order, and they are discovered by our travellers in the country where the founder of the Carmelites or the Essenes lived. All these circum-

* See *Parkhurst* in voce זחק *zhq*, II., and Gen. xxxix. 14, 17, and xxvi. 8.

† VALL. *Coll. Reb. Hib.*, Vol. IV. pp. 421, &c.

‡ VOLNEY'S *Travels*, Vol. II. p. 59.

§ Tom. I. p. 304, Amst. 1744.

stances accidentally coming together, in a manner so totally unconnected, and which can by no possibility have been the effect of design or art, carry conviction to my mind that a most intimate relation has existed, in very remote times, between Sidon or Tyre, and Ireland. Circumstantial evidence of this kind is better than any written historical evidence whatever. I beg my reader will consider all these things in conjunction with what I have said about the Etrusci, the Pelasgi, and the Dorians, from this same country, which if he do, I think he must be convinced that they were all the same race of people. Indeed, I think it may be said to be proved; for Bishop Marsh has proved the Pelasgi to be Dorians; Dr. Clarke has proved the Etrusci to be Phœnicians, and Gallæus has proved the Dorians to be Phœnicians. Thus the Pelasgi, the Etrusci, the Dorians, and the Phœnicians, are all proved to be the same, and are found in Zealand.

I lately met with an assertion, that the book of Job was *ancient* Arabic, written in the Chaldee character; now, I think, this may lead to something interesting. It is almost certain that Genesis, or the Pentateuch, cannot have been all of it in one language or dialect, when compiled by Moses. It appears that Joseph spoke to his brothers by means of an interpreter, (notwithstanding what those may say who endeavour to explain away a very plain text,) therefore they did not speak Egyptian. The language of the tribe of Israel was not Assyrian or Babylonian, because, when Jacob and Laban set up a carn they called it by different names; Jacob called it Galead, which differed from the יגר שהדותא *igr seduta*, which it was called by Laban, and which must have been Assyrian. Abraham and Isaac made treaties several times with the natives of Syria, and Moses talked with his Ethiopic Arabian father-in-law; but we hear of no difficulties or interpreters. From a consideration of all the circumstances, I suspect that the language of the Israelitish shepherd tribe was the language of the shepherd Arabians, and of the book of Job. It is very certain that the Pentateuch must have been in different dialects, and reduced into the Samaritan and Hebrew.*

I suspect it will turn out, when the question is carefully examined by an Oriental scholar, whose mind shall be unfettered by nonsensical superstitions, prejudice, or interest, that the ancient Celtic, and the ancient Arabian, in which the book of Job was written, will have been the same spoken languages, and that they were the languages, in all probability, which the persons used who lived the first after the flood,—and that from them sprung all the others, both spoken and written. By a careful examination of the languages, upon the principle on which I have proceeded, I can feel no doubt that a good Oriental scholar would easily ascertain whether all the written languages proceeded from one or not. If they appear to have proceeded from one, I should then say, it was clearly antediluvian; if there be several systems, I should be inclined to think them postdiluvian; and that the antediluvians had not the knowledge of letters, but only of figures.

* Vide 81st psalm in our book, and 80th in the Vulgate, for a passage respecting the language of the Israelites, mistranslated in a most wonderful manner.

In this there is nothing against their consisting of great nations. How magnificent and polished a nation were the Mexicans! but they had no letters.

It seems to me that a consequence follows from the assertion, that the British or Iri... were Celtæ, and that the Celtæ were Cimmerians or Gomerians, which is very curious, and has not had the attention paid to it which it deserves. Gomer was the son of one of the first men who escaped from the flood; and whether these men were saved on the East or the West of the Caspian Sea, the Celtic must have been the language used by them.

In my reading, some time ago, I met with an observation, that a German, of (I think) the name of Skrekio, had published a book to prove that the Celtic was the language of Adam. I paid no attention to a doctrine which I thought so ridiculous, but if I could now find the book, or the reference to it, I should not treat either of them with so much disrespect. I should like very much to see how he arrived at that conclusion.

The evidence of all antiquity is decidedly in favour of what I have advanced, and cannot be got over, except as a learned and ingenious friend gets over it in Rees's Cyclopædia, by passing over the best ancient authorities with the words, *obscure quotations from ancient authors.** He accuses Pezron, Pelloutier, Davies, &c., of considering the word Celtæ as the generic name of a great people. In this he is perfectly correct. They have so considered it, and in so considering it, they have considered it rightly, and their view cannot be overturned till all the *obscure quotations from ancient authors*, such as Plato, Aristotle, &c., are abandoned.

To say that any of those tribes alluded to are not Celtæ, is as much as to say, that the tribe of Cambells or M'Gregors are not Scotch. The Celtæ and Scythians might be the same people at different times. They constituted a genus, the Cimbri, Etrusci, Picti, &c., might be called species. All the writers on these subjects seem to forget that these tribes are spread through a space of many thousand years. According to all ancient historians, they were first Gomerians; a thousand years afterward they might be Scythians. They were then, perhaps, Parthians, then Huns and Goths, then Tartars, and conquered China. By and by they will be heard of again. They are not dead. The same causes will, probably, produce the same effects. They are now uncivilized, and have been so for many thousand years. When they were first settled in Bactriana they were the most enlightened of mankind, the founders of the Arabic, Sanscrit, &c.—the people, so beautifully described by Hafis and the Persian poets, as residing in the most delightful of climates and the most beautiful of cities, SAMARCAND. I feel a perfect conviction that it would be possible to demonstrate that the Arabic is the mother of all the Western languages, or is own sister to the Celtic, and both daughters of one deceased mother.

* *Art. Celts.*

OBSERVATIONS ON HEBREW CHRONOLOGY.—CHAP. VI. SECT. XXXII.

Mr. Volney is one of the most able of all chronologers: after the exertion of great ingenuity and learning he can carry authentic chronology no higher than Cyrus, before whom, all is doubt and difficulty. There may have been people of the names of Semiramis or Sesostris, but their histories are involved in contradictions of various kinds.

I think it impossible for any one to read the previous part of this chapter and not see, that the customs of the Israelites and the Druids, with their stone circles and pillars, &c., were the same. Then it will be asked, Do you take them for Jews? To which I reply, Their language, and that of all the earth, was nearly the same, and the same patriarchal customs universally prevailed. The worship of the Bull in Taurus, found every where, had become the religion before the colonies left the parent state, and travelled with them. The Patriarch Abraham was, probably, the first man—first great philosopher, who endeavoured to stop this corruption, (leaving his father's house on this account,) in which he was succeeded by Moses, who destroyed the Bull made by Aaron, when he and the Israelites, from fear, attempted to desert the religion of their ancestor, and to have recourse to that of the neighbouring nations. I see nothing against this except the length of time required previous to the reputed æra of Moses; but I hope this will no longer form an obstacle: if it do, recourse must then be had to the hypothesis of Mr. Maurice, and the Tauric worship must be brought into the religion. On this subject every one must please himself. For my own part, I can neither admit the Bull of the Zodiac, nor the Apis destroyed by Moses, to be amalgamated with my Christianity, which is a religion of reason, or it is nothing. Christian priests will do wisely to consider well the consequences which now inevitably follow from persisting in making their religion responsible for systems of chronology. The Tauric festival can neither be got rid of nor disguised; the proofs of its date and of its existence are innumerable and incontrovertible. I advise them to take example from the Rev. Mr. Davies, (vide Chap. II. Sect. v. of this work,) from the Rev. Mr. Maurice, (vide Chap. V. Sect. i. and vi.,) from the Rev. Mr. Faber, (vide Chap. IV. Sect. xii.,) and no longer permit their religious prejudices to be a hindrance to science.

I beg leave to ask the serious, thinking, and dispassionate Christian, how, if his religion be tacked to the chronology, it is to exist a single moment in the teeth of the Tauric festival?

CONSIDERATION OF CIRCULAR TEMPLES CONCLUDED.—CHAP. VI. SECT. XXXIII.

We must now return to the consideration of the circular temples of the Druids, but I hope the digression which we have made, if it be a digression, will not be thought irrelevant or have proved uninteresting.

It is not reasonable to expect from the dislocated masses of ruins which are left to us, that we shall ever be able to make out in detail the secrets of these magical temples, which when first planned, were, I have no doubt, intended to be involved in mystery. I should most unwisely injure my cause, if I pretended to make out from ruins as a certainty, what was intended to be hid in secrecy, when the originals of those ruins were unimpaired. All that I contend for is, that enough is shewn to prove, that their builders were acquainted with the ancient cycles and made allusion to them in some way or other. It must be recollected that I am not only working against the secrets of the Druids, but also against the labours of their enemies for thousands of years, to destroy all remains of those secrets.

It is proper to observe before I proceed further, that Dr. Stukeley has flattered himself, that, by a comparison of the dimension of these temples, he discovered the proportion which the ancient cubit bore to the English foot. His reasoning is very ingenious, as his reasoning always is, but I think his system is open to many objections. I have, therefore, not troubled my reader upon this subject. If I adopted his theory, nothing could be more completely in favour of what I have said, as the numbers of his cubits agree in a remarkable manner with the numbers of years in some of the cycles. What he says *may* be perfectly true, but I think it is yet attended with considerable difficulty.

He says, speaking of the temple at Rowldrich in Oxfordshire, "In a letter from Mr. Roger Gale to me, dated from Worcester, Aug. 19, 1719, having been to visit this antiquity at my request, he tells me, the diameter of the circle is 35 yards. So the Bishop of London writes, the distance at Stonehenge from the entrance of the area to the temple itself is 35 yards: so the diameter of Stonehenge is 35 yards. We suppose this is not measured with a mathematical exactness; but when we look into the comparative scale of English feet and cubits, we discern 60 cubits of the Druids is the measure sought for. The diameter of the outer circle of Stonehenge and this circle at Rowldrich are exactly equal."* I confess this coincidence of these temples with one another, and with the curious number of 60, tends to give me a much better opinion of the Doctor's theories of admeasurement than I should otherwise have. It almost induces me to think, that they may be founded in truth.

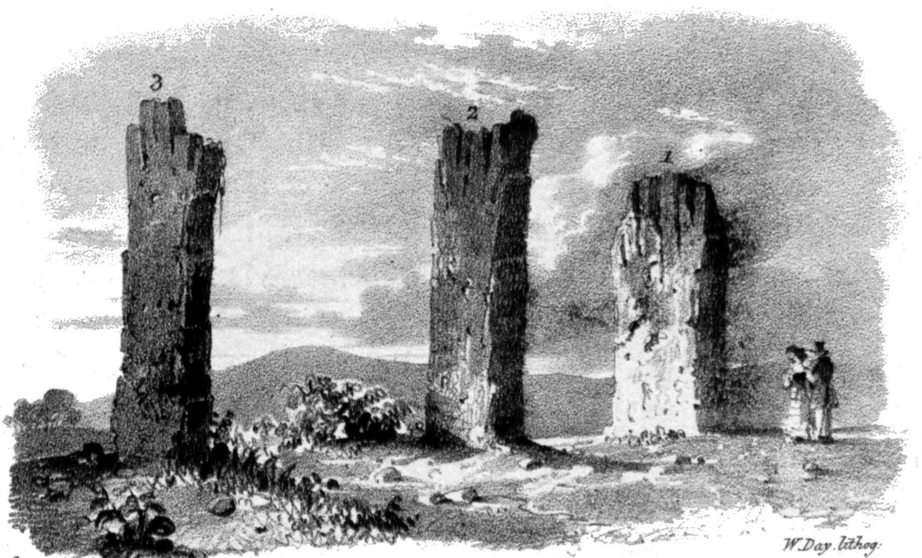
It seems to be the general opinion of ingenious men, that the temple at Abury is older than that at Stonehenge.† This consequence they deduce from the greater rudeness of the stones of which it is formed. I fear that no certain conclusion can be drawn from this. I think that Mr. Waltire's calculation from the deviation of the line of the axis of the circles of 75 degrees from the point where the sun rose in Taurus at the

* STUKELEY'S *Abury*, p. 11.

† Some persons have thought, that a calculation might be made of the probable age of Stonehenge, from the deviation of its four sides from the cardinal points of the compass. It appears to me, that nothing can be made out of this, therefore I have taken no notice of it.

vernal equinox, which brings out the date to be 3600 years before Christ, is of all the different theories the most probable.

I beg my reader to recollect what has been said before respecting the worship of the sun in Taurus, its prevalence in these islands and in Gaul, and I think he will agree with me, that it is a circumstance strongly confirmative of the probable truth of Mr. Waltire's supposition, and of the great age of Stonehenge. In short, that it was the work of the same æra with the caves and Cromlehs in India, the pyramids of Egypt, and the stupendous monument at Carnac, a monument which, for the immensity of labour, must have left even the pyramids at a distance. When I consider all the circumstances of the system of letters—the Tauric festival, and the general character of these temples, I cannot separate them. However, as this is a thing which is incapable of demonstration, every person must form his judgment as to him seems most proper.



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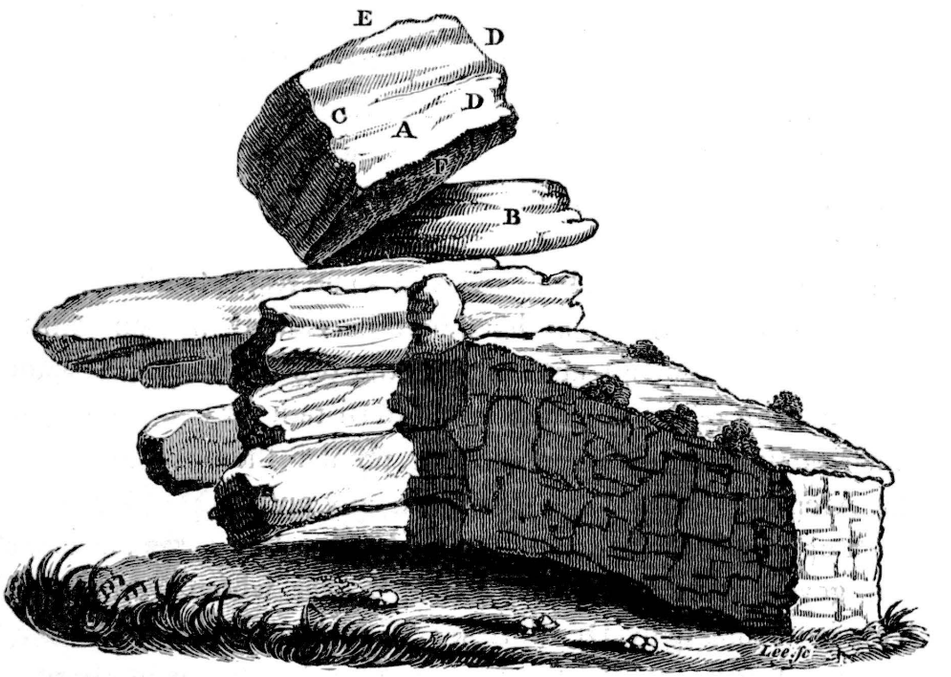

MEN AMBER, CORNWALL.

CHAPTER VII.

HIERARCHY OF THE DRUIDS.—SECT. I.

THE priesthood of the Celtic nations, called in Gaul and Britain Druids, was divided into three orders of men, Druids, Bards, and Eubages or Vates. The first was the men of highest rank and authority, the Bards the second, and the Eubages, Vates, or Prophets, the third. These bear a strong similitude to the hierarchy of the Jews, but the order of the three ranks does not seem to be the same. The Jews had their Priests, their Levites, and their Prophets. The Levites of the Jews answer to the Bards, but

the Prophets do not answer to the Eubages—for they certainly in the Jewish hierarchy took the precedence of the Levites. The Jewish prophets seem to have been a regular order, and to have had colleges or monasteries, or something answering to the modern institutions of that kind. We read of them in considerable numbers at a time, and they were inducted into their office by the ceremony of anointing with oil; from this it is pretty clear that they were a regular order. We read in the sixth chapter of Numbers a variety of laws for the regulation of Nazarites. These men, were, in my opinion the persons afterward called prophets, and they are the persons whom the Roman church considers the originals of their orders of Monks, particularly of the order of the Carmelites. I quite agree with the Roman church in this point; and I think that the prophets of the old Jews are to be found again in the Essenes of Philo and Josephus, who were, in fact, the Carmelites who turned Christians. Having already noticed this subject, I shall say no more respecting them, as I am not treating of the Jews but the Druids; and the field with respect to the former is very wide and extremely curious; but it would require a treatise to itself.

The constitution of the order of Druids was in some respects like that of the monastic orders. One general of the order, as he might be called, in each country, was at the head of them, and with him all authority in the order rested. Although the Gallic Druids were in the habit of sending their youth to Britain for education, and of requiring from its seminaries information upon difficult points, there is no evidence to justify a belief that the Arch-druid of Britain possessed any authority out of his own country, like that of the Pope, or of the Lama of Tibet. It is said by some authors that the order in Britain was governed by twenty-five flamens, over whom were placed three arch-flamens.* This is disputed by Dr. Borlase: it does not seem very easy to determine the question, nor is it very important. However, as the Doctor justly observes, there is authority enough to remove all doubt of the existence of an annual assembly for the administration of justice in Gaul; and it is not very probable that Britain, to which, as we have seen the Gauls looked up as a pattern, should have been without a similar institution. Cæsar states this assembly to have been held in the middle of Gaul, in the country of the Carnutes, between the rivers Loire and Seine, where they approach nearest to each other. Here there was a place consecrated to that purpose, to which all persons having controversies, which could not be otherwise decided, came to have them determined. When it is considered that these countries were divided into separate, independent principalities, tribes, or clans, this assembly looks very like the assembly of the Amphictyons of Greece: it has very little of the character belonging to a nation of uncivilized barbarians. There are said to be some remains in the country between the Loire and Seine, where it is supposed the meetings of this assembly were held, but they are very trifling, if they be genuine. Dr. Borlase infers from this Gallic institution, that

* PTOLEMEUS LUCENSIS; LEL. *de Scr. Brit.* p. 7; STILLINGF. *Or. Sac.*

there must have been one similar in Britain; but of this, as I have just observed, there is no positive evidence.

Mr. Rowland has observed, that the travelling of Samuel* every year to Bethel, Gilgal, and Mispeh, to judge Israel, is an exact prototype of the Druids meeting once a year in a central part of Gaul to judge the people, as described by Cæsar.†

Dr. Borlase says, "When we are therefore inquiring into the antiquity of Druidism, it is into the antiquity of that religious sect, that order of priests and philosophers, and not into the antiquity of their religion, which in the principal parts is certainly as old as the first idolatry."‡ I cannot think that the priests can be separated from the religion. There is not the least evidence to justify such separation. As is the case with all orders of priesthood, they rose with the religion; with it they flourished, and with it decayed.

In the works of the Greek historians we constantly read of oracles being settled by Hyperboreans, or of communications of some kind or other from them. Now I apprehend I have proved, that by these Hyperboreans were generally meant the swarms from the Oriental hive residing to the North of Greece, Italy, &c.; or passing along to the West, and finally remaining in Gaul, Britain, or Germany: and amongst these tribes no doubt the worshipers of Iou, and the other gods adopted by the Greeks, had their priests, and these priests were the predecessors or ancestors of the Druids of Cæsar's time; so that to pretend, as Dr. Borlase does, that because we have no historical record of their having been established any where else, they must have arisen or been established first in Britain, is a theory without any solid foundation, and contrary to all probability. That they became more methodically arranged or organized, is very possible, indeed is very certain; but this is no evidence of the order being first invented or instituted here. All orders and institutions of this kind are the produce of accident and circumstance, of a concatenation of small favourable events, uniting to produce the great effect. Dr. Borlase has very truly observed, that the omission of the Greeks, when speaking advantageously of them, to claim them as their imitators, sufficiently proves that they had no pretensions to them. If there had been the semblance of probability for such a claim, Grecian vanity would not have permitted it to escape. Certainly various passages of Cæsar, the best witness, prove that the order was here in its highest state of perfection and prosperity. He says, "Disciplina in Britannia reperta, atque in Galliam translata esse existimatur." This is no doubt in favour of the argument of Dr. Borlase; and if it were originally instituted either in Gaul or Britain, the latter would have the best pretension to it. Cæsar also says, that the institution of the Druids was maintained with greater strictness and purity in Britain than in Gaul, and that when the Gauls were at a loss in any point relating to their discipline, their custom was to go over to Britain for information. From all this it is apparent that, in the time of Cæsar, the great

* 1 *Sam.* vii. 16. † ROWLAND, p 231. ‡ Page 73.

metropolis of the Druids was Britain. It was probably, in this respect, something like the Rome or Tibet of the West of Europe, and this the remains of its gigantic establishments tend strongly to confirm.

THE DRUIDS OBTAINED THE CHIEF POWER.—CHAP. VII. SECT. II.

From Cæsar we learn, that in Britain they had obtained, in a very high degree, what all priests attempt in every state; that is, the controul of the civil power and the possession of all real authority.* This is no reflection on individual priests; it is a necessary consequence of a privileged order organized like a priesthood. The same spirit always has accompanied such a state of things, and always will accompany it. Cæsar says, "There were two sorts of nobles in Britain, the one sacred, the other civil, or rather military; for most of their civil disputes were decided by the Druids. The first order of the British nobility was that of the Druids, the second that of the Equites. The presence of the Druids was necessary in all acts of devotion."

They had not only the regulation of all matters relating to religion, but they engrossed to themselves the adjudication of all disputes and the administration of criminal justice.† Farther even than this, they are represented as being the judges of merit and the distributors of rewards. The mode by which they succeeded in obtaining this overgrown power is very evident. Their power of excommunication gave them the whole. If any one fell under their displeasure, he was excommunicated, by which he was excluded from the sacrifices, and being looked on as impious and detestable was shunned by all his countrymen as a man infected by the plague. As divination constituted a great part of the religion of the times, and no observation could be taken but by them, they had, by this means, the complete controul of the government; no important affair could be undertaken except with their consent and approbation. For, of course, when they disapproved a measure, they took care that the auspices should be unfavourable, and then nothing could be done. The result of all this was what might be reasonably expected, they lived in luxury and in as much splendour as the manners of the times admitted.

From Dion Chrysostom we learn, that they were attended in the performance of their judicial functions with great magnificence, sitting on thrones of gold; and that they were accustomed to be most sumptuously entertained in the residences of the sovereigns of the country.

In order to obtain and to retain, for any length of time, this power, their conduct must

* *Strabo*, lib. iv. says, that it was a general opinion that the greater number of Druids there were in a country, the greater would be their harvests and the abundance of all things.

† GROTIUS, *de Jure Belli et Pacis*, II. cap. xxxiii. says, that our Christian bishops derived their authority in their ecclesiastical courts from the imitated power of the Druids.

in general have been good, and there is reason to believe that they were often the pacificators of the civil wars of their countrymen, having been known to step in between the two parties drawn up for battle, and to have effected a reconciliation. It is not improbable, as corrupt as the Roman Papacy became in the dark ages of Christianity, that the popes and bishops, if they often caused dissensions, also often succeeded in allaying them, and, like the Druids, probably arrived at the acquisition of their enormous power, in part, by standing in the gap between the tyranny of princes and the sufferings of the people. It is generally by conduct of this kind, that priests have acquired power, which once obtained is usually abused, and thus usually, by its abuse, it is lost. It is a map of human nature; it is nothing new or extraordinary.

I have stated, that the Eubages or prophets were the third order, but this is not universally allowed. Mr. Rowland thinks they were the second: if this were the fact, they would then answer to the Jews in a manner which seems to me to be surprisingly near. The Levites were particularly employed as singers. This every one knows was the great occupation of the Bards. The Levites I conceive also exactly answer to the Bards, in being employed to record the transactions of the state.

The prophets of the Druids foretold future events and settled the times of the festivals, which they ascertained from their knowledge of magic and astrology. When the order became extinct, these men dwindled down into mere charlatans, and may be probably found in the present Dervises of the East. The third order was of the first consequence in the state, and sometimes, like the Melchizedek of the Jews, united both priest and king. This was the case with Divitiacus, the Gaulish king of the Ædui, the friend and ally of Cæsar. When the two offices of chief Druid and King were not united, they had an Arch-druid like the Archimagus of the Persians and the Jewish Chief-priest. He sometimes succeeded to his situation by the election of his fellows; but in general the order was hereditary, like the priesthood of the Jews. They were exempt from all burthensome civil offices, and from all military duties, except that sometimes, on occasions of great emergency, the Arch-druid commanded the armies of his country. They were looked up to with the most profound veneration, and the persons of the chiefs of the order were held sacred, so that their power was enormous; and at times when they chose to exercise it, they domineered over both people and kings. The effect of the power of excommunication which they possessed, was attended, as it was observed before, with consequences to the full as extensive as those of the excommunication of the Roman Church in the utmost plenitude of its power—a power which, in fact, laid all orders of the state prostrate at their feet. The Welsh have subdivided the Druids into several other orders, but I think with Dr. Borlase, that this is only what we may call a modern invention.

THE DRUIDS THE ASSERTORS OF THEIR COUNTRY'S LIBERTY.—CHAP. VII. SECT. III.

The Druids were the most strenuous assertors of their country's liberty (in which their own power was intimately blended and united) against the Romans, constantly exciting their countrymen, after every defeat, to fresh insurrections. This was *the true* reason why they were, in a particular manner, sought after by the Romans, and put to the sword wherever they could be taken. So determined were they, that neither by Romans, Saxons, Danes, nor Normans, could they ever be conquered either in Britain or Ireland; but as they could not successfully resist the overwhelming numbers and superior discipline of their enemies in the plain country, they retreated, with the highest spirited and most intractible of their countrymen, into the mountains of Wales, Scotland, and Ireland, where they successfully defied the legions of the Roman and Saxon barbarians. It was not until the insidious arts of the Christian priests had destroyed their influence and unnerved the arms of their gallant followers, that they could be tamed. For more than a thousand years they maintained their country's independence in the mountains of Wales and Scotland, whence they constantly made incursions upon their enemies. Here it was where, with their native, wild, and beautiful music, and in poetry, which would not disgrace a Homer, (being the produce of passion, not of art,) their venerable Druids deplored their country's misfortunes, or excited their heroes to the fight. But with respect to Ireland, though the harp of queen Erin be gone, the battle is not yet won. The war can never be said to have ceased there, and time has yet to shew to whom will be the victory.

Whatever might be my feelings, the laws of my country would prevent my *expressing* a wish for the success of the Irish, in, I fear, the *certainly* approaching war; but yet, I hope the philosopher in his closet may breathe a sigh for the happiness of the generous, open-hearted, hospitable inhabitants of the Emerald isle, whose miseries it is impossible not to pity, whose amiable qualities it is impossible not to admire.

CELTÆ AND DRUIDS IN GERMANY.—CHAP. VII. SECT. IV.

Dr. Borlase is of opinion, that there were no Druids any where but in Gaul and Britain; and he draws this conclusion, because they are no where proved to have existed. This is not, in a case like this, a fair conclusion. There were, no doubt, many facts relating to the ancients which have not been handed down to us, which, therefore, may be said not to be proved to exist, and of many of which we should have been ignorant but merely for accidental circumstances. For instance, the Magusan Hercules would never have been known, if a tablet, with an inscription, had not been found in Belgium.

The Druids were, in fact, only priests; in *general character* the same as all other priests throughout the world: Bramins in India, Magi in Persia, Ἱερεις in Greece, Sacerdotes in Italy. Nor, because the letters which constitute the name are different in different languages, will there be any difference in the fact—in the nature of the thing itself. With all, the adoration of the Supreme Being was the primary object, although the circumstances in each were different. This was an effect which must necessarily take place from the vast variety of accidents to which each branch was liable, when it became separated from the parent stock by rivers, mountains, seas, and long periods of time. It has been thought that there were no Druids in Germany. Cæsar has clearly said so; and I shall be told that I must not be permitted to take him as an irreproachable witness when it suits me, and cast him off when he does not serve my purpose: and this is quite fair. But let us examine this evidence of Cæsar's. I am of opinion that his evidence is as good, in its nature in general, as that of any individual can be; but there never was an individual who was not liable to error and mistake. And it must be recollected, that Cæsar was not giving evidence in a court of justice, or in any manner in which great care and precision were necessary. When he tells his countrymen that there were Druids in Britain, and that there were no Druids in Germany, he was evidently relating circumstances the truth or falsity of which at that time could be of very little consequence. No doubt he meant to speak the truth, but he probably would not take much trouble on the subject. If the Druids of Germany retired from the seat of war, or had not their establishments where it happened to take place, he might readily be deceived. Tacitus has been thought to contradict Cæsar. The latter says, that the Germans had no Druids; the former, that they had priests: Dr. Borlase has taken much unnecessary trouble to reconcile the two by explaining that they had priests, but not Druids. The whole question is of no value; and if it were, it never could be satisfactorily determined. The admission of Dr. Borlase is quite sufficient. He says,

"But the truth of it is, although the Germans had no Druids—although that order of priests was not established among them, and consequently their religion wanted many superstitious ceremonies, and much of that erudition in idolatry which the authority, learning, and invention of that priesthood had introduced into Britain and Gaul, yet the religion of the Germans was, *in the fundamentals*, one and the same with that of the Gauls and Britons. Their principal deity was Mercury; they sacrificed human victims; they had open temples, and no idols of human shape; they consecrated groves, worshiped oaks, were fond of the auspicial rites, computed by nights, not by days."*

But although Cæsar says they had neither priests nor sacrifices, he does not deny them religion; for he expressly says† that they worshiped the sun, moon, and fire.

This is quite sufficient; whether the priests and priesthoods were a little better organ-

* Borlase, *Corn.* p. 71.

† Lib. vi. cap. x.

ned in one place than the other will make no difference: they were in fact all the same; and I have no doubt that a very intimate relation, and probably correspondence, existed in those days amongst the priests, of whom the Druids were a part, from India to Thule.*

After examining the arguments on both sides, and considering the circumstances of the remains of temples, of language and names of countries, and in short all the evidence as well as I am able, I think the difficulty seems capable of very easy solution. In the greatest part of upper and middle Germany, into which the Celtæ had never penetrated, or at least where they had never made settlements, as Cæsar says there were no Druids, but in the lower parts, wherever the Celtæ had established themselves, the remains of them are to be found—and in these countries in greater or less power, according to circumstances. In some, indeed in most of them, what might be called the Gothic or Teutonic sect of the religion almost entirely superseded them; and as may well be expected, in none would they have the same paramount authority as in Britain, where foreign conquerors and foreign priests had not much interfered with them. It must be recollected that amongst the ancients the religious generally exercised a great degree of toleration of one another; (there was nothing like our sectarian bitterness;) an effect arising from their being all at the bottom worshipers of the sun, for the most part as the Shekinah of the Supreme Being. The principal exception is to be found in the Iconoclasts of Persia; but probably at the times of which I am now speaking, these nations had not proceeded beyond the stone pillar and the circle, even if they acquired graven images afterward, as we must suppose some of them did, from the expression of Cæsar,† "Deum maxime Mercurium colunt: Hujus sunt plurima simulacra."

It is not improbable that the Teutonic priests, when conquering a country, might admit the Celtic Druids whom they found, into their system, in an inferior rank to themselves, adopting the use of their ready-built temples. This may account for Druid temples and Druid rites without Druids.

Many persons have maintained that the Germans were Celtæ, because they find traces of them in some parts of Germany; but what says Cæsar?‡ That, in former times,

* By the bright circle of the golden sun,
By the bright courses of the errant moon,
By the dread potency of every star
In the mysterious Zodiac's burning girth,
By each, and all of these supernal signs,
We do adjure thee, with this trusty blade,
To guard yon central oak, whose holy stem
Involves the spirit of high Taranis:
This be thy charge.

SELDEN, *in Prolog. de Diis Syr.* from *Vettius Valens Antiochenus*, Lib. vii., versified by Mason in *Caract.* Ed. 4to. p. 64.

† Lib. vi. ‡ *Bell. Gal.* Lib. vi.

some of the Celtæ overcame the Germans, carried war into their territory, *and settled colonies there*. In the same way he tells us,* "that formerly a number of the Germans passed the Rhine into Belgium, and, expelling the Gauls on account of the fertility of the country, settled there." Can any thing be more probable than all this? And this is surely sufficient to account for traces of Celtæ in Germany, and Germans in Belgium. Dr. Percy has justly observed, "Cæsar, whose judgment and penetration will be disputed by none but a person blinded by hypothesis, and whose long residence in Gaul (upwards of ten years) gave him better means of being informed than almost any of his countrymen, expressly assures us, that the Celtæ, or common inhabitants of Gaul, 'differed in language, customs, and laws,' from the Belgæ, on the one hand, who were chiefly a Teutonic people, and from the inhabitants of Aquitain on the other. Cæsar also says, that the nations of Gaul differed from those of Germany in their manners, and in many other particulars, which he has enumerated at length." From the expression respecting the Belgæ, it is evident that their country was possessed by the Celtæ before they occupied it, or they could not have expelled the Celtæ. Now during the time that the Celtæ occupied it, they may have readily sent colonies to the British isles; nay indeed they may have fled from thence to Britain, to avoid these very Germans here spoken of. Strabo† says, "That the people of Aquitain only differed in language a *little* from the other Gauls."‡ This is what might naturally have been expected if these Aquitanians were of the same race with the Celtæ, coming into Gaul after a separation of many centuries through Spain, as it is probable that they were.

SAME PRIESTS IN PERSIA, JUDEA, AND BRITAIN.—CHAP. VII. SECT. V.

Upon this subject I think Dr. Borlase has wasted a good deal of labour, in order to make a distinction where there was no substantial difference. It seems to be a mere play upon words. His admissions, before quoted, seem to be quite sufficient: he says, "But the truth of it is, although the Germans had no Druids—although that order of priests was not established among them, yet the religion of the Germans was, in the fundamentals, one and the same with that of the Gauls and Britons." Again he says, "No one that observes this great conformity, in such essential points, can doubt but that the religion of the Germans was at the bottom the same as that of Britain and Gaul, although all the tenets and customs which were introduced by the Druids, and distinguished them from any other priesthood, had not taken footing in ancient Germany. If we find, therefore, the same kind of monuments in Denmark, Sweden, Norway, and in Germany, properly so called, as we find in Britain and Gaul, we may attribute them all to a religion essentially the same, although it cannot be proved that the Druids were established, nor the

* *Bell. Gal.* ii. † Lib. iv. ‡ Ενιους ΜΙΚΡΟΝ παραλλατ7οντας ταις γλωτ7αις.

priesthood equally dignified and learned in all."* In fact it is evident that they were the same patriarchal order of priesthood in Gaul and Germany, with some trifling variations, which had been produced by the change of circumstances in long periods of years, many of which have been pointed out in the course of this work. The Curetes or Hirpins in Italy, shew that this religion was the religion of the Celtæ, previous to their arrival in Britain. The difference is merely in the form of a word; in Persia he was Arch-magus; in Judea High-priest; and in Britain Arch-druid. There can be no doubt, I think, that amongst the Greek and Roman writers they were spoken of precisely in the loose way in which our similar order is spoken of, who are called priests, clergy, parsons, &c. Thus we read of Druids, Saronides, Courbs, Corybantes, Curetes, Culdees, Magi—not differing so much probably as our orders of the same genus of men at the present day in Greece, Rome, and England; and in the same manner they would be more enlightened in some countries than in others. I think it is not unlikely that the British and Irish Druids might rank with the first.

Dr. Borlase maintains that the religious tenets and ceremonies which we find in Germany were common to all the North of Europe, and consequently to the Druids; but that the converse is not true—the tenets and ceremonies of the Druids were not common to them; that what we find recorded of the Druids can by no means be asserted of the Germans and northern nations: in some trifling particulars perhaps not. He says, "The Druids built much upon, and improved the Celtic plan, added science and contemplation, separated themselves into a distinct and noble order, held annual councils about sacred things, refined the plain, homely rites of their forefathers, and carried the erudition of their mysteries to a height unknown to nations invariably retentive (as the Germans were) of their first simplicity; content to make war and hunting the principal aim of their lives—affording to religion, arts, and speculation, but a small, if any, portion of their time and thoughts." All this is mere idle theory, arising from the doctor's wish to make the Druids an order of enlightened saints, and then appropriate them to Cornwall, as the Irish do to Ireland, and the Scotch to their Islands. The simple fact is, the men were warriors and hunters, and the priests men of peace, eating the venison, and generally receiving, when taken, the tithes of the spoils of war—let who would be victor, profiting by the brawl.

Dr. Borlase wishes to draw a line of distinction between the Druids and the religion, and thus to pave the way for the opportunity of giving Britain, perhaps Cornwall, the honour of being the first parent of Druidism. The striking marks of similarity so evident in all the rites and ceremonies, the festivals, &c., &c., between the Eastern nations and those of the Druids, sufficiently prove their common and simultaneous origin. How can the Tauric festival of the Naurutz be supposed to have been esta-

* *Borlase*, p. 71.

blished, if there had not been from the earliest time an order of priests to preserve it, and bring it and its appurtenances along with the wandering tribes? All that can be said is, that the oldest writers, and perhaps Aristotle* is the oldest, speak of them as an order of the most remote antiquity in their time.†

Dr. Borlase admits that it is a vain attempt to fix the æra of their antiquity; but he says, that "if they had really been Celtic priests, they would have spread with the several divisions of that *mighty nation*, and their traces would have been found equally strong and lively in every country where the Celtæ settled; but that we have no warrant from history to suppose this priesthood settled any where but in Gaul and Britain." Because we have no history, it does not therefore follow that they did not exist. But their doctrines and festivals *are* found in every country. The traces of them are found stronger in the British isles than any where else, because, probably in consequence of the secluded situation, after being once brought there, they were less disturbed by conquests and revolutions of various kinds. Have we not found their festivals in India, their circular temples in Judea, their rites at Delphi and Soracte? In short, have we not found them every where?

DRUIDS SUPERINTEND THE EDUCATION OF YOUTH.—CHAP. VII. SECT. VI.

In all ages and nations priests have been well aware of the influence of education. We need not, therefore, be surprised to find the Druids seizing possession of this powerful engine. No persons were permitted to have any share in the public employments who had not been educated in their establishments. It is not therefore an extraordinary thing that persons of the higher classes of society should be desirous of sending their children to them to be educated, and of having them admitted into the order. It has been thought that institutions of the nature of monasteries or colleges may be perceived amongst them. "Academia amplissima existimatur fuisse in sylva Carnotensi, eo loco ubi nunc urbs a Druidibus nuncupata Gallicè Dreux, et in Pagis sylvæ vicinis (ut Rovillardus) Druidarum domus dicuntur: et non procul Augustoduno (ubi imagines Druidarum de Montfaucon erutæ sunt), altera Academia in Monte Gallicè Montedru."‡ But Ammianus Marcellinus§ has a passage much more important on many accounts: "Druides ingeniis celsiores (ut authoritas Pythagoræ decrevit) sodalitiis astricti consortiisque, quæstionibus occultarum rerum altarumque erecti sunt, et, despectantes humana, pronunciarunt Animas immortales." Dr. Borlase truly observes that it is difficult to imagine how they could educate youth on any large scale without some institution of the kind.

* *De Magia.*

† Lel. *de Sacr. Brit.*; *Celsus.* ap. *Orig.* lib. i. p. 14; Borlase, *Corn.* p. 75.

‡ *Frick.* 147, in *Bulæo.*

§ Lib. xv.; *Rowl.* p. 234.

The youths whom the Druids educated are said to have been taken to the most secluded situations, to caves, or woods, or rocky carns, and their education not to have been completed in less than twenty years.* All this applies evidently to young Druids educated for particular purposes, probably those of the Bardic order, of whom we are told it was required that they should learn to repeat twenty thousand verses before their education was complete. Children of this description were not permitted to have any intercourse with their parents till they were turned fourteen years of age. This was evidently good policy to attach them to the order, and to prevent the influence of natural affection from interfering with its interest. It would not admit a divided empire over the minds of its members. This is the policy of all monastic institutions. A good Monk has but one object in the world—THE ORDER. To this, too often, every principle is sacrificed. The practice of committing their doctrines to memory is very similar to that of the Pythagoreans, and, unfortunately, to that of most of the other ancient philosophers. It is to this pernicious and unprincipled desire of monopolising power, that the loss of their learning is to be attributed. Feeling that knowledge is power, they wished to keep all knowledge to themselves.

Numa is said to have ordered his sacred books and writings to be buried with him. Pythagoras was an Essenian philosopher. It is not surprising that he should have followed the monastic practice. In consequence of this pernicious system, Porphyry tells us that when the disciples of Pythagoras perished, during the Metapontine tumults, the discipline and science of that philosopher expired for the most part with them,† for their memories were the only repositories in which they had preserved those treasures of knowledge which their great founder had left them. The same thing happened in Egypt when Cambyses destroyed the temples of the Egyptians ‡ Much of the practical part of the religion of the Druids consisted of songs or hymns, which they sung to their harps. In this again we are reminded of the Israelites. Of these verses some remains are supposed to be yet in existence amongst the bardic songs of the Cornish, the Welsh, and the Scottish harpers. In their discipline they are represented to have been exceedingly strict, and that it was a maxim, that all fathers of families were esteemed as kings in their family, having power of life and death over wives, children, and slaves. This is again very like the patriarchal discipline of the Israelites.

Mr. Davies remarks, that "Amongst other nations, the dispersed and scattered members of the system appear as fragments of high antiquity, in terms, customs, and superstitions; but its fundamental principles of remote antiquity were either forgotten, or locked up amongst the mysteries of the sacred orders. The secrets of the Magi, the

* *Cæs.* lib. vi.; *Pompon. Mela*, lib. iii. cap. ii.; *Lucan.* lib. i. † *Syntag. de Druidis*, 159.

‡ The spirit of Cambyses, by metempsychosis, passed to John Knox: thus we have nothing but the Ruins of Melrose.

Orpheans, the priests of the Cabiri, and of Egypt, perished with each of their institutions. We cannot, therefore, expect from Greece and Rome, and much less from the sacred volume, a complete elucidation of their arcana. But, abating for some instances of local improvements and corruptions, we may at once pronounce the Druids to have been of the same class. The discipline they enforced, the sciences they taught, and the opinions they inculcated, were in general the same. The source from whence they had professed uniformly to have derived them was the same; viz., *from the ship of Dylan*, the son of the sea, who survived, with his single family, when the world was drowned."* That is to say, if this learned gentleman's whimsical theory about the ship be left out, from the first persons who escaped from the effects of the deluge.

In the doctrines of the Druids a wonderful similarity seems to have existed between them and those of the Magi of Persia, which was so strong in the case of magic, as to induce Pliny to observe, that in his day Britain celebrated the magic rites with so many similar ceremonies, that its natives might be taken for Persians.† Their reverence for fire, their hatred of images, and of temples closed at the top, are precisely the same as the doctrines of the Magi, as well as many other of their doctrines.

IMMORTALITY OF THE SOUL AND METEMPSYCHOSIS.—CHAP. VII. SECT. VII.

The Druids were not of the Epicurean school, but were firm believers in a Supreme Being, as I have shewn in a former part of this work, and in general held the doctrines of Pythagoras. They believed in a future state of rewards and punishments—in the immortality of the soul, and in the metempsychosis, or the soul's transmigration after death from one body to another.‡

Of the vast variety of religious opinions which have prevailed at different times in the world, perhaps there is no one that has been more general than that of the Metempsychosis. There was scarcely a country or a sect, in former times, in which traces of it may not be found. It was received by the Bramins, the Magi of Persia, and by numbers of the Greeks and Latins; by the followers of Pythagoras generally, and by the Pharisees, as is remarkably proved by many of them supposing that Jesus Christ was Elias. After the time of Christ it was believed by some of the early fathers and by several large sects. Persons who have taken a fancy to exalt the Druids to the perfection of human nature have denied that it was held by them; but in doing this, they have shut their eyes to the clearest evidence. Cæsar§ says, "In primis hoc volunt persuadere non interire animas, sed ab aliis post mortem transire ad alios putant."—They do not think that after

* Dav. *Cel. Res.* p. 309.

† *Nat. Hist.* Lib. ii. cap. i.

‡ On the Immortality of the Soul and Metempsychosis, vide *Frickius*, Part II. cap. xvii.

§ Lib. vi.

death souls cease to exist, but that they pass into other bodies. Nothing can be clearer than this evidence. It is a fact which must have been well known, and of such a nature, that he could not well be mistaken. There are no grounds whatever for disputing his statement. This doctrine was held by the Chaldeans; and it has been observed by an ingenious writer, that in the colleges of these persons much useful learning must have been taught or Daniel would not have consented to preside over them.

As much as this doctrine is now scouted, it was held not only by almost all the great men of antiquity, but a late very ingenious writer, philosopher, and Christian apologist, avowed his belief in it and published a defence of it, namely, the late Soame Jenyns.*

On the subject of the metempsychosis, or transmigration of souls, the Bishop of Dromore very truly observes, that "the Druids taught and the Celtic nation believed the metempsychosis, or a transmigration of the soul out of one body into another; this is so positively asserted of them by Cæsar, who had been long conversant among them and knew them well, that it is not in the power of any of the modern system-makers to argue and explain his words away, as they have attempted to do in every other point relating to the Celtic antiquities;" however, they endeavour to qualify it by asserting, that the Celtic nations believed only that the soul passed out of one human body into another, and never into that of brutes.†

DRUIDS HAD AN EXCELLENT SYSTEM OF MORALS.—CHAP. VII. SECT. VIII.

According to Valerius Maximus,‡ it was no unusual thing for the Gauls to lend money to be repaid again in some kind of way in another life. Our priests are firm believers in the doctrine of a future state, but I should be sorry to put their faith to this kind of test; I suspect they would rather have their money in the three-per cent consols. The account given by Ammianus Marcellinus of the Druidical doctrines is extremely flattering to them, and I can see no reason to dispute his authority; he comes strongly in confirmation of what we know from Origen that Celsus had been saying of them. He says, that the Druids were men of exalted genius, ranged in regular societies, who, by the advice of Phythagoras, raised their minds to the most sublime inquiries, and despising human and worldly affairs, strongly pressed upon their disciples the immortality of the soul. Lucan says, that, according to the Druid opinion, the ghosts of the dead descended not to Erebus, or the empire of Pluto, (there to remain in a state of separation from all body, as the Greeks and Romans thought,) but that the same soul actuated an-

* *Disq. on Sev. Sub.*, No. III., Lond., 1782, ascribed to Soame Jenyns.

† *Diod. Sicul.* lib. v. cap. ii.; *Valer. Max.* lib. ii. cap. vi.; *Ammianus Marcel.* lib. xv.

‡ Lib. ii. cap. vi.

other body in another world.* Pomp. Mela† declares, that the Druids maintained that the souls were immortal, and that there was another life after this, wherein they existed among other departed ghosts; and that they did, for this reason, burn and inter with the dead what suited their rank and inclinations when they were alive. The authors lately alluded to, who wish to make the Druids all perfection, have endeavoured to overturn the evidence of Cæsar; but Dr. Borlase has shewn,‡ that the attempt is without any success. For my own part, I am of opinion, that the burying along with the body, trinkets or other property, was done for the same reason that the bodies in Siberia are found covered with plates of gold, and rich persons in England are buried in expensive shrouds, namely, to do them honour—to shew them respect. In general, I think, it may be admitted, that in the time of Cæsar they held the doctrines of Pythagoras; but, probably, from the length of time which had passed since that philosopher had lived, some, at least, trifling deviations had taken place; and, perhaps, some difference of opinion might exist amongst them upon speculative and philosophical points. Their moral doctrines seem to have been short and simple—*to worship the gods, to do no evil, and to be valiant in battle.* This code of moral law is very short, but it is very comprehensive; and it may be a question whether, if every individual in a society acted up to these precepts, the society would not be the happiest of any that ever existed. In these three pithy sentences are included our whole duty to God, our whole duty to man, and our whole duty to our country. Without any very violent extension every thing necessary seems to be included.

The Druids are said to have set aside one day in seven for the purpose of religion: the sunday, or day of the sun, has been supposed to be the day; and Clemens Alexandrinus has been quoted in support of this opinion. I think, from their veneration for the sun, and from their known custom of naming the days of the week after the planets, it is very likely that this might be the case. But the Rev. Mr. Hughs, in his liberal and gentlemanly reply to my book, entitled, Horæ Sabbaticæ, has shewn, that all the quotations of Clemens, from Homer and Hesiod, are false—nothing but pious fraud.§

JUDGES AND ADMINISTRATORS OF THE LAW.—CHAP. VII. SECT. IX.

As the Druids were the sole depositaries of the laws of their country, which, being unwritten like our common law, were retained in memory, they were obliged to be very well skilled in every thing relating to them. I have little doubt that an unwritten law has con-

* Mela, the geographer, says, the Thracians held one of the doctrines of the Druids as a common, national persuasion, and it is not improbable that they may have learnt it from them; that souls, after being purified by their transmigration, attained a condition of endless felicity. "Alii redituras putant animas obeuntium;—alii etsi non redeant non extingui tamen, sed ad beatiora transire." Lib. ii. cap. ii.

† Lib. iii. cap. ii. ‡ Ch. xiv. § *Pamphleteer*, No. LIII.

tinued in Britain from their day to ours. They had a curious mode of trial by the oaths of a certain number of men, who were brought together to swear that they believed the man charged with an offence to be innocent. But it appears that, before they took their oaths, all the witnesses whom the prisoner could bring were examined by him, and the judge was bound by their decision. I call this trial, not by adjuration, as it has been inadvertently called, but *trial by jury;* and good trial too. Thus we may trace to them both the practice of trial by jury and an unwritten law.

The law was called TARA in Ireland, and was the TORA of the Hebrews. Dr. O'Brien translates the word Coisde, a jury of twelve men to try, according to English law.—"It will appear, by the following laws, that in cases of disputed property, the ancient Irish did also try by twelve men, whose sentence must be unanimous. Coisde is an original word implying a trial by law; in many parts of Ireland it is still used in that sense, as *Cuirfidh me thu ar coisde*, I will bring you to trial; Sclavonicè *Kuchja*, the hall of justice; Persicè *Cucheri*, a code of laws."*

The Mancksmen ascribe their code of laws, which is allowed to be very good, to the Druids.† It was their practice, though not actual combatants, to accompany their countrymen to battle, and to animate and encourage them with the expectation of future happiness, if they fell in the contest. An account is given by Tacitus of the advance of the Romans to storm the last strong hold of the Druids, whom they had proscribed, in the Isle of Anglesey. The Druidesses are represented to have acted like *furies*, running about amongst the soldiers in black garments with dishevelled hair, and even sword in hand, forcing them, when retreating, back to the fight. They are thus looked upon with detestation by those who, at Eton or Westminster, imbibe the notion, that every thing is good which a Greek or Roman could do, who triumph with Æneas over the unfortunate Turnus, or glory with the Romans over the fall of Carthage. But if these women had been Roman matrons defending the capitol, we should never have heard the last of their gallantry and patriotism.

MISLETOE AND OTHER SACRED PLANTS.—CHAP. VII. SECT. X.

The Druids are said to have been much addicted to the study of the qualities of vegetables, plants, and herbs. Vervain was amongst their greatest favourites; they used it in casting lots and foretelling future events; they used it to anoint persons to prevent fevers, &c.; but it was to be gathered with certain ceremonies and at certain seasons of the year. "They deified the misletoe, and were not to approach either that or the selago, or the samolus, but in the most devout and reverential manner. When the end of the year approached, they marched with great solemnity to gather the misletoe of the oak, in

* VALL. *Col.* Vol. III. p. xxvi. † CARTE'S *Hist.* p. 46; DAVIES'S *Druid. Myth.* p. 74.

order to present it to Jupiter, inviting all the world to assist at this ceremony, with these words: The new year is at hand, gather the misletoe."*

Pliny says, "The Druids (as the Gauls call their magicians or wise men) held nothing so sacred as the misletoe, and the tree on which it grows, provided it be an oak. They make choice of oak groves in preference to all others, and perform no rites without oak leaves; so that they seem to have the name of Druids from them, if we derive their name from the Greek. They think whatever grows on these trees is sent from heaven, and is a sign that the Deity has made choice of that tree. But as the misletoe is seldom to be met with, when found, it is fetched with great ceremony, and by all means on the sixth day of the moon, which with them begins the months and years, and the period of thirty years, which they term an age; for at that season the moon has sufficient influence, and is above half full. They call this plant in their own language *all heal*, and after preparing for the sacrifice and feast under the tree, they bring up two white bulls, whose horns have been then bound for the first time. The priest, habited in white, mounts the tree, and with a golden hook cuts the misletoe, which is received in a white cloth. They then sacrifice the victims, praying the Deity to render this his gift favourable to those to whom they distribute it. They suppose it renders every animal fruitful which drinks a decoction of it, and that it is a remedy against all sorts of poisons. So much does the greatest part of national religion consist of trifles."†

The selago, a kind of hedge hyssop, resembling the savine, and the samolus, or marsh-wort, or the round-leaved water pimpernel, were also supposed to have supernatural powers, to prevent evils and cure diseases, and were gathered at particular times with great ceremonies. They were great anatomists, and are said to have given lectures on the bodies of living men, to an extent that is quite incredible.‡

We have the authority of very respectable writers of the Romans to the physical knowledge of the Druids; Cæsar and Mela say, that they reason much, and instruct their youth in many things relating to the planets and their motions. Caius Sulpicius, tribune of the soldiers in the Macedonian war, a Gaul by nation, foretold an eclipse of the moon to the Roman army, upon which Livy adds, that thenceforth Gallos Romanis militibus sapientia prope divina visos.§ Astronomy and geography seem to have been the particular department of the Eubages or Vates, that is, they were astrologers and magicians. It was their business, no doubt, to watch the wandering stars, *the disposers of the affairs of men*. They were the acting, observing, and recording part of the Druids

* *Borlase*, chap. xii.

† *Picard*, p. 65, says, that in Burgundy the country people on the first day of the year, salute one another in the words *Au quy, l'an nœuf*—Ad viscum, annus novus. The reply is Plauté, plauté, which means A prosperous year to you. *Pliny*, Lib. xvi., Tol. *Hud.*

‡ *Borlase*, chap. xiii., xiv.

§ *Liv.*, Lib. xliv. cap. xxxvii.

in astrological affairs; they might be prophets, like the companies of them of whom we read in the Old Testament, but the chief Druid, with his rod, was the great prophesier and performer of miracles.

WORSHIP OF THE SERPENT AND THE ANGUINUM.—CHAP. VII. SECT. XI.

An infinity of learning has been displayed by Dr. Stukeley, to prove, that the Druids worshiped serpents. And I should suppose, that every thing which any one of the ancients has ever said upon the subject of serpent worship, may be found in his book upon Abury. I think the shape of that temple must satisfy any one, that they did pay it some kind of adoration. The brazen serpent set up by Moses in the wilderness, to which the Jews offered incense all the days of Samuel, David, and Solomon, seems to shew, that the Israelites paid a certain kind of adoration or worship to the serpent, and that without any offence to God. From this serpent it is supposed, that a sect of early Christians called Ophites took their origin. They called themselves Christians, but they must have been of an odd kind. They venerated the serpent of Genesis, by whom they denied that sin was brought into the world; maintaining, that it was a personification of the good principle, who instructed Eve in all the learning of the world which has descended to us. Most of the ancient idolaters had a great veneration for this creature. Dr. Borlase allows, that if the Druids had groves consecrated to Mithras, a God whose common symbol was a serpent, and temples in a serpentine form, they must have been worshipers of serpents. Now since Dr. Borlase's time, many remains of temples of Mithra have been found in Britain, but whether they were Roman or British it may be difficult to determine so satisfactorily as that there shall not remain some doubt. The serpentine form of the temple at Abury, has been so fully confirmed by the examination and measurements of the celebrated antiquarian, Sir R. C. Hoare, Bart., that I should think there could remain no doubt on the subject. And Dr. Borlase considerably strengthens Stukeley's doctrine by the fact which he points out, that a mound on the Karnbré hill is thrown up in a serpentine form. In addition to all which we must not forget the famous Anguinum, of which Dr. Borlase* has given a particular description in the following words:

"Besides the secret virtues attributed by the Druids to their Misletoe, Selago, and Samolus, which were looked upon, when ritually gathered and preserved, as so many powerful charms to keep off sickness and misfortunes; their opinion concerning the *Anguinum* was altogether extravagant. The Anguinum or serpent's egg, was a congeries of small snakes rolled together, and incrusted with a shell, formed by the saliva and viscous gum, froth, or sweat, of the mother serpent. The Druids say, that this egg is tossed

* Page 141.

in the air by the hissings of its dam, and that before its fall again to the earth it should be received in the Sagus, lest it be defiled. 'The person who was to carry off the egg must make the best of his way on horseback, for the serpent pursues this ravisher of its young ones, even to the brink of the next river; they also pretend, that this egg is to be taken off from its dam only at one particular time of the moon. The trial whether this egg was good in its kind, and of sufficient efficacy, was made by seeing whether it would swim against the stream, even though it were set in gold.'* Such absurdities did they propagate, in order to set a price and value upon trifles, and no doubt to make the credulous multitude purchase them from their own order only, as by them only regularly and ritually procured, and of full virtue at no other time, or from the hands of any other person than those of a Druid. 'I have seen, says Pliny,† that egg; it is about the bigness of a moderate apple, its shell a cartilaginous incrustation, full of little cavities, such as are on the legs of the polypus; it is the *Insigne* or badge of distinction, which all the Druids wear. For getting the better of their adversaries in any kind of dispute, and introducing them to the friendship of great men, they think nothing equal to the Anguinum; and of my own knowledge, I can say, that Claudius Cæsar ordered a Roman knight, of the Vecontian family, to be put to death, for no other reason, but that, when he had a trial at law before a judge, he brought into court, in his bosom, the Anguinum.' This Anguinum is, in British, called Glain-neidr, that is, the serpent of glass; and some remains of that superstitious reverence, formerly paid it by the Britons, is still to be discovered in Cornwall. Mr. Edward Lhwyd‡ says, that he 'had no opportunity of observing any remains of Druidism among the Armorican Britons; but the Cornish retain a variety of charms, and have still towards the Land's End the amulets of *maen magal*, and *glain-neidr*, which latter they call a *melpreo*' (or *milpreo*, i. e. a thousand worms), 'and have a charm for the snake to make it, when they have found one asleep and stuck a hazel wand in the centre of her spira.'

"In most parts of Wales, and throughout all Scotland, and in Cornwall, we find it a common opinion of the vulgar, that about Midsummer Eve, (although in the time they do not all agree,) it is usual for snakes to meet in companies; and that, by joining heads together, a kind of bubble is formed, which the rest, by continually hissing, blow on till it passes quite through the body, and then it immediately hardens, and resembles a glass ring; which whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings. The rings thus generated, are called Gleineu Nadroeth; English, Snake Stones.§ They are small glass amulets, commonly about half as wide as our finger rings,

* *Pliny*, Lib. xxix. cap. iii. † Ibid. ‡ *In his letter, March* 10, 1701, *to Rowland*, p. 342.

§ Instead of the natural one (which surely must have been very rare), artificial rings of stone, glass, and sometimes baked clay, were substituted in its room, as of equal validity.

but much thicker, of a green colour usually, though sometimes blue, and waved with red and white."*

The opinion of the Cornish is somewhat differently given us by Mr. Carew: "The country people (in Cornwall) have a persuasion, that the snakes here breathing upon a hazel wand, produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenomed, being given some water to drink, wherein this stone has been infused, will perfectly recover of the poison."†

The Druids were also wont to consecrate some particular rocks and stones, and then persuade their devotees, that great virtues were to be attributed to them. Of this kind was the *fatal stone*, called so as supposed to contain the fate of the Irish royal family. On this the supreme kings of Ireland used to be inaugurated on the hill of Tarah; and the ancient Irish had a persuasion, that in what country soever this stone remained, there one of their blood was to reign.‡

The rocking-stones, called in Cornwall, *logan stones*, are also thought by some§ to be engines of the same fraud, and the Druids might probably have recourse to them and pretend, that nothing but the holy hands of a Druid could move them, when they wanted to confirm their authority and judicial decisions, by any such specious miracle.

From these fooleries of different kinds, practised upon the credulous and ignorant populace, there can be no doubt that the serpent came in for a share of the common adoration, most likely as an emblem of some kind of mysterious doctrine.

It has been said, that they were not idolaters; this certainly cannot be supported. The evidence of Cæsar is clear upon that point; but yet I think it may be inferred, that the worship of idols was only beginning to prevail in Gaul, and was not in universal practice. There are no signs of it in England.

WORSHIP OF THE SUN IN TAURUS.—CHAP. VII. SECT. XII.

Of all the Gods of antiquity, perhaps no one was more generally worshiped than the sun, under the emblem of the Bull of the Zodiac;—a worship which must have had its origin more than 6000 years ago.

I have hitherto used the calculation of the Rev. Mr. Maurice, as the reader has seen,

* *Camden*, p. 816.

† *Carew*, p. 22, who had one given him of this kind; and the giver avowed to have seen a part of the stick sticking in it; but, 'penes Authorem sit fides,' says he.

‡ "This stone was sent into Scotland, where it continued as the coronation seat of the Scottish kings, till, in the year 1300, Edward I. of England brought it from Scone, placing it under the coronation chair at Westminster. The Irish pretend to have memoirs concerning it for above 2000 years." *Tol.*, p. 103.

§ *Toland*, ibid.

which he will now perceive is in every case much within the mark, though quite enough for my argument.

Sir William Drummond says, "The sun at the vernal equinox, *reckoning by the real zodiac*, retrograded into the constellation of Aries, about 4320 years before the present time, supposing the sun to be now just entering the 30th degree of Aquarius at the vernal equinox."* Now add to the 4320 the sum of 2160, making 6480, and we shall have the real time when the sun entered Taurus.

After all that the reader has seen, he will not have been surprised to find the Bull amongst the gods of the Druids. By a bull, made of brass, the Cimbri, Teutones, and Ambrones, swore to observe the capitulation made with the Romans on the Adige. After their defeat, Catulus took this bull and kept it in his house, as a trophy of his victory. The circumstance of this bull puts the Tauric worship of the East and the actual idolatry out of all doubt.† In my researches I have often been surprised that I met with few or no signs of the ancient Tauric worship, except the festival of the May-pole. This may be accounted for by the enmity which the old Druids in Britain had to images or effigies of any kind. However, the bull of the Cimbri and Ambrones shews that it not only made a part of the Celtic worship, but from the manner in which it was used, it is evident that it was considered as the most sacred of their objects of worship by which they could swear, and from their violation of the oath it seems they were become almost as corrupt as the Romans.‡

HUMAN SACRIFICES.—CHAP. VII. SECT. XIII.

Dr. Smith thinks the Druids never offered any human or even animal sacrifices. It would be a great gratification if I could be persuaded that this was true; but the assertion of Cæsar is clear and unequivocal. Dr. Smith says, that in the Gaelic language, customs, or traditions, there is not a hint allusive to the sacrifice of any living being. He observes, "This silence with regard to these is the more remarkable, as not only the distant allusions, but even the practice of some of their other sacrifices, have still some existence in several parts of North Britain. These consist of a libation of flour, milk, eggs, and some few herbs and simples.§ He subjoins, that the Gaelic name for sacrifice tends to confirm this opinion. *Tob'oirt*, from *iob* or *uib*, a raw cake or lump of

* *Orig.* Vol. III, Book v. chap. iv. p. 225. † *Borlase*, p. 110.

‡ The bull made prize of by Catulus was called *Tavios Trigaranus*. Mr. Davies says, the words Tarw Trigaranus, in Welsh, mean literally a bull with three cranes, and is much noticed in the old Welsh books. DAVIES' *Druid. Mythol.* pp. 132, &c.

§ SMITH, Ch. ii. p. 36.

dough, and *thoirt*, to offer, the *th* quiescent; that when they did offer a living sacrifice, if ever they did, it consisted of some noxious animal, as the wild boar.*

Mr. King has pointed out an instance of a human sacrifice by Einar, Thane of Caithness, of Haldanus, Prince of Norway, so late as the tenth century.† I am strongly inclined to flatter myself that it was only upon the most extraordinary occasions that these horrible rites were resorted to. This was the case with the Israelites, and with the Tyrians, and indeed I think with all nations. No doubt these examples of the craft and wickedness of priests are horrible; but unfortunately the priests of every nation of antiquity have had recourse to them. They prevailed occasionally in every nation upon earth, until the arrival of *the Priest* of the religion and order of Melchizedek; and alas, the religious wars of the middle ages, and of the Reformation, although in a different form, prove that fanaticism and bigotry were still accompanied with the thirst for blood. If it be thought right to retain a priesthood in a government like ours, where the good of the governed is the first object, it can never be kept within its just bounds with too much severity, nor its petty but unceasing exertions to aggrandise the order be too rigorously repressed. For my own part, I am inclined to the opinion of the society of Friends, that orders of priesthood have been more prejudicial than useful to the religion of Jesus; which is of the most simple character—the religion of the heart—so plain, that every man may understand it—παρ' ἐξοχην, the poor man's religion. It requires neither liturgies, altars, nor sacrifices—neither bishops, cardinals, nor popes: and if there be any point in which it is pre-eminently excellent above all others, it is in its utter repugnancy to that in which it so much abounds—pomps, ceremonies, and priestcraft.

Priests of the Jews and of the Christians have been equally desirous of disguising to themselves and their followers the Israelitish custom of human sacrifices. From all profane as well as sacred historians we know that it was a custom of the natives of the countries in the neighbourhood of Judea—the Sidonians, Tyrians, Ammonites, &c.; and from the laws of Moses also it seems pretty clear, that if it were not a sort of acknowledged duty to offer up the first-born, at least it was considered a very meritorious act of self-denial. This I think may be inferred from the laws which he made to prevent it; as, in the place of offering up the object devoted, a redemption-price was substituted.‡ Exod. xxii. 29: "Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors: THE FIRST BORN OF THY SONS shalt thou give unto me." These could not be meant for the service of the temple, because every required service was otherwise pro-

* *Macrob. Saturnal.* lib. vi. cap. ix.; AUL. GELL. *Noct. Attic.* lib. xvi. cap. vi. See *Cæs.* lib. vi. cap. xvi. and *Strabo*, lib. iv.

† *Mun. Ant.* p. 231.

‡ Lev. xxvii. 28, 29; Numb. xviii. 14, 15.

vided for. Every thing which is said in sacred writ to be devoted to the Lord, by the original meaning of the word devoted, (though the word became in time changed,)* was meant to be sacrificed. This appears to have been the custom of the country, though not generally practised by Abraham's tribe. From the way in which Abraham received and obeyed the command to offer up Isaac without any remonstrance, as was practised by him on other occasions, it does not appear to have been any thing strange to him. Against the destruction of Sodom he said much; against the sacrifice of Isaac he said nothing. Except this projected sacrifice of Isaac, we read of no persons devoted to the Lord, or human sacrifices, till after the return from Egypt. Then we find the Canaanites devoted; and we know the laws of Moses for the redemption of certain devoted objects.

Various reasons may be assigned for these facts. Charity, as well as religion, require that we should adopt the most favourable: that I conceive to be, that Moses foreseeing or fearing that his people would fall into the practices of the country, in part adopted the principle, in order that, by the contrivance of the price of redemption, he might effectually prevent the practice. And in this he appears to have succeeded; for there do not appear to have been any human sacrifices (according to the common meaning of the word sacrifice) but in two cases, and they are both very extraordinary. The first is that of Jephtha. Here his daughter, from an *unforeseen casualty*, came to be the devoted object, and was sacrificed accordingly; Moses not having foreseen such a casualty, and of course not having provided against it. I am not ignorant what has been written by Jews and Christians to disguise the fact, which is as clear as the sun at noon.†

Judges xi. 30. "And Jephtha vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands,

31. "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a BURNT OFFERING."

39. "And it came to pass, at the end of two months, that she returned unto her father, who *did with her according to his vow which he had vowed.*"

How any thing can be clearer than this language, I do not know. It was considered amongst the daughters of Israel to be the most disgraceful of all misfortunes not to become mothers. And it was under the pretence of bewailing this misfortune, that the daughter of Jephtha pleaded for and obtained from her father a respite of two months. The sophistry about her being sent to a nunnery, is too trifling to deserve notice. Jeph-

* This arose from a wish of the priest to appropriate the devoted article to his own use instead of burning it. Thus at last lands, &c., came to be devoted.

† The original principle was this, that nothing could be too valuable to be offered to God. The principle was surely good, but when carried to EXCESS, bad. Moses admitted the principle, but repressed the EXCESS.

tha sacrificed his daughter, in this extraordinary and unforseen case, because there was no redemption-price ordained by law.

The other human sacrifice to which I alluded is described in 1 Kings xvi. 34, in these words: "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."

The meaning of this verse does not clearly appear, except that there really was a sacrifice. The rebuilding of Jericho was directly against the command of Joshua, who said, "Cursed be the man before the Lord that raiseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."*

This sacrifice appears to have been made to propitiate the anger of God; and Hiel, however mistaken he might be, appears to have acted from sincere devotion. As the city was rebuilt and continued to flourish for many generations, had we a Druid here to plead his own cause, he would say, that it was evident that the anger of God was assuaged and his offended justice satisfied.

It is related by Mr. Ledwich,† and repeated by Mr. Fosbrook,‡ that under each of the stones of one of the Druid circles the remains of a human body were found. From this the former infers, that it was a sepulchral monument; but this seems a hasty conclusion. If it had been only one stone, or if it had been under several stones placed without any regular order, that the body or bodies had been found, I might have agreed with them, and have supposed that it had been a cemetery; but the situation of the bodies under the walls of a temple makes me greatly to fear that here the example of Hiel, or the same species of superstition, was followed. (This was noticed before, Chap. V. Sect. xl.) This suspicion receives confirmation from a story related of St. Patrick, that when he first came to Ireland and wished to build a church, the walls of it were thrown down by demons, as fast as he built them, until he sacrificed a man, and placed him under the foundation, when it stood firm. Whether Patrick ever came to Ireland or not, this tradition seems to prove that such a practice occasionally prevailed. The same story is told of St. Columba, when he founded a church at Iona. All these traditions *tend* to confirm the fact.

Indeed, I much fear, that it is impossible to acquit these ancient Pythagoreans of having fallen into this horrible custom. The evidence of Cæsar and the Romans cannot be explained away; nor is there any thing to throw a doubt upon it except the plea that they were likely to fabricate such a charge to excuse their own cruelty to them; or if they only sacrificed, as it has been alleged, great criminals as executors of the laws, and for the purpose of deterring others from the commission of crimes, Cæsar may have seized this and misrepresented it to serve his purpose. It is not right to justify the crimes of

* Josh. vi. 26. † *Col. Hib.* No. 6. ‡ *En. Ant.* p. 73.

one set of people by the crimes of another; but yet it would be hardly fair, upon this occasion, either to them or the Jews, not to observe, that the practice of offering human victims was common *at one time or other* to almost all the most polished nations of antiquity. It may be found amongst the Egyptians and Phœnicians, the Scythotauri, the Laodiceans, the Lacedemonians, the Arcadians, and the Cretans; in Chios, Salamis, and Sicily. The Romans offered human victims after the battle of Cannæ, and it appears, from Dyonysius Halicarnassus,* that they did not abandon this horrible custom till about 100 years before Christ.

It was an article of the Druidical creed that *nothing but the life of man could atone for the life of man.*† This doctrine has been, as usual, found where almost all the very recondite doctrines of these people are to be found—in the books of the Jews. As Moses contrived to abolish human sacrifices by the practice of redemption for a price, he, in like manner, contrived to destroy the evil effects of the principle of the atonement, by appointing cities of refuge for the man-slayer to flee to. On this subject Cæsar says,

"And for that cause such as are grievously diseased, or conversant continually in the danger of war, do either sacrifice men for an oblation or vow the oblation of themselves, using in such sacrifice the ministry of the Druids; forasmuch as they are persuaded that the immortal Deity cannot be pleased but by giving the life of one man for the life of another, and to that purpose they have public sacrifices appointed."‡

The following is the account given by Dr. Borlase of these horrid rites of the Druids:

"Their victims were of several kinds. Sometimes beasts; as at the gathering of the misletoe, two white bulls;§ but especially beasts taken from their enemies in war; however, their more solemn sacrifices consisted of human victims, and it cannot be dissembled, that the Druids were extremely lavish of human blood. Not only criminals, captives, and strangers, were slain at their sacrifices, but their very disciples were put to death without mercy, if they were wilfully tardy in coming to their assemblies. No people, however, could, I think, have wrought themselves up to such a total contempt of human life and the body of man, who had not, at the same time, the most elevated notions of the soul, and the most certain persuasion of futurity; but this, instead of being their excuse, will only shew us how the greatest truths may be made the occasion of the most horrid sins, where proper notions of the Deity do not obtain, and where truth, and reason, and philosophy, are permitted to be built upon by the father of error. The Druids held several opinions which contributed to confirm them in this dreadful custom. For the redemption of the life of man, they held, that nothing but the life of man could be accepted by the Gods;‖ and the consequence of this was, that those who implored safety from the dangers of war, or the most desperate distempers, either

* *Roman Ant.* Vol. I., and from *Pliny*, lib. xxx. cap. i.

† Vide *Cæsar*, lib. vi. cap. xvi., and *Strabo*, lib. iv.

‡ Cæs. *Com.* lib. vi. cap. ix.

§ *Plin.* xiv. 44.

‖ *Cæs.* lib. vi.

immediately sacrificed some human creature, or made a vow to do so soon after. Their human sacrifices generally consisted of such criminals as were convicted of theft, or any capital crime; and some of these have been sacrificed after an imprisonment of five years;* but when such malefactors were not at hand, the innocent supplied their place. They held, that man was the most precious, and therefore the most grateful victim which they could offer to their Gods; and the more dear and beloved was the person, the more acceptable they thought the offering of him would be accounted. Hence, not only beautiful captives and strangers;† but princes, and the first-born of their own children, were, upon great and interesting occasions, offered upon their altars. Nature it seems was silent, and did not say, with the prophet Micah,‡ 'Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' In order to satisfy the scrupulous of the innocence of such barbarous sacrifices, and to reconcile the devoted victim to his fate, the Druids held, that the souls of those who served as victims to their Gods in this life, were deified, or at least translated into heaven to be happy there; and the remains of those who died in sacrifice, were accounted most holy, and honoured before any other dead bodies.§ Variety of deaths they had for those miserable victims, as if they had been afraid that they should fall into a loathing and dislike of such sacrifices, if they confined themselves to one particular manner of despatching them. Some they shot to death with arrows; others they crucified in their temples; some were impaled in honour to their Gods, and then, with many others who had suffered in a different manner, were offered up as a burnt-sacrifice. Others were bled to death, and their blood being received in basins served to sprinkle their altars.‖ Some were stabbed to the heart, that by the direction in which (after the fatal stroke) the body fell, either to the right or left, forward or backward, by the convulsion of the limbs, and by the flow of blood, the Druids (such erudition there is in butchery!) might foretell what was to come.¶

"One Druid sacrifice was still more monstrous. They made a huge image of straw; the limbs of it were joined together, and shaped by wicker-work: this sheath, or case, they filled with human victims; and Strabo adds, 'with wood for fuel and several kinds of wild beasts,' imagining perhaps, that by a variety of expiring groans and howlings they might terrify their Gods into a compliance with their solicitations; to this image they set fire, consuming that, and the inclosed, at one holocaust. In what shape this image of straw was made, Cæsar does not say, but probably it was in that of a bull; for they used to sacrifice bulls,** and carried to war with them the image of a bull; and the bull is one of the largest and most capacious of the brute kind, and therefore the fittest

* *Diod. Sic.* † *Horace*, lib. iii. Ode iv. ‡ Ch. vi. ver. 7.

§ *Rel. de Gaules*, Vol. II. p. 226. ‖ *Strabo*, lib. iv.; *Diod. Sic.*; *Tacitus, Annal.* xiv.

¶ *Diod. Sic. Bibl.* lib. v.; *Cæsar*, lib. vi.; *Strabo*. ** *Plin.* xiv. 44.

for such a dreadful office. Whilst they were performing these horrid rites, the drums and trumpets sounded without intermission, that the cries of the miserable victims might not be heard or distinguished by their friends, it being accounted very ominous, if the lamentations of either children or parents were distinctly to be heard whilst the victim was burning.* The victim being offered, they prayed most solemnly to the Gods with uplifted hands and great zeal; and when the entrails had been properly examined by the Diviners, Pliny† thinks that the Druids ate part of the human victim; what remained was consumed by the last fire upon the altar; intemperance in drinking generally closed the sacrificing; and the altar was always consecrated afresh, by strewing oak-leaves on it, before any sacrifice could be offered upon it again."‡

This account of Dr. Borlase's, I fear, is too true, but yet I would fain flatter myself that some allowance ought to be made for exaggeration, arising from a wish in the Romans to justify or excuse their own cruelty to the enemies whom they could not subdue. And I think, on a consideration of all the other circumstances, that these horrid rites were only had recourse to on very great and extraordinary cases of public and national distress—like that of the conquest of Britain by their enemies at that time; and such as that which prompted the Romans to the same acts after the battle of Cannæ: and in this opinion I am distinctly supported by a most respectable historian, Diodorus Siculus, who affirms, that these sacrifices were only resorted to on very extraordinary occasions. All their other rites, ceremonies, morality, &c., seem so contrary to such practices, that I cannot believe them common, and I think there is ground to comfort myself with the belief, that their *general sacrifice* was the inoffensive Persian and Melchizedekean offering of *bread and wine*§ still continued, though corrupted, by the Romish Church.‖

THE INSTITUTION OF PRIESTHOODS AN EVIL.—CHAP. VII. SECT. XIV.

Man, in all ages, has had a natural propensity to multiply religious rites and ceremonies. This arises from fear—from a dread of that futurity which he can never fathom. In this priests find their account, therefore they encourage it. To aid the priest in taking advantage of this weakness the female, by nature timid, lends her assistance: united, they are always irresistible. From this source was derived the absurd and complicated

* *Cæl. Rhodig. Sched.* 401; *Plutar.* Δεισιδαιμονιας. † Lib. xxx. cap. i.

‡ It is said to have been a part of their worship to carry in procession the images of their Deities, or Demons, from one part of the country to another, veiled over in a white garment (*Sulpit. Sever.* Vit. *Martini Frick.* p. 125); but their having portable images, was not the pure and ancient, but the mixed, Druidism of the more modern ages.

§ The Jews continue to offer this sacrifice at the time they celebrate their Passover. This is the origin of the practice they still continue of breaking bread and drinking with one another.

‖ MONTFAUCON, *Ant. Exp.* Pt. ii. Bk. v. Ch. vi. Sect. iv.

machinery of all the religions of the ancients, and of most of those of the moderns. Man cunningly whispers to himself that he had better believe too much than too little. If he believe all, he not only cannot err by unbelief, but he arrives at the very perfection of virtue, according to the priests, lively faith;* while if he take only a part he may incur the guilt of incredulity—the greatest of crimes, according to the doctrine of the priests of all religions. Hence religions naturally tend to increase in complication, in gloom, and in misery, as the history of them all proves. From this cause, steadily acting, arose the multitude of the Heathen Gods, the horrid rites of Moloch, of Tyre, and of the Druids—the thousand Gods of the Hindoos, and the thousand Saints of the Romish Church. The same cause is never dormant. It may be traced in the acts of the Missionaries in France at the present moment, and in Britain in the conversion of our Sundays, our fifty-two festivals, from days of joy to days of sadness and humiliation. After a time it generally becomes so bad that it is no longer endurable. A new fanaticism arises. A war ensues, and fanaticism *the second* beats fanaticism *the first*. Thus it was with our Reformation. The fanatics of the Long Parliament beat the fanatics of the Pope, and if a *concurrence of very extraordinary circumstances* had not come together, *fanaticism the second* would have been worse than *fanaticism the first*. By a piece of unexpected good fortune, it became, the interest of the priests to take a middle course betwixt the two follies, and a system arose which, in practical utility, was the best that ever existed. But it is daily giving way to the universal law of change. It is the first law of nature, that nothing should stand still—should be permanent. That which was good two hundred years ago, does not suit the present improved state of the human mind.

At the time of our Reformation the *concurrence of extraordinary circumstances* to which I have just alluded, produced an *extraordinary event*—one solitary event, unexampled in the history of the world—an order of priesthood friendly to liberty, and therefore not the curse of its country. Nothing of this kind ever happened before. I except not even the priesthood of the Jews. According to their histories, all the miseries of their state arose from the corruption of their religion by the priests, who seduced the people into idolatry. It began in the manufacture of a golden calf by Aaron, and ended in the performance of that act, by the PRIEST Caiaphas, of which the more virtuous HEATHEN Pilate, washed his hands.†

* Faith! proved by Mr. Locke to be a matter of necessity, not of choice. *A man cannot choose to believe or not to believe.* Thus unbelief may be a misfortune, but can never be a crime. Of all the discoveries by Mr. Locke this was the most important, though now studiously kept out of sight; for if it were attended to, there would be at once an end of religious war or persecution. The doctrine of the Roman Church, upon this point, is as excellent as the practice of its priests is detestable.

† Americans, fellow-countrymen, look to the last speech of your great JEFFERSON when he resigned his presidential chair. Take out of it the sentence respecting the priests, and let it be emblazoned in letters of gold upon the walls of your Senate House.

Of all the evils which escaped from Pandora's box, the institution of priesthoods was the worst. Priests have been the curse of the world. And if we admit the merits of many of those of our own time to be as pre-eminent above those of all others, as the *esprit du corps* of the most self-contented individual of the order may incite him to consider them, great as I am willing to allow the merits of many individuals to be, I will not allow that they form exceptions strong enough to destroy the general nature of the rule. Look at China, the festival of Juggernaut, the Crusades, the massacres of St. Bartholomew, of the Mexicans, and of the Peruvians, the fires of the Inquisition, of Mary Cranmer, Calvin, and of the Druids; look at Ireland, look at Spain; in short, look every where and you will see the priests reeking with gore. They have converted, and are converting, populous and happy nations into deserts, and have made our beautiful world, into a slaughter-house drenched with blood and tears!

Agglestone near Poole, Dorsetshire.

APPENDIX.

After I had made considerable progress in my researches relating to the Druids, I applied to the British Museum for Col. Vallencey's *Collectanea de Rebus Hibernicis*, and four volumes were brought to me. It never occurred to me that there might be other volumes not in that Library, and I never made any inquiry. But after a very considerable part of this work was printed, I discovered that there were two more at the London Institution.

In them I found that, in several instances, the same observations had occurred to Col. Vallencey as those which had occurred to me; particularly relating to my hypothesis of the original invention of figures and letters. I found that if I made use of them, some of them ought to have come in the earlier part of the book. I did not choose to pass them unnoticed for several reasons. I did not choose to appear as a servile copyist or a plagiarist, without acknowledgment, from the Colonel. Besides, if I had made no observation respecting them, I should have thrown away a very strong circumstance in support of the truth of my system. First, in having the learned Colonel of my opinion; and, secondly, in the fact of our having, though travelling by different routes, totally unconnected, arrived at the same conclusion. And this surely is very much in its favour. For these reasons I determined to add an Appendix, in which I have been tempted to insert a variety of passages from other authors in support of my opinion, which I did not discover till it was too late to insert them in the body of the work.

Col. Vallencey supposes that all learning came from a race of people called Scythians, originally living to the North-East of the Black Sea, the seat of the ancient Colchis. These are really nothing more than the people, or the descendants of the people, whom I have proved, in my second chapter, to have been called by ancient authors Gomerians, Cimmerii, or Celtæ; and I believe we mean the same people. I suspect he has been, like Sir W. Jones, Mr. Richardson, and others, fettered by the *mistaken* passage of Genesis. However that be, I cannot see in the whole of his essays a single argument or fact which may not be explained with the greatest ease to support my hypothesis in the foregoing work, except in such cases as they do not apply to it at all. There is much in his last two volumes, which I could have used if I had seen them in time, but the want of this I do not regret, because it is amply compensated by the circumstance of a different chain of argument having brought each of us to the same conclusion. I confess I was not sorry to see the well-merited chastisement which he has given to his opponents, who have attacked him, as if in his attempts to rescue the Irish histories from oblivion, (whether wisely or unwisely, successfully or unsuccessfully, does not signify,) he had been guilty of a crime. Their illiberal invectives, and the misrepresentations on which they have founded their coarse and vulgar satire, he has well exposed. Perhaps envy and vexation, that a swordsman, and not a gownsman, should have been the author of his works may have been the cause of the opposition with which they were met.

Introd. page xlv. Plate 22.—This monument is situate in Drenthe, in Overyssel, near Coeworden and Deventer, on the borders of East Friezeland. It is noticed by Mr. King in his Monumenta Antiqua, Vol. I. p. 255; also in the Gentleman's Magazine for 1788, Vol. LVIII. pp. 195 and 318, where references are given to a German work, by John Picardt, in which it is described at large. It is also noticed in Schaltens's History of Westphalia, Vol. VII. p. 487.

Chap. I. Sect. xxi.—Since the observation respecting the Muin was written, I have been informed that in the Sanscrit language the M forms the emphatic article. Then M-uin will be THE vine.

Chap. II. Sect. iii.—The opinion which I have expressed respecting the situation of the tower of Babel was held by some of the early fathers. Cyril observes, that *Chalane, where the tower was built by the first men, is situated in the remotest parts, as it were, of the East,* BEYOND *the country and territory of the Babylonians.** There is also the following passage in the LXX.: Ουκ ειλαβον την χωραν την επανω Βαβυλωνος και Χαλαννης, ου δ πυργος ωκοδομηθη—*Have I not taken the country beyond Babylon and Chalane where the tower was built?* I suspect that Cyril copied from the LXX.; the passages are very similar, and, taken together, tend strongly to confirm my doctrine. I think the words of Cyril justify me in translating επανω as I have done, by the word BEYOND. Sir William Drummond observes, that Basil and Gregory Nazienzenus make no objection to the statement of Cyril. The passage in the LXX. is thought by Jerom to be an interpolation. This was because it did not suit his hypothesis relating to Babylon being Babel. In page 132, Sir W. Drummond expressly gives up the opinion that Babylon was Babel; and I beg it may be observed, that the situation of Chalane *is not known*; therefore this opens the way for my doctrine. At all events Babylon can no longer be assumed to be Babel, as a dogma of the religion, as it appears that the earliest authorities—fathers of the church, do not admit it. There is no AUTHORITY for the situation of Chalane. But the passages of Cyril and the LXX. are authority for Babel being far to the East of the Babylonian territory.

Chap. II. Sect. v.—Sir W. Drummond says, "But as some of the Patriarchs gave their names to places, and as others were denominated from their habitations, the sacred historian *really gives us a* geographical as well as a genealogical table in the tenth chapter of Genesis."† Along with the geographical table there is no doubt some genealogy; but it is very doubtful whether a complete genealogical table was meant.

Chap. II. Sect. vi.—The natives call the mountain which the Armemian monks (as Chardin observes, without any *solid proof*) call the Ararat, Mas or Mesech. (Travels in Persia by Claudin, page 252.) Now in Sanscrit these words mean Moon. Hima-dri in Sanscrit is the name of Mount Imaus.

Chap. II. Sect. xi.—The following extract from the works of the celebrated philosopher *Adeling*, which I discovered when my work was nearly printed, afforded me no little gratification:

"The present structure of the earth's surface teaches us what Moses confirms, that it was formerly covered to a certain depth with water, which gradually lessened, from causes unknown to us, so that various spots became dry and habitable. The highest dry surface on the globe must, therefore, have been the earliest inhabited: and here nature, or rather her Creator, will have planted the first people, whose multiplication and extension must have followed the continual, gradual decrease of the water.

* DRUM. *Orig.* B. I. chap. xii. † *Orig.* B. VI. chap. i. p. 273.

"We must fancy to ourselves this first tribe endowed with all human faculties, but not possessing all knowledge and experience, the subsequent acquisition of which is left to the natural operation of time and circumstances. As nature would not unnecessarily expose her first born and inexperienced son to conflicts and dangers, the place of his early abode would be so selected, that all his wants could be easily satisfied, and every thing essential to the pleasure of his existence readily procured. He would be placed, in short, in a garden or Paradise."

"Such a country is found in central Asia, between the 30th and 50th degrees of north latitude, and the 90th and 110th of east longitude (from Ferro): a spot which in respect to its height, can only be compared to the lofty plain of Quito in South America. From this elevation, of which the great desart Cobi or Shamo is the vertical point, Asia sinks gradually to all the four quarters. The great chain of mountains running in various directions arise from it, and contain the sources of the great rivers which traverse this division of the globe on all sides:—the Selinga, the Ob, the Lena, the Irtish, and the Jenissey, in the North: the Jaik, the Jihon, the Jemba, on the West: the Amar and the Hoang-ho (or yellow river), towards the East: the Indus, Ganges, and Burrampooter, on the South. If the globe was ever covered with water, this great table-land must have first become dry, and have appeared like an island in the watery expanse. The cold and barren desart of Cobi would not, indeed, have been a suitable abode for the first people; but on its southern declivity we find Thibet, separated by high mountains from the rest of the world, and containing within its boundaries all varieties of air and climate. If the severest cold prevails on its snowy mountains and glaciers, a perpetual summer reigns in its valleys and well-watered plains. This is the native of rice, the vine, pulse, fruit, and all other vegetable productions, from which man draws his nourishment. Here, too, all the animals are found wild, which man has tamed for his use, and carried with him over the whole earth:—the cow, the horse, ass, sheep, goat, camel, pig, dog, cat . . . . . Close to Thibet, and just on the declivity of the great central elevation, we find the charming region of Cashmere, where great elevation converts the southern heat into perpetual spring, and where nature has exerted all her powers to produce plants, animals, and man, in the highest perfection. No spot on the whole earth unites so many advantages: in none could the human plant have succeeded so well without any care."*

On this passage Mr. Laurence remarks, "This spot, therefore, seems to unite all the characters of Paradise, and to be the most appropriate situation in Asia for the birthplace of the human race."

"Such is the general result of historical inquiry: it points out the East as the earliest or original seat of our species, the source of our domesticated animals, of our principal vegetable food, and the cradle of arts and sciences."† But the place here selected by those two great natural philosophers, Adeling and Laurence, is the very place advocated by Baillie and me, for the first nation after the flood.

Chap. II. Sect. xx.—The following passage in PEZRON's *Ant. des Nat.* was overlooked: "Posidonius adds,‡ that the Greeks gave the Cimbrians the name of Cimmerians: *Cimbros Græci Cimmerios appellavere.*"§

Chap. II. Sect. xxv.—In the following examples, the absolute identity of the auxiliary verb TO BE, in Latin and Sanscrit, and the striking fact, that they are both irregular, and both irregular in

* *Adeling*, Ir. Theil, Einleitung, pp. 3—9.

† LAURENCE's *Lectures*, Sect ii. chap. i.

‡ Apud *Strabo*, Lib. vii.

§ *Pez.*, chap. vii.

the same manner, is a circumstance which can only be accounted for from an original identity of both letters and language. And the similiarity of the manner of declining the adjective, and of its mode of comparison, are almost equally striking:

Sanscrit	asmi	asi	este	smŭs	stha	sunti
Latin	sum	es	est	sumus	estis	sunt

ADJECTIVE.

Sanscrit	divyah	divya	divyam
Latin	divinus	divina	divinum
Sanscrit	guru	gurutar	gurutama
Latin	gravis	gravior	gravissimus

Chap. II. Sect. xxvii.—Since the observation made here respecting the curly-headed Budda was written, I have examined the Gods in the Museum at the India-House; there, many examples of this God may be seen. He is easily distinguishable from Krishna by his *curly head* and flat face. The latter is not a Negro, though a Black: the lips, in several instances, *are tinged with red*, to shew that they are meant to be those of Blacks.

Chap. II. Sect. xxxvi.—What is said here is confirmed by Sir William Drummond in the second volume* of his *Origines*, where he has shewn, from Moshani Fani and other Oriental historians, that the countries in the neighbourhood of Maracanda, were formerly filled with great and opulent cities.

In the Archæologia Lond. Vol. II. p. 222, may be seen some accounts of the remains of a great nation—very extraordinary tombs, in which large quantities of gold ornaments have been found. They are situated between the rivers Irtish and Obelet. The works of Count Stahremburg may also be consulted.

Chap. II. Sect. xlii.—The following is the summary of Mr. Laurence's argument: "1st, That the differences of physical organization, and of moral and intellectual qualities, which characterize the several races of our species, are analogous in kind and degree to those which distinguish the breeds of the domestic animals; and must, therefore, be accounted for on the same principles. 2dly, That they are first produced in both instances, as native or congenital varieties; and then transmitted to the offspring in hereditary succession. 3dly, That of the circumstances which favour this disposition to the production of varieties in the animal kingdom, the most powerful is the state of domestication. 4thly, That external or adventitious causes, such as climate, situation, food, way of life, have considerable effect in altering the constitution of man and animals; but that this effect, as well as that of art or accident, is confined to the individual, not being transmitted by generation, and, therefore, not affecting the race. 5thly, *That the human species, therefore, like that of the cow, sheep, horse, and pig, and others,* IS SINGLE; *and that all the differences, which it exhibits, are to be regarded merely as varieties.*" †

Chap. III. Sect. viii.—I am indebted to Mr. Beverley for the following quotation: "In Gallia Druides sunt; e quibus ipse Divitiacum Æduum, hospitem tuum laudatoremque cognovi: qui et naturæ rationem, quam physiologiam Græci appellant, notam esse sibi profitebatur, et partim auguriis, partim conjecturis, quæ essent futura, dicebat."

"In Gaul are the Druids; amongst whom I was acquainted with Divitiacus Æduus, your host,

* Ch. vi. Book iii.

† *Lectures*, Sect. ii. ch. ix.

and who spoke well of you. He professed to be master of the wisdom of nature, which the Greeks call *physiologia*, and, partly by auguries, partly by conjectures, told things which were to happen." *

Chap. III. Sect. xi. Note †.—Plato se sert de même de l'expression τὸ ὄντὸ, lorsqu'il parle de la *substance absolue*.

Chap. III. Sect. xvi.—For the following I am indebted to Mr. Beverley. "Origen in his work entitled *Philosophoumenon*, has this passage:

Δρυιδαι οἱ εν Κελτοις τῃ Πυθαγορειῳ φιλοσοφια κατ' ακρον εγκυψαντες, αιτιου αυτοις γενομενου ταυτης της ασκησεως Ζαμαλξιδος δουλου Πυθαγορου, γενει Θρακιου. Ὃς μετα του Πυθαγορου τελευτην εκει χωρησας αιτιος τουτοις ταυτης της φιλοσοφιας εγενετο. Τουτους Κελτοι ὡς προφητας και προγνωστικους δοξαζουσι, δια το εκ ψηφων και αριθμων Πυθαγορικῃ τεχνῃ προαγορευειν αυτοις τινα· ἡς και αυτης τεχνης τας εφοδους ου σιωπησομεν επει, και εκ τουτων τινες αἱρεσεις παρεισαγειν ετολμησαν. Χρῶνται δε Δρυιδαι και μαγιαις.

"The Druids amongst the Celts were exceedingly addicted to the Pythagorean philosophy, and Zamalxis, a slave of Pythagoras, by birth a Thracian, was the origin there of this discipline. He, after the death of Pythagoras, went amongst them and taught them this philosophy. The Celtæ think the Druids to be prophets and prognosticators, because, by calculi and numbers, they predict some things to them according to the Pythagorean art, of which art I will not forget to mention the particularities, since some persons have dared to bring about heresies by means of these things. The Druids also make use of enchantments." † Vide Chap. I. Sect. ix.

Chap. IV. Sect. xvii.—For the opinion of the Persians and Etruscans, on the duration of the creation, the *Origines* of Sir William Drummond ‡ may be consulted.

The author of the article in the Quarterly Review, alluded to in this section, was a very celebrated divine, Dr. Whitaker, of Manchester.

Chap. V. Sect. ii.—I beg the reader to consider what is said here respecting the Himmaleh Mountains, or Imaus, and then to look at the map. The mighty rivers which flow from this mass of mountains shew that it must be the highest part of the old world.

Chap. V. Sect. vii.—Since the note in this section was printed, I have examined Herodotus for the passage respecting Syene, but can nowhere find it. I quoted by memory from the work of a French author, which I cannot get in London, in consequence of which I fear I have fallen into a mistake. As it is not in Herodotus, of course the difficulty with respect to him, which I have taken so much unnecessary pains to remove, does not exist.

Chap. V. Sect. viii.—See Montfaucon, Plates CX. and CXIII., fig. 2, 3, 4, and CLVIII. Paris ed. MDCCXIX.

Chap. V. Sect. xxii.—The coincidence between the Saman of Ireland, the Samin or Cabiri of the Phœnicians, the word in the first verse of Genesis, written השמים *esmim*, and translated by Parkhurst, by the *disposers of the affairs of men*, is very striking. The word heaven, used in our translation, is nonsense, because it conveys no *definite idea*. But that is probably the reason why it is adopted. By the word השמים *esmim*, the planets only are meant. In this formation the stars are not included. They are named in the 16th verse, *but parenthetically;* which shews that they were not considered in this act of creation (or formation). *He made the stars also.* This brings our creation to the nature of a miracle, as I said in the sixth section of the first chapter. The Bardesanians, Basilidians, Valentinians, and other Gnostics, it is well known, drew all their

* Cicero *de Divinatione.* † Ed. *Gronovii.* ‡ Vol. III. Book v. p. 154.

doctrines from the oriental school. It is very curious that we should find the foundation of them here in Ireland. This doctrine, founded on the first verse of Genesis, in fact founded on truth and nature, was the origin or root of all the succeeding mythologies, varied a little in India, Persia, Ireland, &c., but which came at last into very great confusion in Greece, in which state it was copied by the Romans, who increased the confusion. To suppose that the Druids of Ireland copied this from the Greeks or Romans is perfectly absurd. Indeed, the thing is impossible, because the two latter, in fact, neither had it nor understood it. If it were known, as was probably the case, in their very early mysteries, it had been long lost in the time of Cæsar. The Saman consisted of the earth, the moon, the five planets, and the sun, uniting with them and constituting a whole, an octoad. This is what was made out of the first verse of Genesis, but this verse gives no limitation to the number of planets; its expression is general. The devotees, counting only eight, assumed, but without any authority, that it meant only eight; but the author of Genesis is not compromised by their mistakes.

I have said above, that the passage respecting the stars is parenthetical. I beg my reader to look to the verse, and then read that which follows, and he will see that the latter is nonsense, if the passage alluded to be not parenthetical; for I assume that no one is so weak at this day as to suppose that the stars were made *merely* to give *us* light.

Chap. V. Sect xxiii.—See the *Origines* of Sir William Drummond, Vol. III. pp. 137 and 198, where he proves that the Dioskouri, Kabeiroi, Korubantes, or Samothracians, all said to be sons of Sadyk or Suduk, by Sanchoniathon, were Phœnicians, and that the meaning of Sadyk or Suduk is Justus, the same in fact as Melchizedek.

Chap. V. Sect. xxx.—In several important points respecting the Chaldeans, Sir W. Drummond expressly agrees with me. He says they were an order of priests, and the instructors of the people, and formed a class by themselves. The priesthood could not go out of their families; fathers were the teachers of sons; and, that learning was confined to this class of men, who had made great advances in the study of natural philosophy, mathematics, and astronomy. He then points out* that, according to Diodorus Siculus, they held that the order and beauty of the Universe originated with Divine Providence; and that every thing which happens in the heavens is accomplished neither by chance nor spontaneously, but by a certain determined and firmly decided judgment of the gods. In all this we have the doctrine of the Druids.

Chap. V. Sect. xxxii.—It is clearly proved, I think, that the Chaldeans were a race of priests. Now I learn from Mr. Davies, that Philo, in his treatise *de Mundo*, derives not only the learning, but the race, of the Jews from the Chaldeans. This, Mr. D. observes,† is confirmed by Judith, v. 6. Now I beg my reader to recollect that the Israelites are declared to be a nation of priests—a priestly nation—a nation holy to the Lord. Is it possible that Abraham may have been a Chaldee priest, (not necessarily Babylonian,) seceding from the *corrupted* fire worship, Ur, of the Chaldees? May not a probable cause be found here for the identity of the rites of the Jews and Druids?

Chap. V. Sect. xxxvii.—The following observation of Mr. Barrow, the great astronomer, applies in a singular manner in support of the observation of Mr. Davies, respecting Buddwas, in this section, which was meant for a note, but by my mistake was put into the text. He says, "that the Hindoo religion spread over the whole earth; that Stonehenge is one of the temples of Boodh, and that astronomy, astrology, arithmetic, holy days, games, &c., may be referred to the same original."‡

* *Orig.* Bk. I. chap. xiii. p. 140. † *Celtic Res.* p. 71. ‡ Vall. *Coll.* Vol. VI. pp. 380, &c.

Chap. VI. Sect. xxiv.—The following passages I have extracted from the unpublished manuscripts of Bishop Chandler in the British Museum, pointed out to me, with his usual attention and politeness, by Mr. Cates of that institution. The words which I have put in Italics confirm my hypothesis, in a marked manner. I confess, after my work is printed, I feel no little pride in finding myself supported by such a man as Bishop Chandler, whose learning it is needless for me to speak of. I beg my reader's attention to the parts which I have printed in Italics:

"The *Basque* spoke about the Pyrenees (though mixed with many Spanish and French words) shews the original of this people, and of part of the first inhabitants of Spain.

"The ancient idiom, mingled with words of the Eastern languages, of Egyptian, Northern, Irish, and barbarous Greek, joined with a turn conformable to *many languages of Tartary* and of the Indies, shew that these people came by land from the neighbourhood of the Euxine Sea.

"The Briton, or ancient Celtic, differs from the Teutonic but as a dialect.

"The Etruscan, Umbrian, and Pelasgian, are dialects of the same barbarous language spoke by first colonies in Asia Minor, who came from the East of Greece.

"*A collation of all the European languages would prove the people came all from the East by the North; and that those tongues which have been softened by differeut inflexions since, had them by the means of later colonies, that came from Asia Minor and Greece to Italy.*

"The *Basque* and several languages of *Tartary* have a like conformity in the turn and words; as also with the Indian tongues on this side Ganges. They seem all to be colonies of the same stock, and others E. of Caucasus, which separates the greater Asia from Armenia to China into N. and S."

[He then goes on to shew that all the languages were originally monosyllables.]

He says, "The genius and turn of the *American* languages *are of affinity with the Tartarian.*"

Chap. VI. Sect. xxv.—Col. Vallencey says, the Irish have the cycle of the Neros by the name of Phennicshe, which in Chaldean numerals make the number as given below, No. 1. And he says, if you add ה H, which alters not the pronunciation, it makes up in the Coptic language the Egyptian period of 608, No. 2.

	No. 1.		No. 2.	
Ph	פ.....	80	פ.....	80
E	ה.....	5	ה.....	5
N	נ.....	50	נ.....	50
N	נ.....	50	נ.....	50
I	י.....	10	י.....	10
K	ק.....	100	ק.....	100
Sh	ש	300	ש	300
E	ה.....	5	ח.....	8
			ה.....	5
		600		608

If my reader will refer back to Chapter V. Section xiv., he will find Phanes or Fan amongst the Irish Gods. He is a God of fire. He is one of the celebrated ancient triad, the Creator, the

Preserver, and the Destroyer, and the word meant αιων or æternitas. It is in this respect particularly applicable to the idea of a cycle.

Φ	Ph	500	Φ	Ph	500
P	R	100	H	H	8
H	H	8	N	N	50
			N	N	50
		608			608

From this cycle of 600 came the name of the bird Phœnix, called by the Egyptians Phenn, with the well-known story of its coming to Egypt to burn itself on the altar of the sun and rise again from its ashes at the end of a certain period. The Chaldeans called this bird כלע *clo*, or *calo;* but these three letters stand for 600. C כ final, 500—L ל, 30—O ע, 70=600. To which, add the aspirate, the H, and you have 608.

In the mysteries the Sun was called Phanes.*

On the subject of the formation of the names, from the letters standing for numbers, the following extracts from Col. Vallencey's fifth volume confirm what I have pointed out in a singular manner; and he shews, in addition to what I have said, that they carry it to forming the names of their cycles, and even to the name of our modern Almanack, which, no doubt, came to us from the Arabians.

	Chaldean.		*Coptic and Greek.*	
A	א	1	A	1
B	ב	2	B	2
R	ר	200	P	100
A	א	1	A	1
K (X)	ק	100	Ξ	60
A	א	1	A	1
S	ס	60	Σ	200
		365		365 †

Cælius Rhodiginus, in his *Lect. Antiq.* p. 1286, shews the manner in which was described the three hundred which Janus was said to carry in one hand, and the 65 in the other.‡ In one hand he had T, which stood for 300, and in the other Ξ, which stood for 60, and E for 5.

The Greeks, therefore, to express the attribute of the Deity, marked the hand (because the fingers were used to express numerals) with T, 300; Ξ, 60; E, 5=365.§

* Bryant, *Anal.* Vol. II. p. 331.

† Vall. *Coll.* Vol. V. p. 165.

‡ Macrobius, in Sat. i.—ix., says, that Janus had four faces; and his triumphal temple now remaining in Rome, as every one knows, has four arches. This was typical of his unbounded sway over the four quarters of the world. And when he is represented with two faces and 365 in his hands, he typifies the whole solar circle from East to West—the two opposite points within which the whole world is included.

§ Vall. *Coll.* Vol. V. p. 168.

From the same system proceeded the name *Erecoell*, mistaken (Vallencey says) for Hercules.

E	ה.....	5	E	ה.....	5
R	ר.....200		L	ל.....	30
E	ה.....	5	M	מ.....	40
C	כ.....	20	O	ע.....	70
O	ע.....	70	N	נ.....	50
E	ה.....	5	O	ע.....	70
L	ל.....	30	K	ק.....100	
L	ל.....	30			
		365			365

HPAKLES astris amicte, rex ignis, princeps mundi, Sol, &c.*

In the same manner were formed the Io Sabboe of the Baccantes, and the names of Hercules and Belenus. The reader will recollect that Io was the moon; thus the Io Sabboe stood for the lunar year.

I	10	E....	5	B	ב....	2	B.... 2
O....	70	P....100		H	ח....	8	H.... 8
Σ....200		K...	20	L	ל....	30	Λ.... 30
A....	1	E....	5	E	ה....	5	E.... 5
B....	2	Λ....	30	N	נ....	50	N.... 50
B....	2	E....	5	O	ע....	70	O.... 70
O....	70	Σ....200		Σ	ש....200		Σ....200
E....	5						
	360		365			365	365

In like manner *Loskoe* made up 1825 days or five years, which was one of the Egyptian cycles; and hence the Irish Losca, and the Latin Lustrum.

L.....	30
O [ω?]	800
S [ϡ?]	900
K.....	20
O.....	70
E.....	5
	1825 days or 5 years.

" Lebnos, in Egyptian numerals, made up the sum of 360 (as Neilos did 365); but Lebnos, in

* *Dionysiacon*, Lib. xl. p. 683.

the same dialect, signifies a bowl, and probably a bowl out of which they ate their milk, or preserved it in their dairy; and thus they fabricated the childish story of the priest and the milk bowls, or the Greeks did it for them."

L.....	30
H.....	8
B.....	2
N.....	50
O.....	70
Σ.....	200
	360

Therefore Neilos was the solar year, and Lebnos the lunar year.*

Certain it is, that the mystical names of the sun, *Abraxas, Belenus,* and *Erecoell,* the derivation of which have so puzzled etymologists, are no more than words formed of numerals, making up the number of days in a year, viz. 365.†

In the case of the word Emreis, the ε is obliged to be written with an eta, to make up the number 365. This is, I think, not correct. That it was intended to describe 365 or 360, can hardly be doubted. But the eta is a new letter, unknown to the primeval alphabets. The letter ought to be described by the epsilon. The number was probably 360, that of the globes at Iona, and the reason the same, whatever it might be; probably the number of the lunar year. In each case we find it closely connected with the cycle of Vrihaspati, 60.‡ M. Baillie pointed out the fact, that the book of Genesis only makes the year 360 days long. I have flattered myself that in the first book we have a work of the primeval nation, the inventors of the Neros. To this the third, if *uncorrupted,* can have no pretension. But though the honesty and care with which the Jews have preserved their sacred book, the Pentateuch, for the last 2000 years, is above all praise, yet that they intentionally corrupted it after the time of David, can, I think, hardly admit of doubt; an opinion in which, I believe, I am supported by some of the first divines of the Protestant Church.

Chap. VI. Sect. xxvi.—"We see, also, in the modern Arabic and Persic alphabets, when new letters were introduced: though the arrangement was altered, the numerals still held their proper places. In the modern Persic, *Te* is the fourth letter, yet as a numeral it stands for 400, the *Tau* of the Chaldeans; and *Giim,* which is the fifth letter, stands for 3, the value of the *Ghimel* of the Chaldeans. In the Arabic, *Te* is the third letter, yet stands for 400, equal to the Chaldaic *Tau; Gjim* is the fifth in order, yet stands for 3," &c. &c. &c.§

In the first and seventh Chapters I have stated that the original number of letters was 17, and that they had the names of trees. Col. Vallencey says, on the ancient Samaritan coins are only found 17 letters.‖

Bayer makes the Hebrew letters only 17.¶

Walton, Spanheim, Harduin, and Chishull, all agree with Bayer, that the original Hebrew had only 17 letters.**

* Val. *Coll.* Vol. V. p. 163. † *Ibid.* ‡ Gen. ch. vii. § Vall. *Coll.* Vol. V. p. 211.

‖ *Ibid.* Vol. IV. p. 210. ¶ *Ibid.* Vol. VI. p. 133. ** *Ibid.*

Again Col. Vallencey says, "This is the exact number of letters in the Samaritan, Hebrew, and Chaldean alphabets, although seventeen were sufficient to express all the organs of speech; for which reason, five, which appear to be duplicates, are called *additionals* by the learned Bayer, as we have already shewn."*

The following observations of the Colonel support my hypothesis of the invention of numbers and letters in a striking manner. He says, "The Phœnicians had numerals before they had letters. Their first numerals were similar to the Irish Ogham; marks consisting of straight, perpendicular lines, from one to nine, thus, I. II. III. IIII., &c.; ten was marked with an horizontal line, thus, —; and these they retained after they had adopted the Chaldean alphabetic numerals."† Col. Vallencey also shews that the Romans originally used letters for numbers, and these the letters of the Phœnicians.‡

There cannot be a stronger proof that numerals preceded letters, than the Hebrew word ספר *spr, sepher*, which properly signifies to *number*, to cipher; numeration, numbering: but after numerals were applied as literary characters, the same word denoted, as it does at this day, a scribe, a letter, a book, a literary character.§ The word *sepher*, says Bates, has all the senses of the Latin calculus.

Mr. Pelham met with 14 Ogham inscriptions in the county of Kerry, copies of which may be seen in Col. Vallencey's *Coll. Hib.* Vol. VI. pp. 183, &c.

Mr. Hammer, of Vienna, found in Egypt an Arabic manuscript written in a character which is evidently the same as the Ogham of Ireland; the following is a specimen of the letters:

This is absolutely identical with one of the Oghams; it strongly confirms my idea of the Arabic origin of all these systems. Mr. Hammer, of Vienna, surely has not entered into a conspiracy with Col. Vallencey. Circumstances of this kind are worth hundreds of histories.‖

If I wished to contrive a piece of circumstantial evidence to prove the truth of my hypothesis respecting the origin of figures, letters, and the Arabic language, in short, of almost all that I have said, I could not have desired any thing more to my purpose than that a learned man of Vienna, Mr. Hammer, who, probably, never heard of the Irish alphabets or their histories, should find an Arabian work in Egypt, written as this is, in one of the Beth-luis-nion Ogham, or tree systems of letters of Ireland.¶

On the ancient allegories of the Gnostics, Col. Vallencey says,

"The following is an extract from a work of a Chaldean Rabbi, translated by Kircher: 'Arbor magna in medio Paràdisi, cujus rami, *dictiones*, ulterius in ramos parvos et folia, quæ sunt *literæ*

* Vall. *Coll.* Vol. V. p. 150. † *Ibid.* p. 183. ‡ *Ibid.* p. 186. § *Ibid.* p. 175.

‖ *Ibid.* Vol. VI. p. 175.

¶ The hieroglyphics of Egypt is the subject of the manuscript found by Mr. Hammer. If I were to attempt to decipher the hieroglyphics of Egypt I should try if I could not reduce both them and the letters of Persepolis to the 17 letter alphabet, which I have shewn prevailed in almost all nations West of the Indus, upon the principle pointed out in Section xxiii. of my first chapter.

extenduntur.' The great tree in the garden of Eden, whose leaves were letters, and whose branches were words."*

The ancient Rabbis had a tradition that the Hebrew letters had the meaning of trees, and Col. Vallencey attempts to give their names; but it is very evident that they are attended with insuperable difficulty. His information is taken from the old Jewish writers, who appear to give rather what they surmise, than what they found in the synagogue copies of the Pentateuch. But their opinion is very important indeed, as a record of an old tradition, and comes in confirmation of my hypothesis in a manner truly wonderful. It seems that the Rabbis had received a tradition that the names of their letters had the meaning of trees, which they wished, but wished in vain, to *verify*.

In the fifth volume of the *Collectanea* the reader may see the allegories derived from trees as applied to letters by the Arabians, which are almost innumerable, and which are, most of them, to be found in the Irish language. Speaking of the Jewish allegories, the Colonel says,

"And hence the Sephiroth tree, or tree of numbers of the Cabalistical Jews; and this tree contained ten names, viz. corona, sapientia, prudentia, clementia, gravitas, ornatus, triumphus confessio laudis, fundamentum, regnum. The number ten seems to have been fixed on because, as relating to numerals, ten was called perfection, as from thence all nations began to count anew. For this reason the Egyptians expressed the number ten by the word *mid*, that is perfection; and the Irish call it *deag*, a word of like meaning; and for this reason the Chaldeans formed the word Jod, or number ten, by an equilaterial triangle Δ, which was the symbol of perfection with the Egyptians. The Egyptians doubled the triangle thus ⧖, and then it became a cross of St. Andrew, or the letter X or ten, that is, *perfection*, being the perfect number, or the number of fingers on both hands; hence it stood for *ten* with the Egyptians, Chinese, Phœnicians, Romans, &c., and is so used with us at this day. The Mexicans also use the same figure in their secular calendars. The Tartars call it *lama* from the Scythian *lamh*, a hand, synonymous to the *jod* of the Chaldeans; and thus it became the *name of a cross*, and of the High-priest with the Tartars; and, with the Irish, *luam* signifies the head of the church, an abbot, &c. "Ce qu'il y a de remarkable, c'est que le grand prêtre des Tartares, port le nom de *lama* qui en langue Tartare signifie *la croix;* et les *Bogdoi* qui conquirent la Chine en 1644, et qui sont soûmis au *dalae-lama* dans les choses de la religion, ont toujours des *croix* sur eux, qu'ils appellent aussi *lamas*." †

From this X all nations begin a new reckoning, because it is the number of fingers on both hands, which were the original instruments of numbering; hence, יד *(id) iod* in Hebrew is the hand and the number ten, as is lamh with the Tartars.‡

Again Vallencey says, "And here, I think, we may trace the origin of the *Idæi Dactyli* or *Curetes;* for *Dactylus* is only a Greek translation of the Phœnician יד *(id) iod*, as *lamh* in Scythian, whence the *lama* of the Tartars."§

Again, "To conclude: It seems to have been universal and natural to man to have entertained the idea of numbering from his fingers, and it does not appear extraordinary that, when man led an agrestic life, (as the Chaldeans and Scythians, the parents of numerals, did,) and had occasion to carry numbers higher than the number of fingers on his hands, that, before he had assigned arbitrary marks for numbers, he should have adopted the names of trees, objects immediately sur-

* VALL. *Coll.* Vol. V. p. 114.

† *Voyage de la Chine* par AVRIL, lib. iii. p. 194.

‡ VALL. *Coll.* Vol. V. p. 177.

§ *Ibid.*

rounding him, some of which grew more luxuriantly than others; and that, having invented an arbitrary mark for such a number, he should give it the name of the tree which stood for it; and thus, having formed a numerical alphabet, these numerals at length became letters, as I have shewn in the preceding pages, still bearing their original names."*

Chap. VI. Sect. xxx.—Respecting the feasibility of the migration of the fleeing Canaanites, I am tempted to submit a few additional observations. I beg my reader to look at the map and consider that the climate of the country through which they had to pass, even to Corunna, was so mild, that they would scarcely suffer from lodging on the ground in the open air, even in winter. The inhabitants were, most certainly, their countrymen, or persons in the strictest friendship and alliance with them, in the war against the shepherd tribe, which, under Joshua, had driven them from their country and reduced it to slavery. There is no equally ancient fact in history better established (independently of all religious considerations) than that of the invasion of Palestine by the Arabian tribe under Joshua. The ships to accompany the migrators, would never have to go out of sight of land till they got to Corunna; so that very poor, ill-built boats would be sufficient for their purpose. Some of them might migrate in *a large body* from Palestine, as the Israelites migrated into it: others might go off by degrees to avoid the iconoclastic persecutions of the Israelites, who had become their masters, and who evidently wished to get quit of the natives. If the old Grecian histories may be credited, nothing was more common than for the whole of the natives of a *conquered country* to migrate. Upon considering all the circumstances, I think most people will agree with me, that there is no extensive migration on record which would have been more easy than this, as far as Corunna. The route which they would follow a great part of the way was the beaten track which the Carthaginians followed in their intercourse with Spain,—the road which Hannibal used when he invaded Italy.

The columns which Procopius says were set up, might either have been a religious memorial, or they might have been Pharoses, like that at Corunna,† to guide them in their passing and repassing of the Strait of Gibraltar; as there must no doubt have been a great intercourse between those stopping at Tangiers, and those proceeding into Spain.

There is nothing against the evidence of Procopius, except that, if he were a Christian, he MIGHT invent the story to support his religion. But there is every reason to believe that he was not a Christian. And this was the opinion of Mr. Gibbon, who under these circumstances is a very strong authority indeed. But he must have seen that the style of the story is evidently pagan. The allusion to Hercules, &c., would never come from a Christian. If this be admitted, it is the evidence of an unwilling witness, and is unimpeachable. It is not wonderful that the Canaanites should have desired to get to the British isles, as they would have been well acquainted with them from their countrymen, the Pelasgi, who must have constantly visited them long before this time. The philosophical probability is, that the passage of Procopius is genuine, and the story true. The identity of the Gods of the Canaanites, and of those of the British isles, gives strong additional weight to the evidence of Procopius. The worship of the Bull in Taurus might be brought by the first Celtæ, and the Gods Moloch, Baal, &c., by the fleeing Canaanites. It is probable that, from a very early period to the destruction of Carthage, a constant communication was kept up between Britain and the East, by the pillar of Hercules, as it is called by *Orosius*, at Corunna, and thence along the coast of Spain and Africa.

* VALL. *Coll. Hib.*, Vol. V. p. 187. † *Orosius.*

After having written this note, I shewed it, pointing out the passage in Greek, to my very excellent and most learned friend, lately of the Rock Assurance Office, W. Frend, Esq., who instantly observed, that the expression απο προσωπου, was not Greek but Hebrew—a Hebrew idiom answering to the words מפני *mpni*, Gen. xvi. 8; and that no Greek would ever have thought of using those words, if he had not been copying an inscription. The justice of the observation I suppose no Hebrew and Greek scholar will deny. But it appears to me to be a piece of circumstantial evidence which removes all doubt of the genuineness of this passage of Procopius, and in a very considerable degree confirms my hypothesis; for I think it will be admitted, that if I can trace these fugitives to Spain, there will be no great difficulty in landing them in the British isles.* I was at the same time obliged to Mr. Frend for the observation, that the native Moors (not their Turkish conquerors) speak the Arabic language. This not only goes far to confirm the truth of Procopius's account, but it raises a presumption, that in the days of Joshua the natives of Palestine and Arabia all spoke the Arabic language. It may be observed, that the farther back we go, the less will be the variation of the different languages of the 17 letter system.

The following is the translation from the Greek of Procopius,† of the whole passage relating to the Moors, taken from the edition *Claudi Maltreti Aviciensis e Soc. Jesu.* Paris, 1662.

Origo Maurorum.—Cum Hebræi, ex Egypto egressi, non longe a Palestinæ finibus abessent, dux viæ Moses, vir sapiens, e vita migravit. Ducatum suscepit Jesus Naue (Ναυῆ) filius: qui gente hac in Palæstinam inducta, regionem obtinuit, virtutem in bello promens humana majorem, ac debellatis indigenis omnibus, urbium facile potitus est, audiitque plane invictus. Tunc temporis maritima omnis regio, a Sidone ad Ægypti fines, Phœnice dicebatur, nec nisi unum ibi quondam fuisse regem confessione omnium constat, qui de Phœnicum antiquitatibus scripsere. Illic gentes numero abundantes degebant, Gergesæi, Jebusæi, aliæque aliis discretæ nominibus in Hebræorum historia. At ubi ducem advenam vinci non posse intellexerunt, relicta patria, in Egyptum conterminam commigrarunt. Hic loco non invento, qui sedes ipsis satis laxas præberet, quod jam ab ævo longinquo frequens populus Ægyptus esset, in Africam concesserunt: quam totam usque ad columnas Herculeas obtinuerunt, multisque urbibus conditis, frequentarunt. Phœnicum lingua etiamnum utuntur incolæ. Castellum quoque struxerunt in urbe Numidia: ubi est urbs, jam dicta Tigisis. Ibi ad fontem uberrimum columnæ e lapide candido visuntur duæ, que incisam Phœnicum literis et verbis sensentiam hanc servant: *Nos ii sumus, qui fugimus a facie Jesu latronis, filii Naue.* Ante horum adventum colebant Africam alii populi; qui quod ibi jam inde antiquitus habitassent, regionis soboles vocabantur. Hinc perhibent terræ filium fuisse Antæum, ipsorum Regem, qui Clipeæ cum Hercule luctatus est. Post etiam qui e Phœnicia cum Didone migrarunt, ad colonos Africæ, tanquam consanguineos, se contulerunt, atque ipsis volentibus, Carthaginem condiderunt tenueruntque. Procedente tempore, Carthaginenses opibus numeroque aucti mirum in modum; vicinos, qui primi, quemadmodum dictum est, e Palæstina venerant, et hodie vocantur Mauri, acie fusos, longissime ab urbe Carthagine sibi sedes legere, coegerunt. Dein Romani, omnibus debellatis, extremas oras Africæ, habentis hominum domicilia, Mauris assignarunt; Carthaginenses cæterosque Afros stipendiarios habuerunt. Denique Mauri, Vandalis sæpe victis, quam appellant nunc Mauritaniam, a Gadibus ad Cæsareæ limites pertinentem, et reliquæ Africæ partem maximam occuparunt. Hactanus de sedibus Maurorum in Africa.

* I beg my reader to refer to the names of places in Spain, Medina-Sidonia for instance.

† *De Bello Vandalico*, Lib. ii. cap. xi.

I now once more request my reader to refer back to Chap. VI. Sect. xxxi., and to consider the irreproachable evidence of Diogenes, that the philosophers of the Phœnicians were the same as the Druids—the evidence of Herodotus, as expounded by Dr. Parkhurst, that the word *Drus* means Druid—the Okkals of Mount Libanus and of Ireland, and all the other circumstances which are there pointed out; and I think he will no longer feel any surprise, that the manners, religion, and language, of the ancient British isles should have had so great a similiarity to those of the ancient Phœnicians and Israelites. And I also think, that he will no longer have any difficulty in finding the cause by means of which such similiarity was produced,—viz., that an order of priests, under the name of Druids, was common both to the British isles and to ancient Phœnicia.

Some time ago was published, by the Author of the CELTIC DRUIDS, two Tracts on the Abuses in the York Lunatic Asylum; together with the Report of the Committee of the House of Commons on that Subject.

Also a Letter to the House of Commons, written by the Author at Geneva, immediately on the passing of Mr. Peel's Bill for the Restoration of a Metallic Currency, in which the difficulties of carrying that measure into effect were pointed out.

Also an Address to the Houses of Lords and Commons on the subject of the Corn Laws, in which, together with a concluding pamphlet, published in No. LIII. of the Pamphleteer, the leading doctrines of the New School of Political Economists are controverted.

Also Horæ Sabbaticæ, in which the Christian Sabbath, on the Sunday, is shewn to be a *human*, not a *divine* institution,—a festival, not a day of humiliation,—to be kept by all consistent Christians with joy and gladness, like Christmas Day and Easter Sunday, and not like Ash Wednesday or Good Friday.

A New Edition of this will shortly be published, in which the doctrines held by the Author in the above Tract will be shewn to be supported by most of the ancient Fathers of the Church, and amongst the moderns by Zuinglius, Bucer, Beza, Melancthon, Cranmer, Ridley, Hooper, Meade, Jeremy Taylor, BARCLAY, JOHN CALVIN, &c., &c.

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